

**THE NATIVE AMERICAN IMAGE ETHIC:
THE NEW WORLD IN DIALOGUE WITH THE OLD**

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Five hundred years of immediate physical contact with the Old World has altered the metaphysical consciousness of the Native American in both North and South America, but it has not changed the ancient bases. Historically, the ravages perpetrated by the Reformation-inspired Northern Europeans upon the North American Indian population were much more severe than the disruptions caused by the Spanish conquistadors to the indigenous peoples of Latin America. Due to the fact that the Spanish conquest was a military reach for empire rather than a migration of family oriented civilians, the Spanish did not build familial homesteads as did, for example, the English; the Spanish leaders remained territorially affixed to Spain. However, the Spanish did insist that the conquered peoples learn and use a single language, the Latinate tongue, completely alien to the native people that were obliged to use it.

Unalphabetized, the metaphysical traditions of the Southern natives, those spiritual principles without which any civilization cannot survive, were stored in symbol and emblem, in myth and rite which partook and still partake in the oral tradition rather than the literary. The ancient arts and the ancient ideas of the indigenous peoples still survive. These ideas have the perpetual quality of the Platonic Idea, but they vary from that quality in being American rather than European. Inasmuch as ideas are archetypal in language, we may consider that there is a congruence of the idea through the translations of language into any given culture, albeit the emphasis and reliance upon language in the Old World is much greater than that of the New.

The idea itself retains congruency whether it is expressed in language, in mathematics, or in music, but as the bearer of the idea changes, the metaphor or the medium, the quality of the idea in its manifestation, is altered. Considering that Western philosophy is a language art, we must respect the traditions of that art. However, if

we would include philosophy that is other than Western within the scope of our potential, we must consider philosophical areas which are metaphysical and which have been and continue to be perpetuated by other than written means. Traditional customs and art modes preserved within a culture are an unwritten form of philosophical axiom and current metaphysical practice. Indigenous peoples in South America are doggedly insistent upon their observance.

In Section 82 of *Fides et ratio*, Pope John Paul II speaks of philosophy consistent with Christianity as a verification of the human capacity to come to a knowledge which can reach objective truth, and then further on in Section 83, as having a genuinely metaphysical range capable of transcending empirical data. In the Western tradition of philosophy as a language art, the function of reason within a structure of logical language has always been the means of reaching toward objective truth.

In chapter five of the ninth book of Aristotle's *Metaphysica* there is some discussion about the requisites for prayer.¹ We can see that in the realm of the potential it is necessary that there be a presence which is passive in respect to the active principle which must be a rational power. Without this condition no action can occur at the pre-entelchial level. We must assume that Aristotle is including logical verbal processes persisting at an unconscious mental level in his definition of rational power, because he is discussing potential rather than the physical action of language.

As we go on to chapter seven of the same book we see that Aristotle makes a distinction between a prime material and that which is its substance, neither of which exist in act but only in potential. The prime material is, and is alone, without relation to anything else.² Thus in paragraph two, as a concrete example of the non-physical, we are given to understand that if the earth "comes from air" (i.e. the rare non-physical earth), and if this air is not fire, but comes from fire, the fire is the prime material and that which comes from it as accident is rare air. Aristotle goes on to draw a difference between the universal and its subject (again both being in potential and not in act). The universal is real in potential, but that which comes from it is not.

We must say that these metaphysical distinctions made by Aristotle are rational and can be approached with the rational function. As part of the rational function, these distinctions are verbal. The distinction is there in potential because you say it is. Prayer

is possible because there is a passive rational object. Prayer is not possible if the passive rational pre-entelechial object is not in the presence of the active principle. However, as we continue, we see that prayer does not stop at the rational level. When Aristotle refers to the element of fire and that which is co-inherent with it as a prime material, the rare air, he goes beyond reason. We might say that he moves into a different function, which we can call faith. It is faith because we say it is, and we say it is because we have been given to see that it is.

In considering Pope John Paul's "genuinely metaphysical range," we can include within that range not only logical language, but also other arts such as mathematics, music and the ceremonies which perpetrate the metaphysical tradition. In reference to the concept of that which is genuine, it is clear that much metaphysical speculation in language is derivative and redundant, and is simply the practice of detestable language games in the manipulation of eclectic hybrid metaphors. This would not be philosophy that is consistent with Christianity.

