

For Sh. Friday, Sept 28

Please read Ch. I of k.Burke's THE RHETORIC OF RELIGION, STUDIES IN LOGOLOGY

Hunt for: what he is saying about the way we can use words about words.

Discount, in every instance, what he is saying about words about God. That is, keep in mind the fact that he is only using those words about God as clues, and as convenient analogies for the thing he is really talking about. The aim of this chapter is to alert the reader to a healthy regard for the active characteristics of the words we use. Note that he tries to keep going a double look -- that is, a look at both the highly abstract terms and the more concrete, imagistic terms; but also note that the method employed tends to stress the abstract terms as those, for the purposes of what he is driving at, most pertinent to be examined. Note that it is really a double process.

Points not to miss: principles of verbalization. Keep track of what he mentions as. Keep in mind the dictum that "~~inxxxxxxx~~ "there is a sense in wh. lang. is NOT just "natural", " but really DOES add a "new dimension."  
Remember what he says about "tree" and the "real" sun.

pp.11-12: Keep thinking here about the relevant fact that some or other reference to words, talking, language is present in all these examples. Think in terms of important vehicles of talking, of the act of speaking (and hearing) as prime. The voice. (Joyce, in writing about the Book of the Dead, another name for which is the Coming Forth by Day, says what this really means, or how it really should be put is: It days. Compare saying It voices. This locution is preferable to The voice, which is a noun form that stops the action, pins it to the state of being a label. Think about thought and utterance as two simultaneous faces of one something while you are reading about the thought preceding the utterance. Big dif. here. Note.

Memorize the four realms to wh. words may refer: words for the natural  
words for the socio-political  
words about words  
words about the "supernatural."

Look immediately at the last paragraph on p. 27. And note in the quot. at btm of p. 15 the statement that language is intrinsically unfitted to discuss the "supernatural" literally.

Having hunted for the ways he discusses words about words, hunt also for the ways he lines up our terministic involvements, how he shows how our notions about nature, society, etc. are interpenetrated by our linguistic HABITS.

If you have lots of time, you mt. struggle

Daphne Athas's father: Bad habits come from thinking ideas are static. Life is not stationary - static. No idea or place or concept is stasis.

In the cyclone she says: ...I knew that my concentration of terror was a vast excitement and glory. I wanted to laugh. I knew that the whole thing was monstrously important and vastly ironic. .. I had become as primitive as I had always wanted. I had nothing to lose but my life. To lose my life in such a way was more magnificent than by disease. This puerility beat out my terror. I did not think of losing my life, only of keeping it.



Saving the day on the more spiritual level -

K. Burke  
lecture

De Gourmont essay.

A few matters of placement.

To Campbell "ritual connects partic. rite classic forms"

"myth sees role of chief in general" - i.e. what  
chief is SUBSTANTIALLY  
"girl > the bride"

The mythic elements always extend indiv. identity to role =  
image of what person is POTENTIALLY - He usually so  
in partic.

Tomorrow's weather potentially here today  
" " substantially " "

That he's distracted from being ideal. But only potentially.

Ritual builds up THE ROLE of ideal king -  
Indiv. King deviates from perfect, but is  
potentially.

To live a role = to be. Cf. concept and chain of being +  
levels of being. You can have more or less of being. As you  
perfect your role, you have more being --

D of cosmic source = role. -- Act of truth.  
Ex: prostitute.

Tribal myths that enable man to take part in group  
in cosmos  
in sociality of  
Identification with one -----all nature  
in family  
Rel = to make man fit with nature

Moral + technical powers  
MAGICIAN CONTROLS -

Dif. = ?

Because black magic to get  
peace by certain rites.

But suppose complete ritual  
of peace to induce peace -

Ritual = answer itself -----  
Prayer not got tomorrow,  
but now.

The peace wd. be there IN  
the ritual.

Then purifying elements put  
them in mood for peace - so  
COULD be done on SOCIAL  
relations.

Black magic = stupid, prag-  
matic ritual use.



Cf. Motion > action. Attitude affecting human things -  
Radiations from brain -- thinking accompanied by radiations,  
so beings ON LEVEL OF MOTION cd. respond to a type of  
radiation.

SO act involves motion, and motion can go as act.  
Verbal only communicated as act, verbal act.

If a person in a COMPLETE attitude, motions go with, those  
motions MIGHT influence MOTIVE.

