

CHAPTER SIX

SCHIZOID INSTITUTIONS

Totem and taboo organize and report 'right' and 'wrong' for the people of a culture. They control one's selves by setting up a bank of animated displacements, publicly symbolized, and preventing one's selves from disturbing the assemblage. It would seem to be a normal way for homo schizo to behave. It does not matter that the terms are reserved for 'savages;' civilized cultures can and do employ the totem and taboo. Most of this chapter, once it moves from the opening theme, plays upon their variations.

Totems and taboos are convenient ways of repeating and organizing obsessions. They are group elaborations of the schizophrenia of original humans. Both are found in all cultures and in varying degrees of weight. In large-scale cultures they are part of religion and bureaucracy.

Taboos are sacred prohibitions, whether received directly or indirectly from divine authority. The 'Ten Commandments' include taboos. The name of Yahweh was taboo. At one time it might be pronounced only once a year. Violation of taboos is commonly supposed to have fatal results. Yahweh frequently concludes his injunctions with the phrase "...lest you die."

The totem, more strictly, is a symbolic identification of a human group with an animal or plant, which represents a divine force. Because animals (the owl, for instance) and plants (the sacred oak) were tangible, near at hand, and well-known, they could readily be fitted into the scheme of delusions; a communication system, largely imaginary, is set up between the life-form and its human patron.

In joining with a totem, a human group acquired a talisman and group representative. The totem life-form operated in the sky and on earth to the presumed over-all benefit of its sponsors.

Once the sun (earth) rotated too fast; the great rabbit, said some American Indians of the Great Plains, lassoed the sun and halted it, not releasing it until it promised to go slower (perhaps the rabbit was a cometary image.) But a totem also imposed limitations upon behavior by means of taboos, rites, and penalties.

Totemism came to be a set of specialized practices with regard to a species or even a particular animal or plant. It arose with the help of certain celestial behaviors that were for various reasons interpreted as animate behaviors within the celestial environments. The important illusory behaviors of the animation in the sky are carried down to Earth and cemented by analogy to the organism's earthly behavior. Thenceforth a set of attitudes to the life manifestations are produced that give birth to totemestic practices. As the human draws apart from the 'lower forms of life,' the totem and the taboo dissolve into sublimations.

A totem provides a complete schizotypical system: the injection of divinity into an animal denotes a cognitive disorder, a hallucination, a misplaced metaphor. The exclusiveness of the totem and its group towards other totem groups in its associated taboos reflects the schizoid aversiveness to others; the worshiping and cannibal sacrifice (sometimes) of the totem animal emerges from ambivalence; the numerous rituals and rules connected with the totem convey compulsive obsessiveness; and the secret and enduring aspects of the totem group's practices, going back to the totemic primal incident, display catatonism.

Enrico Garzilli writes of Faulkner, Joyce, Pirandello, and Gide in their searches for "the real self," notable names, to be sure, pursuing at the pinnacles of literature the primordial search for oneself within the polyego [1]. He explains that the word is the self; becoming human is to become a word. Hence the importance of such ancient expressions as begin the Gospel of John: "In the beginning was Word; and Word suffused God; and God was Word." (My rendering.) We sense here the power and control exercised in the first naming of something and

agreeing upon it with others. We should understand, too, here, that "Word" is "Logos" or "the en-lightened life of mind."

SPEECH AND LANGUAGE

C. Levi-Strauss is of the opinion that "language was born all at once," thus supporting our position of hologenesis. He goes on to say that "whatever the moment and the circumstances of its appearing in the range of animal life, language has necessarily appeared all at once. Things cannot have begun to signify gradually. After a transformation the study of which has no relevance in the field of social sciences, but only in biology or psychology, a change has taken place, from a stage where nothing had meaning to a stage where everything had." [2]

This is a surprising use of the word "relevance." Once we have understood what was happening biologically and psychologically, we comprehend what was happening socially. A quantavolution introducing language must concurrently involve a grasping for logic, for control over memory, and for the social consensus on meanings from which culture sprouts. We have already spoken of what was happening biologically and psychologically: the hominid's brain was beset by delays in instinctive reactions, building special sub-centers, and displacing throughout himself and the world outside. The internal code of language was springing up and erupting here and there into public language.