Pope John Paul's advice that empirical data should be transcended does not mean that we should redound to a recapitulation of metaphysical proofs in the medieval manner, but rather that we should cultivate a sound body of empirical data as a stage from which to make our departure. The concept of the empirical denotes practice, specifically action in the physical world. The theoretical physicist who speculates in the non-physical, i.e. in mathematical theory, must betimes repair to the laboratory and devise experiments to demonstrate that the manipulation of abstract quantities, however tiny and evanescent, do in fact behave as they are purported to behave within the lofty realms of mathematics. Be it defined that empirical data is not theory, nor is it grammar, nor talk.

In the language arts when we write a play and give parts to the *dramatis personae*, we, as playwrights, are not acting in the physical world as such, but rather in the language world, the world of literature. Even when we perform the play and laboriously learn by heart the parts we have written - the orations, the laments, the flights of fancy, the sly insinuations - as we make our entrances and exits before a hushed and expectant audience in the dark of the theatre, we are still in the world of art, not in the empirical world. Only when we receive applause or hear the boos do we enter into the actual emotional world of shared emotion, the world of feeling, of catharsis, of pathos experienced by material people in a material environment.

In the sciences, as in the communicative arts, we are concerned with technique. We endeavour to measure precisely, maintain strict sterile procedure, keep accurate records. But of course, as we master abstract theory in whatever area, from botany to psychology, we become more cognizant of the actual empirical. The theory of photosynthesis opens potential dimensions to the learner, who begins to realize that the energy of sunlight in its most reduced manifestation, the photon, stimulates the chlorophyll in the green leaf to make sugar. The very possibility of such transformations and the various scales and modes in which they may be viewed lends scope and range to all empirical experience. Mathematics, especially geometry, encourages the learner not to stop at given theory, but to develop new theory on the base of empirical experience opened out by the given.

In physics when we are introduced to quantum theory we are amazed by counter intuitive experience. This variety of experience is demonstrated by the comprehension of the ubiquity of a measurable particle of light divided by half-silvered mirrors, or the conception of a ubiquitous electron that is a constituent of light.³ How can a measurable physical entity be in two places at once? What is the nature of this ambiguity? Does this ambiguity extend throughout the whole physical world? If so, how can we say anything with surety? As Shakespeare (who was both playwright and actor) puts it, such questions “boggle the mind.” The counter intuitive event as it jells in one’s understanding is the ideological offspring of the boggled mind.

And yet, as we begin to apply the theories and laws of physics to our empirical experience, that experience is enriched. We begin to understand that theories espoused by quantum laws may be applied to all areas of the arts and the humanities as well as to the sciences. The quantum vacuum becomes a manipulable space, so that what we thought was non-space becomes a potential area, a virtual space for pre-entelechial events. Such events may be described as virtual, i.e. they exist as virtue exists, as courage in the single parent exists, as justice which rewards and penalizes. The events are there virtually, to be drawn from, as universals *in posse*.

As we look into neurophysiology, we see that the brain - although it has specialized areas that store verbal information and areas which assemble it for reproduction, as well as specialized areas which record images and spaces where these may be embellished - the awesome brain, however specialized, still possesses

a global or holistic quality. If we think of this holistic quality in terms of quantum theory in which a particle is ubiquitous within any given wave space, it becomes apparent that at this level (the quantum level rather than the classical) all of the brain shares in all information, even though it is demonstrated that any given data *resides* in a particular area.⁴

As a special quality of perception, consciousness is capable of connecting not only one part of the brain's data with another, but also one conception with everything else that has fallen to our lot. This is done constantly by consciousness as it combines individual mind with the collective. Very often, there may be no attempt on the part of individuals to make a distinction between what is presented for them to know, and what might be available on new grounds that have never been presented. The transcendental tradition presented to us in the sacred scriptures and myths of all cultures demonstrates to us the thoughts of those brave souls who do, in faith, wish to go beyond the given.

Examples of consciousness as a psychological state, rather than a philosophical state in which the individual is in connection with the absolute, abound in the myth of non-literary cultures. Often these cultures are labelled as primitive, but we shall abandon that particular adjective since it has become quite clear that the highest levels of technology and expertise in its deployment produce the most primitive forms of behaviour in the most technically advanced society. The history of the twentieth century has demonstrated this to the whole world and to our thinking children in a manner both loud and clear.