EX: dog

Oneness of existence = if one knows how to see, there are signs  
everywhere --

Even in all divisive there is a oneness in back (Cf. Hindu rel, at  
for idealistic KB time of highly  
class  
structure.

Particular is illusion.

Then seeing BEYOND the particular.

Techniques to drive consciousness back from realm of everyday  
particulars.

I am not Mr. John Smith. LOTS OF DENIALS  
To get ROLES. So takes life less seriously.

Story of tiger. Brought up among sheep. Ate grass and bleated -  
Then ate mean and roaring lion so saw into true nature.  
act acc. to one's nature --

So self same essence as universe - so never alone, bec. in communi-  
cat. with essence.

Exile - re. myth of crossing - on one shore see other -  
those who ferry over WHEN they get there, shore  
gone.

Ritual < ra = to join  
Art  
Arithmetic - rite -  
Arete  
Arius

Oneness term spawns many terms



CAMPBELL MYTH AS SYNTHESIZER (upward)

BUT cf. Plato downward - back to diversity and oneness encountered en route. See Plato diversity > mod. science.

Going to vision of unity and bringing it BACK to world of particulars - See REPUBLIC.

1. World of discord
2. Dialectic moving to ONE view of justice
3. When back, seem vision. So all particulars are infused by -- like a simul + no longer all in pieces

The consubstantial principle - still very idealistic, though still poss. to apply to world of partic.

So abstraction = corresponding God term

NOW LOOK AT DE GOURMONT - and see how this theory of intell. asceticism + dissociation = secularized variant - VIA stressing exile element. Imposes period of exile. Lost. Systematic dissoc. He says t (like lots of modern thinking) not int. in bringing matters back. Sch. = taking for granted that ideal athetisism stops here. i.e. at ABSTRACT IDEAS

Cf. dialectic of spirit + matter - (he says ABSTRACTIONS, IDEAS and FACTS ) When slights Hegel - isn't this the same thing? Hegel, etc. = variant of "God incarnate in world" So nature rep. God in an imperfect way --

But abstractions = divine ideas  
ABSTRACT as a word = DIVINE

Abstract ideas = God principles = brought to earth in particulars. Justics (absolute) complace. when God incarnated in a particular instance.

So insufficiencies + paradoxes when IN PARTICULARS.

Cf. Neo-Platonist methods and Hindu withdrawals. To see better.

Also note <sup>how</sup> his love of paradox - plays on word TRUTH  
He uses it as Aristotle uses OPINION - commonplaces = what people take what they believe to be true.

Also note how he uses false assumption that skeptical is more  
THE OPPOSITE TO BELIEF THAN IT REALLY IS - Note relating terms in opposition as cf. one involved in often -

BUT NOTE HOW IT DOESN'T MEET THE REQUIREMENTS - EVERY WRITER PUTS EQUATIONS IN HIS WORK - EXPLICITLY OR IMPLICITLY



4.

For every anal. depends on assumption of equations. Otherwise language has no form - He HAS beliefs in those equations. So NON - BELIEVER just doesn't apply - Everyone says "here is how things look in this terminology."

1. e.g. Hume -- "Here we may ... divide perceptions into two  
a. less lively = thoughts or ideas  
b. other = impressions (Origin of ideas part)

So God = good, wise etc. from reflection on own mind.  
Derived from

ALL OVER MORE LIVELY PERCEPTIONS, fell, hate, will.  
Thoughts = reflections on impressions. (Merge complete)  
So live-up = more lively + less lively -- DECREE

2. Then Kant - 3 p  
a. intuitions of sensibility  
b. concepts of understanding  
c. ideas of reason  
(dif. ORDER- bec. in REALM OF PRINCIPLES.

So dif. idea of God rel. principle

3. Shows that skeptic does make assertion -  
So we turn it around and plant vocab. onto the world and note how certain vocabs. give certain visions.

So implicit in vocab. are certain

Appl. to De Gourmont - CARRY NOTION of assoc. and dissoc. all through are decrees in his essay.

(e.g. assumption that divorce = paramount rule in world of ideas world of free love.)

Exactly opposite to Hindu UNIFICATION idea.

So see HIS equations spontaneously put in there - to guide your thinking.

(e.g. social notion of exccr. intelligence > disdainful nobility !

Has good anal. of other's equations.  
CF. creative writer. What goes from what to what.  
Imagery followed by action = move into other realms of vocab. to find clear meanings lurking in the obscure parts.