According to Edward Sapir, too, language was formally complete from the beginning and existed from the beginning of man. H. Kalmus claims an "explosive" origin of speech, too, but then limits the speed to "hundreds of generations," [3] a retreat to appease the millions of years of mankind awaiting fulfillment. Speech did not occur word by word, grammatical form by grammatical form, over millions of years of humanization. It probably sprang up in a mixture of counting, signs, and ejaculations. Counting has been connected (through Lord Raglan's *How Came Civilization?*) by Seidenberg [4] with rituals, which fits the model of homo schizo well. "Counting

was invented in a civilized center, in elaboration of the creation ritual, as a means of calling participants in ritual onto the ritual scene, once and only once and then diffused." Seidenberg explains that all people had religious numberings and taboos on certain kinds of counting. It is frequently imagined to be theft when one's name is counted. Today, a homologous paranoia underlies the hostility of many persons to the computer, which seems to steal one's name, carry one's number, and manipulate these and hence oneself.

A person is only created when named or announced and the creative word may have been the creative number. Marshack would seem to be moving along a similar path, with stress upon arithmetic and calendarizing (the catastrophized need to watch the skies for regularities that are hoped for, and irregularities that one must prepare for) [5]. He is also locating ever earlier symbolic forms.

Some anthropologists are proving that the chimpanzee can learn to understand words and sentences. The point of exhaustion is reached after several dozen of them are learned. If the chimpanzee has not learned to speak in its supposed eight or more million years of existence or whatever its age as a species, it is unlikely to begin now. On the other hand, if the chimpanzee had just recently been mutated, the effort might be worthwhile.

The human seems better equipped to move his tongue than the chimpanzee, but it is not the primate's tongue that prevents speech. "Basic English," a shortened selection of words for communicating in English, does well with 750 words from a possible quarter of a million. (Its problem lies in the constructions; the format or program of a language would be critical to a world tongue, and cannot be simply imperialistic.) A number of gods have as many names as would be needed to constitute a language, hundreds for every major god.

Many vertebrates and insects could manage 500 distinct sound-combinations; 9 distinct sounds might be permuted about 2^9 or 512 ways. Since words have several meanings, depending upon their context, a great many more than 512 'words' are possible.

When these thousands of words are combined, many thousands of messages are possible, enough to make a lexicographer out of a sparrow.

In order to speak, an animal has to be "intelligent." This means that it must possess a sense of being an individual, a will to words, the things to refer them to, a capacity for time and recall, and an obsession for reiteration.

There is no speech center in the human brain; a large cortical area controls speech and is placed in either the left hemisphere (for the right-handed) or the right. This would suggest not only that speech is recent and non-organic in structure, but also that the will to speak is an inner necessity connected with instinctual blockage between the left and right hemispheres, and slowdowns in message transmission in other newly grown parts of the brain.

Man did not get so clever that he began to talk. He was originally so frightened that he began to ejaculate names, and to call them out obsessively, then to use them on like occasion (to compare, in effect), to admonish, to pray, and command. To his surprise, he could find others who might understand, at first perhaps only a twin, then their offspring. Nouns came first, wrote G. Vico, one of the earliest modern etymologists. And he definitely connected the earliest speech with the worship of the gods.

Following the ejaculative phase, which may have occupied only a few years, language probably entered upon a liturgical phase. Heavily depending upon exclamation, it moved to detailing situations and meanings. It undertook to express what had happened (to call the roll of disasters, so to speak), to exorcize the causes of the events, and to cover them up, making sounds of appeasement or evasion.

Much public or formal language, like liturgy, has been formal and compulsory from the beginning. It is still so, obviously in mega-societies but also in tribal societies. Maurice Bloch speaks of the deliberate and enforced impoverishment of

language in traditional oratory. The language acts to control the speaker [6]. He cannot go beyond prescribed forms of speaking. Hence public speech is understandable only in the context of ritual, as Malinowski said, not by virtue solely of knowing its lexical units. The rhetoric cannot become revolutionary.

GRAPHICS

Speech came promptly, but writing was not developed well until civilizations had poetry, art, religions, and social systems. A possible reason for this may also be supportive of our theory of language. It is logical that as speech is to the mouth and ear, writing is to the hand and eye. No one doubts that earliest man (or latest hominid) was as digitally adept as he was orally proficient. However, gestures, grimaces, and context could let the eye help the speaking process along.

But the hand and eye could not, like symbols, accomplish internal symbolizing or speech, which is probably what was occurring in the new creature to help him coordinate his several selves and their displacements in the outer world. That is, public speech was the extrusions of inner speech, like the small portion of the iceberg that floats above water.