The ancient Native American myths show us that there is a connection between things so that material objects and human beings become immersed in the fields of tension, which are set up between the individual and a given object. Certain American Indian tribes insisted that the very quality of existing as a human being was not only to be aware of this connection between things, but to be able to act from the power this knowledge provides. It was the ability to make this distinction in quality that made the difference between a warrior and a homebody man who was categorized with women and children. However, the special condition of the warrior was not so much elitist as ascetic, even though the warrior would have elite qualities. Among the Algonquin, health and strength was seen to be not only the result of individual physical and psychological equilibrium, but was also an emergent quality rendered to one from the whole tribe.⁵

Joseph Campbell points out in *The Power of Myth* that the connection between things and the perception that union represents is the essence of the mythological experience. He tells of the vision of the Sioux chief Black Elk who, when quite young, had a vision of the disasters which were to fall upon his tribe. He spoke of a dream that occurred to him on a mountain set in the middle of the world. As he stood on the peak Black Elk had a vision, "because I was seeing in the sacred manner." The mountain was Harney Peak in South Dakota, but he said, "The mountain I was standing on in the middle of the world was everywhere in the world." Black Elk was aware that the setting of the dream was symbolic of a sacred manner - the Blakeian ability to see heaven in a grain of sand, and to find qualities of eternity in an hour.

In the terrible vision which Black Elk experienced from the mountain at the centre of his consciousness, he saw the dissolution of his tribe among rings of cultures which were all inter-related. He understood that the mountain was not limited to Harney Peak in South Dakota, but was the mountain of the undefined psyche from which all non-particulate vision ensues. As chief and as the shaman of his people, the dream was felt as a warning and was reiterated and translated into English as such. The globalization of the American indigenous tribesman was not looked upon with any sort of enthusiasm. The Europeans were spoilers, their plight was deplorable and the influence of their ideas detestable.

Among the South American Indian tribes of the Venezuelan Andes, the lake goddess Arca demanded the sacrifice of infants. Today a Christianized form of the sacrifice takes place symbolically every year in every home. After Christmas, upon a date convenient for the family, the statue of the Christ child is allegedly stolen from the manger scene a week or so before the ceremony and then is restored in a candlelight procession accompanied by the singing of the men who improvise verses on the spot. The traditional music is played on a non-Western quavering shifting scale and the melody of the hymn is atonal. The "stolen" Christ child is emblematic of the child desired by the goddess Arca, a babe not to be killed but to be taken into the abode of the shaman and raised in the sacred traditions of healer priest. The child in the yearly ceremony is restored to its manger, amongst images of the Virgin, the father Joseph, shepherds and the magi, surrounded by animals of all sorts: sheep, camels and llamas. The entire ceremony is accompanied by the explosion of "tubaranchos," rocket bombs containing half a cup of gunpowder, which are launched into the air from a homemade mortar tube.

It is well known that the Christian figures, not only the holy family but also the saints, were adapted to coincide with American indigenous gods. The Church did not, and still does not condemn this practice. When the presence of the god is required, a saintly figure makes his or her appearance and is given the saintly title. There is no question of the saint representing a specific ideal, as does the Greek god or the patron saint. The presence of the sacred being precludes any archetypal or lingual categorization, and any questions as to specific meanings or ceremonial significances are always shuffled off in the kindly (but actually very embarrassed) manner of the indigenous peoples when confronted by the profane curiosity of the outsider.

In psychology, especially depth psychology, which treats the archetypal history of the individual and collective soul, we become aware that despite the pitfalls of psychologism, we are treating areas that are tangential to spheres of philosophy - even though modern psychology, originating as it has in the clinic, retains a rigid empirical stance. This scientific posture does not prevent depth psychology from invading metaphysical airspace. In regard to the differentiation that we are making here in this paper between word based cultures and image based cultures, the depth psychologist James Hillman has said that when it comes to the acts of the soul, there is no duality in their origination, and so by extension there is no formal dialogue with set parts and predictable aspects in the pre-geometry of the unconscious.⁶

This gives us pause. If the subliminal levels of the archetypal storage centres are non-symmetrical – that is, if the potential for courage does not imply or in any way indicate its contrary, say cowardice or laziness – then Aristotle is right: any willed potential entity cannot produce its contrary, as we have seen. By extension then, in those areas of our being in which thought, both conscious and unconscious, is triggered, there is no logical division such as those which are made in European language grammars between subject and predicate, past, present and possible future. Nor in the matrices of the psyche, those of unconscious feeling, is there a distinction between the potential act, which by faith we name holistic, and the Form, which that potential will take. Aristotle is also right to mention prayer in this context. Following Aristotle, the supplicant, in the passive role, seeks the arrest of the psychic swirl and a definition in its manifestation by means of the oral.