If element A ident. with B somewhere and do see consubst. Then B C. You watch to see whether A. in C. Usual organization of simply synonyms. So from standpoint of identity - the book a VAST tautology.  
My vocab. notion. FF called it analogy.



Three questions on some aspects of course.

(Why not meant?)

Synonyms of MYSTIFICATION - incl. IDEOLOGY - Now Marx's opponents can call him an ideologist. His use = way whereby he can call his opponent one and claim he's not.  
So job is to disc. difference-

See sections showing creeping in a divine his critique. as RE Hegel and his theodacy. What, how, with what he debunks.

Cf. Carlyle's favorable upbuilding.

1. UNDECIDED
- 2.
3. Stay-at-homes.  
Bec. bandwagon psych.

" in Plato for ambiguity pt. is SETTING the problem.  
" imagery consistent with action  
as cf. compulsatory - e.g. guilt imagery.  
Cf. on essence of  
criminal - trying to find it by  
measurements.

This = problem when you make move from act to agent. Only way to get perfect answer = RE one who dead. Then you can do scientifically. Or critic had to work on dead poet.  
DRYDEN "Corruption of a part is the generating a critic"

More RE substance. See pun a part of and apart from for substantial paradox - parturition = 1) child = part of, 2) more and more apart from 1) merger, consubstantial 2) apart from can become antithetical to. 1) nature a (consub.) part of God  
2) apart from (can analyse antithetical

← So matter →

universe = signature of God's will  
                    ↓                    ↓  
          can be studied          inscrutable

Then God can be dropped OUT

- 1) both needed
- 2) one can be dropped

Scapegoat

- 2) onto vessel ---
- 2) the goat apart from  
rep. ritualistic ATTEMPT to ↗



6.  
Scene - Act ratio shows all this.

Act = substantial or implicit IN scene.

1. Tree in scene.
2. Coleridge's ( ) - Susquehanna  
to SOC. to make virtue inevit.  
i.e. to get SCENE containing ACT.
3. Group around Boneventura use analogy - Sun anal. present  
in leaf.

So these = vocab. for same thing.

---

Trace image } INANI. veg, animals, show more traces of God.  
Human intellect has image of God

↓

This to show close as remote analogies } This allows for concept of personality.  
" " " eu in intellect in  
Aquinas system.

Equivocal replica.

B. WE Apply to lit. crit. = RE cultural influences -  
Traces - (where images locking)

- a. Kenyan 1946 winter - RE LIST OF ACTIONS without  
of art to bless them.

HITLERISM, X, East INVASIONS -  
Why? because artists adv.?  
No = answer implied.

- b. But hunt for traces (no images in art)

1. So always cf. invasion  
thinking  
in art needed for inspi of invaders.  
a) adventure b) fight c) land beyond horizon  
d) distress at home e)

- c. ... Substantially there. cf. DOSTOZECSKY - images  
of rev. hardly there but traces there. BEC.

---

God - term = ultimate substance word.

1. Ground of all poss.
2. Principle of freedom or action > idea of personality or person  
a. Super person > person  
b. Ground of freedom > art SCENE ACT



3. Generalization - an over all motivations: matter,
4. Title of title
5. Family - princ. of social cohesion
6. Death - (God rel. immortality - word = death + veg.)  
So = in sign of Death -

EXC: Epicureanism - immortality =  
DEATH= eulogistic, bec. in place where  
Consolation Gods can't get you.

7. Unconscious, sleep.
8. Fire, thunder, etc. Calamity = act of God
9. Fulfillment - wish-fulfillment -- frustration

→ (via *striving*)?

↑  
(Cf. Soc. in Symposium - RE LOVE OF something)

Demonstration of  
STEPS in the ambivalence.

Order strives to perfection. Then next above order = embod. of perfection. Top of hierarchy = God.

Rhetorically. State structure.

10. Function of prayer. Object of appeal. Had as audience.  
a. absolute persuasion  
b. Persuaded towards  
c. Missing object, so God.

11. Property, privilege of status
12. Evil in disguise (mistaken guests for God)  
St. + voices - time or demons.  
When mystic? When neurotic?

13. Authority as authority  
Reason = obedience or protest

14. Social hierarchy

15. Object of , etc.

16. Unclassified.

17. Rebirth - permanence in change

18. History - 19. Extreme

20. 19. What one wants to do

Opposite of what one wants to do -

Qu - what you want

Puritan preacher - what you don't want

Journey under Quee - Princ. of loosing control.