Some people with complex languages do not write even today. Art of course takes the place of writing in respect to many messages from one's ancestors. A totem pole can take the place of much written history, depending upon the kind of history wanted. There is a clue here: a large society and an official class need explicit messages and records.

Until these criteria come into play, art can successfully block writing, somewhat as television blocks literacy. Art can say so much that, by comparison, the breaking down of pictures and symbols into writing may appear to be a meaningless and barren enterprise. Further, it may seem to be sacrilegious to openly admit that words are interchangeable tools. Hence writing was originally a holy profession, as in the Egyptian bureaucratic empire. It was carried over into government: "the needs of a centralized administration were a far greater impetus

to the development of writing, among the Sumerians (cuneiform) as in Crete, than intellectual and spiritual needs,"[7] Earliest tablets speak mostly of rations and personnel in the palaces.

But, in maritime cultures, such as the Phoenician, the pragmatic value of messages finally broke the sacred grip. Words (orally spoken) had departed so far from their origins and symbols from art, that they might be used casually in practical affairs. The alphabet was invented out of numbers, phonetics, and calendars by people who were on the move, as in boats [8].

The invention of writing was an effective grasping for control of memory, behavior, and pragmatics. It delivered also a severe blow to the imagination; it caused massive disenchantment. It placed credit for works effectively upon the culture. No longer could one be taught by the gods, through subtle or at least mysterious parental and social transmission or from the depths of one's being, from inner springs. Besides memorization, one had exactness, repetition, a third party, an objectivity, a beginning of coolness and remoteness.

PRIMORDIAL LANGUAGE

Man spoke one tongue to begin with. As he diffused from his proto-patria, his speech had reason both to change and to remain the same. If there can be found a basic set of sounds and words that is common to all of mankind today, then one would have an original language, a proof of cultural hologenesis, and an indication of the recency of human origin. Searches for the first language have been modestly rewarding, enough so to justify a greater expenditure of time and resources, especially for computerized manipulation of data. R. Fester has proposed that "there is an original vocabulary of six archetypes common to all of humanity which still today comprises the basic of every language and which at the same time provides a clearly recognizable link between all languages." The root-words of 'Pangean,' as we might call the tongue, would be BA, KALL, TAL, OS, ACQ, and TAG. "From the moment when the genus *homo* left the family of lower animals, and thanks to his upright

stance, both hands and senses could serve him more freely than before, the vox humana shared his further evolution to the Man of today." [9] We should, of course, disregard the makeshift ladder that Fester has thrown up here to arrive at human voicing. The words are prominent today in geography: "Indo-European, Mongolian, Phoenician, African and Ancient American geography was decidedly using the same original words."

Fester claims to have discovered that in many languages, the syllable BA pertains to human relations and subsistence; KALL appears connected with the idea of concavity and the females womb; TAL refers to clefts, to the ground, to females; OS to thresholds; ACQ to water; and TAG to height, gods, erect humans. To Malcolm Lowery, who has kindly supplied me with his translated materials, the progression by which the words related by Fester to the roots are said to drift in space and among cultures is not intelligible.

J.P. Cohane also proposed a set of root words, independently and without awareness of Fester's book [10]. These key words, he believes, were strongly religious in their original associations. Like Fester, he finds his examples to be most copious in geography. His words are also six in number, although others of equal importance seem to be present in his narrative. They are Oc (or Og) as in Okeanos, Kronos, Moloch, and an ancient Irish god, Oc; Hawwah, as in Aloha, Yahweh, acqua, earth; mana; ash/az; tema, as in Thames, Tiamat, Athena; and Eber/abar, as in Berber, Hibernia, Calabria, Abruzzi, Hebrew, Ares, Mars.

Scholars of linguistics seem disinclined to undertake the risky task of reconstructing the prototype language. Whorf spoke of "the story of man's linguistic development -- of the long evolution of thousands of very different systems of discerning, selecting, organizing, and operating with relationships. Of the early stages of this evolutionary process, we know nothing." [11] We can, he said, only survey the results of this evolution as they exist today. Still, Whorf was an early enthusiast for trying to trace the original ecumenical speech.

Generally, the linguistic establishment has beaten back the numerous efforts to demonstrate speech affinities, regarding them as *prima facie* absurd. Such connections would be Gaelic with Algonkin, Chiapenec with Hebrew, Othomi with Chinese, Choctow with Ural-Altaic, these being Amerindian connections. The diffusionists have fared better in proposing Old World connections: Hamites with Semites; Sumerians with Magyars; Late Minoan with Greek; Egyptian with Hurrian; Etruscan with Lemnian; Berber with Basque, etc. Justus Greenberg says that the 750 indigenous languages of Africa were originally four families, and these were originally one, and possibly related to Hamitic, says Gilbert Davidowitz. Encouraged by the theory of hogenesis of culture, I would conclude that the search for the ultimate ecumenical Pangean language will not be in vain.