In order to be more specific in regard to ideas and their alteration by any given medium (language, music, imagery) by which

those vision bringers find manifestation and expression, let us take a single idea as an example and see how it changes within the different philosophical systems of Old World and New World. Rather than taking justice or love as examples of ideas that may be considered concrete universals in Old World philosophical terminology, let us take an idea that has ancient veracity in the New. Let us take as an example of a cross-cultural universal, that of initiation. We shall define initiation as the introduction of the individual body and soul into the collective body of traditional metaphysical knowledge developed and maintained by a culture.

Initiation is various in its manifestations. In ancient Egypt, one of the functions of the priest was to open the mouth of the initiate so that he or she could give verbal utterance to that which transpired within the soul. Semitic circumcision, Christian baptism, and the North American Indian warrior dream are all initiatory or pre-initiatory rites. The principles of vocation, election, and admission across the thresholds of hierarchical rank or into an elect body are universal.

The concept of baptism in Christianity is a sort of pre-initiation into the religion by which the parents of the child demonstrate their intention to the congregation and to the spirit of the child to bring it up in accordance with Christian principles. Inherent to the rite is the emblematic conception of water as the element that will cleanse the being from the taint of original sin.

The reality of original sin is basic to Christianity. Nevertheless, the consensus of the layperson in South America who retains a relation with pre-Columbian metaphysical beliefs is that such a doctrine is invalid. Laypersons in every walk of life who adhere to one of the myriad evangelical sects or who profess to be Catholic do not accept the doctrines of original sin, nor the fall of man, nor the potential presence of a universal evil. The erudite, educated abroad, are necessarily literarily oriented, but a postcolonial maxim is that in Rome one does what the Romans do - in the active involvement with the people of one's own society after being educated in a foreign institution one must adopt the *modus operandi* of one's own kind. A well known South American native poet of great erudition, who is also a world traveller, recently upon this writer's insistence of the noöspheric presence of the Hellenic universal in all parts, posed the rhetorical question: "What do these Grecian concepts have to do with us?" The question stemmed from a sense of Socratic irony, but that is neither here nor there.

The reasons given for the denial of original sin vary from the

much-touted notion that nature is good and has to be conserved despite the ravages of industrialists (and the corresponding identification of the self with this good nature), to the reiteration of Enlightenment concepts (which espoused the Hispanic republics) that man is good. It will be recalled that Rousseau's noble savage was good because his environment was good. On this view man is bad, not inherently, but only because society makes him bad. It follows that nature which is beautiful, however harsh, cannot produce evil. Metaphysical evil as a constant is not given credence. In short, if a South American is bad, it is the fault of the society which imposed those ethics upon him which are not his. It is not his fault. He is not culpable.

Coupled with the Enlightenment humanist concept of the society being the cause of individual evil is that of the European conquistador being not only an insatiate spoiler of nature, but also of him being a culture stripper and native language annihilator. The lay nod is given to Christianity as it is juxtaposed to atheism, anarchy and gross materialism, but the Christianity of the Hispanic in the street is not that exported by the hated conqueror. All of the conqueror's ideals are still very much suspect, not to mention his virtues.

As Carlos Fuentes has pointed out variously in his works, in Mexico and most of Central and South America there has been a reconquest which has persistently insisted upon the eradication of European political, social, and psychological institutions.⁷ This reconquest has not been accomplished in one fell stroke by any liberator or by some manifesto, surreal or communist, or by any actual revolution. The progress of the counter conquest is ongoing. It is as slow and insidious as Mongolian conquests have always been. Spanish is the most spoken language in the world today, but the bookish segment of its population – at least in that portion of Latin America which now extends from Miami to Tierra del Fuego – is low. The reconquistadors refuse to be language based.

The refusal to reject nature as benevolent stands as merely one instance of the conflict over the bifurcation between the physical and metaphysical which has been going on since the time of Anaxagoras.⁸ Basically it is the refusal to accept Platonic dualism and the separation of the idea from its copy. This rejection of the separation between man and nature, or the spirit of man and the spirit of nature, is pantheistic and immanent rather than transcendental in the classic sense. It is holistic with tendencies toward anthropomorphism. But in terms of cultural difference this

pantheism comes from the non-literary tradition, which envisions rather than reasons and is imaginal rather than language specific.