*JoHul*  
*199*  
*for*  
*new*  
*2-8000*



21. 20. Science > Technology as God. See Dewey  
Not so secular as he's supposed to be  
Mech. of bd. be approached as  
a) for good b) for evil  
If God-principle, single.

22. 21. (Nothing All) Will symbolically = something  
Pure Being = Nothing - If Being has to have a  
ground, Non Being is it.

23. 22. Oneself - honorific - very popular use.

24. 23. Principle of language - togas

Note RE dialectics-

1. Substance + essence interchangeable.

a. But note opposites

1) Santayana essence ~~is~~ (natures of characters  
substance for (nat. processes.

"There is an Eastern Being, but he isn't real"

Char.  
↓

ESSENCE

↓

SUBSTANCE

not in world for  
Santayana  
CHAR. not there.

Person COMES and DIES

Char. of

WAS before, during,  
after

Enormous realm of essences, only for awhile into  
substance. History a thin line through.



Re. De Gourmont.

See 1) Dial of rel. between idea + image = truth + fact  
Matter of substantial element  
What = " featuring given condition

See 2) Man a succession - poss people with assemble  
conflicting opinions (wh. he calls truths ironically )  
without discomfort bec. a succession - note anal. to eating.  
By taking ideas in succession, avoid discomfort  
a) imp. rel. dialectic bec.

Yes + No - DISCOMFORT IN THE MOMENT  
to put together, if successively, easy to handle.  
Ex. Story. Yes. to perhaps. to no.

So have to look at ambiguity this way. Do it by  
turning narrative vocab. back to phil. - Logical  
paradoxes WHEN simultaneity.

Cf. Hegel TH.: : synthesis  
being analagous to

See 3) Commonplace not yet dissoc. CF. CH ANAL.  
Cheating place - bec. vocab. has ASSOCIATION in treatment  
of DISSOC.

Dif. CONCEALED is that anal. of truth may substantiate it

Anal. of commonplace may dissolve it.

i.e. Using truth synom. opinion. So anal. makes  
TRUTH more convincing. Anal. makes FALSITY  
more obvious.

So. proposal: dissoc. : DEATH-NOTION as natural and  
caused by purposive

Magic says no such thing as natural: so see he says  
how much magic in social structure  
pol. figure dying = poisoned, killed  
Structural overworking poison supersti.  
bec. magic of hierarchy brings back old magic.

Also dissoc: moral commonplaces -(cf. again civiliz.)

Questionable method and statement.

½ only - HAVE to come back and get new sort of assoc.

Theory of highest civ. as dissoc. Suspect VIA  
his OWN associations.

Re. family + civ. of labor. Family oppositions and unequal distri-  
bution + property ideas.

Latent slavery in family. Power of - disposing of labor power  
of others.



1. Early culture-

Cf. Veblen. Irony of parent who works self to death to produce vicarious leisure.

(This intro. forsakes total dialectic)

As soon as you get class, dif. to state where exploiter and exploited. So vocab. problem to find out who has the best take.

So you have rhet. vocabs. with varying degrees of convincingness RE one giving more freedom, one more slavery.

Since Problem to persuade-

Rhet. bec. proving opposites - cf. Aristotle



From papers:

RE. Invictice + See Aristotle Cf. dramatist's bludgeoning  
+ regard it as + regard it as plus subtle ways.  
theory of in-  
vection

Aesthetic v.s. rhetorical - fit how? Note need to get vocabs.  
STRAIGHT. Avoid 2 at once bec. of  
distortions. This complicated mess.

To place this course | said critic has to have speciality and  
spoke of theory of rhet. dropping away VS (19th) theory of  
aest. came into prominence. (To get clarity be cf.) To get at  
way vocab. shifted. Trouble can't follow vocab. in own terms in  
watching ANOTHER. completely systematic wd have to examine  
internal rels. BEFORE comparing. One VS other FLATLY two-valued  
orientation. Rhetorical effect = in relation to an audience  
[Crux- see Aristotle's Poetics.]  
But cf. propaganda + universal drama.

Since courses = language courses - Job = get terms' scheme of rel.  
in one discourse and then cf.