GROUP VS. INDIVIDUAL

Humans of the proto-age had immediately the problem of constituting themselves deliberately into a group. The psychology of the hominid band was gone. In its place was the fearful, distracted, individuated -- even multividuated -- person. He must belong, yet not belong, at the same time. The favorite topic of political philosophers and economists -- the individual against society -- took shape.

The bond between individual and collective psychology is tight. It is both genetic and adaptive. It is fully determined. It is unbreakable. Evidence of these statements gushes from history and anthropology on the one side and from many psychological schools on the other. Just as the brain can reach to the toe to express itself physiologically, it can reach to the stars to express itself psychologically. Where it happens to reach is a cultural affair.

Just as the human is a coordinated poly-ego, so a culture, and for that matter any group, is a mega-poly-ego, that typically selects a dominating ego-pattern as its design for the behavior of its members. A special concept of organization is required to

grasp that organized behavior that is an extension of patterned mind-behaviors. The genesis of external organization is in the mind(s) of individuals and their groups.

One way of expressing the holism of personal human conduct is that "private motives are displaced onto public objects." Thus, a person suffering inferiority and weakness in personal life finds superiority and strength in political activism; Harold Lasswell, following Alfred Adler, has expounded and documented this thesis [12].

I do not limit our theory to this view or language. All men, given their brainwork problems, must feel weak. All men seek power according to their own private and cultural prescription. The distinction between private (individual) and public (social, cultural) is most usefully applied during special investigations in politics and law. The human bonding is without innate distinction. The human acts in a merged internal and external context. A fond pat on the hand can stop a pain in the toe; a political victory can let a man digest a thick steak, as I once observed in a study of Huey "Kingfish" Long of Louisiana.

There is no end to the process of 'private-public' interaction from conception to death. That means also private-cultural. The individual and the group march along, side by side, from the dawn of mankind. Both society and the individual are schizoid in origins, structure, and functions. Their behavior and forms are not always congruent; the symptomology is varied. Then it is that deviance (medical schizophrenia) is defined. The individuals seek to evade the society or change its laws; the society seeks to make the individuals conform; else it treats them for mental illness or jails them on account of their menacing or destructive conduct.

The process will go on as long as human nature retains the form which it assumed in the days of creation. There are perhaps some non-schizoid culturally created humans, who have evaded hybridization with the schizoid, the fate of most hominids. Even if there were none at all, the idea of their existence should be retained for heuristic and theoretical purposes. They would be

well-trained primates, although not discernible as such. The schizoids, and especially certain schizophrenes, are religiously and politically dominant. With their obsessions, suspicious hyperawareness, penchant for symbolism, and their megalomania they control the world. That is, they try to control it; but the world is, by their own definition, uncontrollable. *Homo sapiens schizotypus* defines 'control,' and is insatiably anxious for control.

Human action moved back and forth along an axis of tension between the individual and the collective or social. Self-awareness was an inescapably individualist phenomenon. Never after creation could the sense of the self be exterminated. Never thereafter, then, could the collectivity perpetually and wholly dominate the individual soul. Incessant, forcible, and imaginative attempts to do so over all of history were foredoomed to fail and still are. The split self, a source of the greatest terror, could not permit its unification by the collectivity, even though the collective achieved its great resilient strength from its guarantees to the individual that it would assuage, diminish and even cure the terror of the split. There was no returning to the mammal.

So loyalty began, built upon intrinsic disobedience. And so began authority. The story of Job, in the Bible, represents the individual trying with all of his might to subject himself to the will of Yahweh. Dreadful catastrophe, initiated by Yahweh, abetted by the Devil and by hostile humans, crushes his life-values: his loved ones, his possessions, his power, his respect, and his health. An exception stands for the sixth value, knowledge, that is not removed but is the focus of the divine assault upon Job. If only he could be mentally broken into a numbness, stupefied, then he could be defeated. He would not then respond to God.