In any dialogue between indigenous American culture and the persistent primacy which it gives to image thinking as it is confronted by a language specific culture, it must be realized that any language base which the non-language specific culture adopts is eclectic and nominalistic. To the Amerindian and to the Hispanic American who identifies at all with his indigenous past, words are indicators, they are the signifiers of the semiologists which only gesture toward that which is to be signified.

A religious war – by which one can save one's skin by an oral confession to this set of axioms or that – is quite alien to the Native American of the north and south. There can be no surrender under a meaningful treaty, as the nineteenth century revolutionary wars against the Spaniards – in which battles were fought until no enemy was left standing – attest. Metaphysical realism then, of the Greek variety, with all of its hierarchical levels and the necessity for their progressive comprehension, can only be referred to carefully, with explicit definitions of its constants and of its givens which are inherent to Western culture and to the Western mind. Without such care and the condescension it implies there can be no communication. At the same time the strength of the pantheistic, non-oral, imaginal culture of the south must not be underestimated. The artificial omnipresent image has found a prominent role in the furthest outreaches of the Gutenberg Galaxy.

When the computer age was in its infancy, the Canadian communications specialist and harbinger of the electronic information era, Marshall McLuhan, pointed out that non-literary cultures of the Third World (and here we might add particularly the American Third World as it progressively extends northward) would be those segments of world society which would be most apt to benefit from, and to use most optimally, the ubiquity of the image which computer technology would bring. In many areas of communication, especially those pertinent to intercultural relations, the priority of the image in cerebral process, as well as in cultural proclivity may well turn out to be evolutionarily advantageous. That is not to say that in some instances the inverse of the old Chinese maxim may prove deployable, and a word turn out to be worth a thousand pictures.

There is a prevailing tendency for the European and for North Americans dominated by European ideas to heap scorn upon the ancient American image ethic. There is much ridicule about the

Latin American inability to give directions in city or in country with mathematical precision. Coupled with verbal obscurity is the refusal to accept the European time sense, not limited to the Americas. O'clockness and sequential thinking through a uniform time period are not part of the imaginal base. Any sort of lineal logic is looked upon askance and only adopted when absolutely necessary. The insistence upon punctuality and verbal precision by first worlders is often considered an affront. But it is such a long standing affront that it is tolerated with the same patient humour as the inability to speak the language that Amerindians themselves innately tolerate as an imposition.

There is no call here for an attempt at instilling Platonic idealism in the face of its rejection, nor for a diatribe against misconception of the venerable ascetic principle of *maya* rejection.⁹ Nor is this a call to do pen battle against the hypocrisy of the propaganda created by the secret persuaders as they serve their masters, the false nature loving industrialists. What we have in Latin America is a long history of verbal teaching as opposed to literary teaching. With the verbal tradition comes the tacit acceptance of myth, traditional ceremony and ethnic art forms which offer an imagery devoid of the specific message inherent to word. Native American idealism is of the same gender as the Platonic, but is of an altogether different species.

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NOTES

¹Aristóteles, *Metafísica*, trans. Patricio de Azcárate (Madrid: Colección Austral, 1943), p. 235. *La potencia, se dirá, produce entonces simultaneamente lo contrario. Pero esto es imposible. Es preciso, por tanto, que exista alguna otra cosa que determine el modo, la acción; como por ejemplo, el deseo o la resolución. La cosa cuya realización se desee, será la cosa deberá realizarse cuando haya verdaderamente potencia y el ser activo esté en presencia del ser pasivo. Luego desde el momento en que el deseo se deje sentir en él, el ser dotado de una potencia racional hará la cosa que tiene poder de hacer con tal que la condición requerida se cumpla. Ahora bien, la condición de su acción es la presencia del objeto pasivo y cierta manera de ser en este objeto. En el caso contrario habría imposibilidad de orar.*

Potential, it is said, produces its contrary simultaneously. But this is impossible. Clearly some other thing exists which determines the

mode, the action; as for example desire or resolution. The thing of which the realization is desired, will be the thing which ought to be realized when there is truly potential and the active being is in the presence of the passive being. From the moment in which desire is no longer felt by the being, the being given rational potential will do the thing which it has the power to do so that the required conditions are fulfilled. Now then, the condition of its action is the presence of the passive object and a certain manner of being in this object. In the contrary case there would be no possibility for prayer. (This very literal translation is rendered for the benefit conveyed by the Spanish syntax.)