5 Terms - Aristotelian, but not his terms. He works with (4 causes) eff.,

Cf. MED: quis, quid, ubi  
quibus auxilii  
cur  
quo modo quando  
formal, mat, final cause.  
act scenic purpose  
agent + agency  
person or thing  
carpenter hammer  
Nevameber

POETICS

cf. plot-  
char-  
thought-  
spectacle-  
means = diction  
+  
music

who, what, where, by what  
means, why, in what way,  
when?  
Derives from ETHICS

Cf. Generalization + abstraction = justice as abstract word  
tree + forest + nature  
partic. general  
STILL positive field-



12,  
Abstract image = ?

Moving away from images-

Cf. Aristotle's saying you can't think without images-  
Nominalistic anal. ON that basis-

Cf. Locke: You don't have abstr or just vague  
God = extension of purely human notions  
vague notion of stronger potent

Opposite in one level. But idea of justice > scale = putting into  
Understandable ambiguity REL an image of an  
relation of idea + image. abstract idea

Cf. our theory RE poetic image having ACT in it.

→ Cf. Hazlitt's ideas of the imagination  
- cf. images of imagination  
and ideas of reason

With an abstraction all you can do is reduce to CERTAIN CONDITIONS

Cf. Marx's saying no matter what ideals, you get just as much  
justice and no more than conditions allow.  
= bringing it back to nominalist position

Re MARX rel- nominalist- realist

Infl. by nominalist thought as all  
BUT, bec. nominalist picture into "only particulars are  
real"

To Marx CLASS IS REAL. There he's closer to old realist.  
Cf. Med. strength of realist bec. fitted so well with  
class element in soc. So cosmology. replica of society.  
Person felt HIS identity was made by class into wh.  
he was born.

So Marx does go back. Class substance  
Class consciousness = WAY of thinking  
i.e. BEC. you live in classed society

RE Carlyle - clothes = symbol

Manifestation (which both expresses and conceals)  
All ms. of divine have function

If you take them lit, they are illusions; but if you see  
WHAT they symbolize, they are the truth.

So nature an illus. IF all you see are positive manifes-  
tations (trees) - but ceases to be if you see nature as  
symbol.



Marx says THAT very thing. C. puts in = the illusion.

3  
terms

[ positive  
dialectical  
ultimate

sense  
imag.  
intellect.

P130

But if he'd put in  
common sense, what  
then?

Look: general notion of going from names for things to names for  
titles to organization of titles in series, but then 3rd kind  
requires a principle of principles wh. = ultimate.

When you see 3 terms, look at it; but I can't see that image = ?  
It is dialectical term in that has not simple clarity of sense

Senses are positive, image = one step of, yes.  
Commonsense EVEN (so here even a of dif. things to  
work with)

i.e. in COMMONSENSE, vocab. possible range  
cf. in senses positive bec. heat and cold NERVES -

Note that in Pizo IMAG. higher up than in Aristotle-

Titles = cf. imag.  
positivism - good dialectical term, is title for a  
method  
method = all the positive things you do  
positivism = title of that method  
so is a dial. term.

E.G. system of steps through wh. a mind shd. progress in work  
an idea

- 1. Naive naturalism
- to 2. Positivism
- to 3. supernaturalism

Scheme itself = ultimate - not just last term bec. based on a  
theory of order.

So principle accounting for scheme = ultimate  
summarization, title of titles for whole scheme.

i.e. what you look for is organizational principle, or rationale  
for lining up the parts of the series. The titles.

Ultimate term = reason for the rationale.



14.  
RE (abstraction + action - This notion that are  
acts is tentative - i.e. way it wd.  
look from dramatistic theory of lang.  
Have found no proof - Have to find  
origin of \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Greenness? What = act greenness (way of being green)

nominalistically = abstraction of the one element of greenness.

This scheme = cf. equivalent as seen in ACTUALITY which  
originally meant an ACTION

Greenness NOW approached in same that WAY

Real origin of greenness is in words of ACT

??

Art as means REL pragmatism popularity. Is great stress on MEANS  
in our society = pragmati - Then someone applies it to art.  
Then stress of art as means. Base = technol. society which thinks  
pragmatizally.)

Approaches = dramatistic - Not dramatic-nothing dramatic about  
anything but a drama-  
Dramatic vocab = in a trance

↓  
application of  
themes of drama  
to a theory of  
language.

cf. disc. of shift from action  
to motion vocab. used for account.  
for dissolution of drama.

The REDUCTION - explaining a lot of things all one theory. | = totality reduced to 2  
simplifications

Reduction = use of  
logic  
as  
vocab.

Then RE dreams - its way dif. from \_\_\_\_\_

See bottom of last page - logic =  
vocab. =  
rationals

Man is a rational animal  
K.B.- Man is a symbol-using animal

??  
[ so is logic the study of  
the rationality of lang.-  
even rationale of -go back  
to expl. of universe as  
language.



Man uses symboles + BASIC LAWS.  
Cf. THEM are RATIONAL

If you start from dream logic, everything de *flexed* ?  
" gets wrong tone in it.  
(These = what rational thought is - Is SEEING laws-

Idea - image. rel. rhet. - poetry - "If only these 4, to make a system that WD. be the logic"

Note tendency to across-  
Tone of certain types - e.g. imagistic but when in classical drama

Note Aristotle RE thought. "See my rhetoric"  
MAGIC - bringing this before the very eyes = principle of image

Idea  
Attitude  
Act  
Image

{ Ref.  
Demosthenes  
> A \_\_\_\_\_



K. Burke

To Gou. Material-

SEE Baldwin for survey Any motive.

Topics -

Other categ. I cdn't  
find the other day

} bland, shrewd simplicity, by  
overdoing, yielding  
deflection, (every vocab. draws  
lines - all wrong places  
a deflection.

E.G. Veblen - business and industry-

↓  
When to mean business. from his view = deflection

Any new vocab. accuses previous vocab. of = deflection | and old  
wd. accuse new of being a deflection -

Happens usually spontaneously - i.e. living up reality as seen.

DEVICES - personal relations-

idealizing sits. - conditions reshaped into importance

mere accident rhetorical by treating it as tho' intuitional.

Child crying bec. hurt = poetry  
to get attention = rhet.

Spokesman device-

SUPPOSEDLY FOR, ACTUALLY TO = to induce that opinion in him  
e.g. editorial -- sermon.

supposedly to God - but actually to congregation (to induce  
moral attitudes)

Reversal devices - ironic effects - statement explicit=  
get it by saying opposite-

Spiritualization- nostrum - basic in our society  
joining to get him going your way

e.g. Dewey- UNITY appeal - To spiritualize = issue. PULL  
TOGETHER vocab. - moved away from vocab. of conflict in real  
life

promise of redemption = basic shift between idealizing  
and materializing - both ways go on.



Longinus - rhet. moving into straight lit. crit. stress on enthusiasm, ecstasy, pro , decorum. Study of rhet. effects in Theu Distinction (as Cicero) between effects of moving (emotional) + moving (as inert mo )

Fallen + field - You see a lot about ecstasy. Get at it by motion of ambiguity in concept of moving.

Sublime = tense, tension. (Alsen Tate)

RE imagination - origin of mod. high meaning.

Before: can think of touching a thing.

After: can conceive of ideal worlds without sensations recalled

Idea of image - reduction of any of senses-

Ea rel. image + attitude - P. D Crit. - Richards-

SEE design of hypothetical nature of mind.

images / attitude / act.

i.e. image containing implicitly the action.

(Longinus of 3rd C for our purposes - Strong enthusiasm looks like next persuasion:

2 X

AUGUSTINE

Rhet. taken over for new persuasion.

Par to show lit. crit.

Close analysis - rhythm ECEN, ETC.

homoleptic purpose-

Underlying his theory is

BOTH

(Arist. rhet. + dialectic = sheer words)

BUT HERE SHIFT

- rhet. = words

dialectic = the truth.

So dialo. = ground of rhet. (cf. Stoic theories)

Pt. = whole Stoic idea that universe = rational (cf. all ideas of verbal discourse)

i.e. patterns of verbal discourse can be applied to discussing universe

So dealing with scenic - Cf. modern, NATURE DIALECTIQUE

So split.



17.

Devices of whom shoe fits "I don't mean anyone present"  
Person listening may or may not conclude.

SAY THE WORD devices-

SAY ANYTHING- Section on collapse of modern rhetoric-  
i.e. of 2 non-existent peoples; isn't in this world at  
all. RE " Inhab. of Perfect Land" + "Loath\_\_\_\_\_ "

\*\*\* Aristotle - SEE for partic. CHORES. (Not much for appeal to  
Cicero - 3 offices of oration emotions. He brought  
3 styles for out log.)