²German, *Seiende*, or Latin, *ens realissimum*, that being which arises from everything else

³"Counter intuitive experience" in the scientific context means the contrary of what an undergraduate arts major would expect it to mean. What it implies in the scientific literature is that what is occurring is not what one would logically expect, i.e. the event is not occurring in the way events have occurred in past empirical contexts. In the context of the humanities one would expect "counter intuitive" to mean the rational which inhibits the intuitional, but we can see that in scientific jargon, intuition has come to mean logical intuition, which is an oxymoron. This is just one instance of the way in which language meaning drifts into chaos, so that very basic terms such as "feeling," and "reason," and "intuition" must be context defined. Paradox is inherent in much terminology, and this is a hindrance when one is attempting to come to terms with antinomial experience in any field.

⁴In most human beings verbal information is stored on the left side of the cerebrum in an area called Wernicke's area. Near this area is another called Brocca's area, which processes verbal information so that it can be delivered in the form of speech. Writing is a much more precise and demanding form of delivery than speech, but writing is probably arranged in the Brocca's area as well. Heat scans demonstrate that there is energy being consumed in these areas in the same way that a bicep or tricep will heat up or "pump" when weights are lifted. See *Función Cerebral y Flujo Sanguíneo*, Niels A. Lassen, David H. Ingvar and Erik Skinhoj, *Investigación y Ciencia*, Número 27, Diciembre 1978, p.18. Edición en español de *Scientific American*.

⁵Gianfranco Spavieri, *Science and Myth* (Portland, Oregon: Conscious Publishing, 2000), p. 114.

⁶"Understanding psychological events through the general principle of opposites - depth psychology's main method - is too mechanical. It presents all soul events within a compensatory system of pairs: mind and body, ego and world, spirit and instinct, conscious and

unconscious, inner and outer, and so on interminably. But soul events are not *parts* of any system. They are not reactions and responses to other sorts of events at the opposite ends of any fulcrum. They are independent of the tandems in which they are placed, inasmuch as there is an independent primacy of the imaginal that creates its fantasies autonomously, ceaselessly, spontaneously. Myth making is not compensatory to anything else; nor is soul making.” James Hillman, *Re-visioning Psychology* (New York: Harper and Row, 1975), p. 100. A further note in regard to the ego versus world dichotomy is mentioned: Hillman is not being quite fair to depth psychology’s magister. Jung makes it clear in his mature work, *Mysterium Coniunctionis*, [See, *Collected Works of C.G. Jung*, ed. and trans. Gerhard Adler and R.F.C. Hull, Princeton: Princeton University Press, 1970) Vol. 14, p. 499], in speaking of the *unio mentalis*, that the way lies between opposites which must be reconciled. The ego pertains to the natural self-willed man while the Self (capitalized as a universal) has its origins in the divine. The union of the two, part of the ancient alchemical quest, is free from opposites.

⁷“It is very difficult for a Mexican macho to confess that he was led toward the knowledge of literature and society by two women. But the fact is that the sequestering of the logos by Western Culture was made evident to me for the first time when, in my adolescent years, I read Jane Austen. Here lay the germs of white European civilization as they were planted in the early 19th Century, the middle class, speaking with the assurance of human nature, universal and eternal.” Carlos Fuentes, *Central and Eccentric Writing* (p. 132.)

⁸“...it would appear that material principles are infinite and that the exclusive cause of movement and of birth is the Mind (Nous). But if we suppose that the mixture of all things is one substance indefinite in species and extension, the result affirms that there are only two principles, i.e., the substance of the infinite and the Mind.” The writings of Anaxagoras as preserved in the works of Theophrastus and Simplicius, see G.S. Kirk, J.E. Raven and M. Schofield, *Los Filósofos Presocráticos* (Madrid: Gredos, 1994), p. 511. (Author’s translation from the Spanish.)

⁹Sanskrit, measure. By extension, that to which a quantum can be assigned. Metaphorically spoken of in Vedic writings as “the veil of *maya*.” Also art, wisdom, illusion, unreality &c. See Sir M. Monier-Williams, *A Sanskrit-English Dictionary* (Oxford: Clarendon, 1899) 811. col. 1. Cf. the Greek privative, “*aletheia*.”