Subtly \_\_\_\_\_ = deduction

Example = induction



Extension of rhet. to include ideal citizen  
Orator = complete Roman Cit.  
Stronger emph. on appeal to emotions -

Rel. Rhet + dial - see Cicero's Rhet. in dialogue form  
Dialectic elements contain persuasive pattern.

Also note - future for dialogue - esp. under system of control-  
yields liberalism

So can make statement distributed among people - i.e. ideas  
among char. for whom you take no responsibility.

Dialog. dropped out during liberal periods bec. rhetorical  
function lost. Cd. speak essayistically - useful in period  
of censorship.

Cf.  
Berges  
devices

See CICCERO for char. rep. great Roman Citizen  
BUT see man who gives all that low-down on rhetoric.

Qu \_\_\_\_\_ - can't get, but see Baldwin - Note shift to ed.  
stress.

i.e. right things to say and do, bec. you belong.  
Note distinction between rhet. as art + science - cf. Aristotle

Also has long section on rhet. devices - See Sister  
Joseph on Sh's Art of Language-



My  
"5 term rocket." to get at human motives in general + lit structures

INTRO- Carnap - Symb. Logic. Certain expressions.  
assert - + or Exercise coquative - *cognative?*

To evoke emotions etc. Exercise expressive

So 2 functions {coquative }  
(expressive)

Note his deflection - i.e. spontaneously put poetic + rhetorical together.

But we have to use 3 partite vocab.

Ex. treating reality in terms of science

" both poetry + rhet. in terms of magic

Magic not suf. concept - again dualistic + too simple  
i.e. since rhet. not science, must be magic

But if man calls HELP (to induce action - nothing magical about it) very realistic-

So new way to get at magic - it comes when magician uses realistic function of language

See Malinowski supplement - in MEANING OF  
(To see rel. verbal + active)

Cf. object - name  
res. - verbal

↓  
Rel. TO ACTION AS OF THINGS

We can read into it the word rhet.

Hitler MEIN KAMPF- not just spell-binder

For tricks see Aristotle -

Not just magic. wh. = ask PEOPLE to do things - rhet.  
if you TALK TO things - that's magic

If you address devices to objects of nature = magic  
science - So magicians got wiser in what they cd. say to nature.

e.g. priest putting sun out (pays to do it at eclipse time)

realistic base = leading others to action-

"magic" theories of others left over from "noble savage" period-



Magic element really from another root

i.e. after suff. classified society + need for terminology to keep group together-

Then COURTSHIP devices.

See Book of Courtien - + THERE you see rise of magic out of social class. Communication between kinds of being }  
mystical diff

Mystery magic < devices for communic. between people who don't know mystery 1) sex  
2) class

See shift back and forth - Social magic worked out } turn into sexual vocab.

See SH. SONNETS - COURTSHIP = VOCAB. OF MYSTERY - 2) between classes  
Drama JOB TO USE VOCAB. TO MAKE THINGS EXPERIENCABLE

So Sh. falls into sexual terms - cf. D.H. Lawrence

Realism in language =

↳ Starting things from nature of the act - cf. ideas of substance and kind.

Basic drive - 2 entities-

a + b not just this and that = this KIND and that KIND

From nominalist position (of just things) to KINDS thinking.

Basic notion - drive= realistic to more partic.  
back TO KINDS (not particulars)

OLD PHIL = kind preceded individ. init.

Archetypes and IDEAS in Plato

NOMINALISTS - whole theory of kinds nonsense-

world = world of particulars and mode  
classifications wh. } KINDS (kinds = conveniences)

Arist. In indiv. You have the kinds -

Me too this and that

a = one kind of person

b = that kind of person

} Then you have beginning



Cf. possibility for MYSTERY again - But when do you get back to all people yield all kinds - nominalist position

Duns Scotus again.

ManKIND had humanitas-  
Animals had animalitas

You can't discuss Soc. as humanitas. He had SUI GENERIS - SOCRATTAS  
language gets you to say HE IS THIS KIND OF PERSON

So whole notion of kind moves into notion of act.  
Socraticity = Soc's WAY of ACTING

Rationality - disc. about an objective  
(as of subjective-since birth of idealism)

Ex. Marx turns over Hegel  
and derives spiritual  
from material *material from spiritual*  
or Santayana

But Rel ACT - You begin to think of it as representing a verb-

Then whole dif. theory of nature as abstraction  
See Berkeley - gen. from particulars - mankind This man + +

### Nominalist position

But - Real essence in verbal - so talk about kinds demands q. what  
is it doing - SOCRATITAS = way of being Socrates.

THEN see where abstract words came from  
Greenness = way of being green.

See Leibnitz at time that doctrines of substance lost - He stressed  
substance is act.

Our theory based on idea of stress ON SUBSTANCE.

Rhet. effects in substance would practically ruin it.  
Hitler theory based on substance

(Aryan - Scientific substance)

To analyse > few transformed - essence of Aryan bec. Aryan needed  
to place part of ref. OVER for purification

Diaspora theory

Unwanted aspects for goal.

Aryan substance put out - has to be for scapegoat.

[Modes of alienation  
rel. modes of communication



Carnap Cont.

e.g. Creed- only are race of superior men. Inferiors not to have civil. rights

Assertion - but p has no equative meaning-  
Exercises volitional only.

When you put it in imperative-  
Members of race unite  
Dominate  
Submit

Pol. creed = a command (not there to raise quest. of t or f)

Pos. to debate RE scientific issues-

Carnap DISC. a scenic statement - which is ACTUALLY rhetorical-  
i.e. Do such and such.

Corresponding this in poetic

BOL RHET Imperative for indicative  
F POETRY Optative for indicative (Dream IS where World) IS

Indicative conceals IMPERATIVE  
OPTATIVE

5 term rocket. | (Complete statement about human motives-)|

Act. - what is the act
Scene - In what situation
Agent - What sort of person
Agency - What means did it
Purpose - What end

Historical PHIL. t

arduous, reading flimsy, abstract

↓  
Integral, substantial method  
Assumption - Phil deals with  
1. Kind of world  
2. " " people  
3. " " resources  
4. " " ends  
5. What doing --

Implicated in one another - RATIOS act-scene.

Illustration in NEW YORKER CARTOONS-

Cf. Phil - exemplify by playing ration straight - Cartoon breaks ratio

Scene - act - quality of scene demands qual of act-



Cf. Carnap's statement apparently scenic - which wd. produce such and such an act.

So indicative became secretly imperative - act SHD be so + considering nature of SCENE.

RE. rel. poetic motive and hierarchy - merely internal. also hierarchic elements operating in poem (cf. drop in in Poetry from 35,000 to 1,000 - when heirarchy goes)

Before Part II (marx, Carlyle, etc.) take up

1. substance - consubstantiality.

(symbolic)

Grammar: logic, rhet., psych = three phases of

substance identification identity

planting of identity on something-

To identify A with B = to imply A consubstantial with B

Paradoxes of substance - to show resources of term and show how utilized- NOT solving problem of it - Shows how to understand linguistics, have to look at concept of substance-

Paradox shows in roots.

Locks: " " ideas < senses + takes notice of going together  
one name, one idea = complicit. really -  
but we have idea also of substratum of  
SUBSTANCE.

So e.g. THIS TREE + TREE + TREENESS.

Rests on SOMETHING - Substance = supposed but unknown support

STANDING UNDER OR  
UPHOLDING

} Cf. HYPOSTASIS.

So "that wh. lies at the bottom of things."

Rel. PERSONA. stance family REL place placement.

(thing = in context) STA = to stand (consist system)

Paradox - to place = to define not  
what it is, but what it  
is IN.

steel  
(purpose - cf. group)



That which supports, surrounds, etc.

Cf. family definitions - words for TRIBE, KIND, etc.

So consubstantiality + idea of common purpose + direction -

So rhetorically prod. by bringing up notions, common context or common destiny, direction, rhet. of manifest destiny = unification force.

# MERGER AND DIVISION PRINCIPLE-

So concepts of substance got in both methods

- a. individuals - consub. bec. all indivs. having experiences, aptitudes, motives in common - even have some divisiveness in common.
- b. Indiv. in group } often ideas & consubs.

2 places for dramatizing motives of substance =

- a. absolute past "long line of devils"
- b. future. "He'll end on the gallows"

NOT he IS a criminal.

God words = words for ultimate substance.

So whatever motion ultimate ground = God-term

Shift between essence and time.

Cf. 19th historicist p.h. of view.

Cf. Phil. vocab.

→ "Man is essentially such and such"  
→ "Man descloded from fighting apes"

In MYTH - cf. Plato on substance and whole idea of archetypes-

Mythic substance - essence DEFINED in terms of mythic past