The very failure of this last form of degradation of self is both a triumph and a negation of Yahweh. That is, all must stop short of the ultimate disaster, which would effectively wipe out creation. On the other hand, once stopped short of self-effacement, the campaign of Yahweh and the Devil is lost and the human

being is restored. Job is left the victor on the scene of battle. All of his values and achievements are indeed restored. The story of Job is told as a lesson in humility; actually, it is a lesson in human arrogance: the will to control God.

Job's story might be set at the end (ca 4000 B.C.) of the age of Elohim-Saturn. It is before the flood of Noah. By then, human ideation was as complete as it was to be until the Greek skeptics, unless some civilization, of which no trace remains, had operated with a secular ideology. Technology had arrived at a level hardly exceeded until 350 years ago. At Catal Hüyük, in present-day Turkey (6,000 B.C. ?), "orderliness and planning prevail everywhere; in the size of brick, the standard plan of houses and shrines, the heights of panels, doorways, hearths and ovens and to a great extent in the size of rooms." [13]

During the age following Saturn, which may be called the age of Jupiter (Zeus, Horus, Yahweh, Marduk), the list of secondary institutions and inventions becomes long. Large scale organization or centralization developed. Millions of people were aggregated and ruled by agents and delegations of authority. Kingship; priestly, military, and official classes; record-keeping; and extensive physical properties were common. Increased domestication, breeding, and herding of varied animal species reflected a projection of human organization into the animal kingdom. Large-scale agriculture is also to be viewed in the context of an administrative organization of plants and human caretakers.

PSYCHOLOGY OF ORGANIZATION

Basically, given the domineering schizoid prototype, social behavior (including language, religion, governance, art, etc.) contains varying elements of obsessiveness, catatonism, orgiasm and sublimation. The fears of the self, of the gods, and of loss of control lead to the eternally 'shell-shocked' behavior of returning to the original traumas and repeating them, both to punish oneself and to avoid punishment by others. Deviation is

tabooed, except as it finds expression in momentary orgasm and sublimation.

The only way in which language and all other inventions of customs can be developed and organized happens to be schizotypal: undeviating insistence upon repetition, the compulsion to repeat, the slavish adherence to memory and tradition, liturgies. Bleuler reports patients who will play the same musical trill or chord a thousand times and, like the esteemed citizen of the regimenting modern state, Bleuler's patient, obsessed with command automatism, will mechanically obey any outside order, will imitate others slavishly, will repeat everything he hears, and, despite a lack of feelings, do all of these things impulsively or as if compelled.

This is an effective human response to a loss of instinct and the great need for new forms of control over the self and others. Organization, even as we see it today in great bureaucracies, highly rationalized, is a catatonic gripping for a non-changing world: 'If I remain perfectly still, I will escape observation, I will not be punished, and the world itself will stand still in emulation of me.' Members of a Judaic sect freeze in whatever activity they may be engaged when the Sabbath falls and do not move until the Sabbath ends.

In its conception and supposed functioning, a typical modern bureaucracy is a marvel of deductive science [14]. It is hierarchy of power and control from top to bottom, with a division of tasks from broader to more narrow scope, down to the individual worker. It is regarded as a highly rational way of accomplishing large collective tasks. Yet this administrative grandeur is only the recognizable descendant of the first efforts of homo schizo to organize work, something he did half-aware but naturally. For the principle has been the same from then to now: an obsession upon a displaced target (god, a village plan, a hunt, agriculture) and an effusion of severe discipline, compulsively exercised and rationalized. Man has had to work in this way. The awareness of the principle, its statement in science and law, and deductionism as scientific method all trail after its spontaneous generation.

In early organizations, the compulsion to reiterate was applied to external control and organization as it had originally been employed for self-control and the ordering of smaller groups. Authority was supplemented by deductive principle. Deductionism is the idea that from a general prescription may be derived specific prescriptions. That is, a statement, that all must be put in strict order, is followed by an enforcement system to ensure that no exceptions to or deviations from the order occur in individual cases.

Deduction is consistent with the association of different kinds of displacements and the compulsion to reiterate. It permits free play to authority to expand its scope of activity and its human domain. It leads to all avenues of life. It externalizes the subjective, by providing security, letting the inner self relax, and divesting the self from its preoccupations with itself into 'objective' external occupations. It relieves the smaller social organizations of their involuted and intricate rites and rules, moving them out upon the larger stage of a kingdom.

Constructions of many types became possible. Monuments, settlements, populations, armies, and record-keeping all grew in size. A bureaucratic (usually theocratic) state might be discerned, successful in its aggrandizement of human activities, and containing within its larger order the orgiastic practices of religion and warfare, the sublimatory development of the arts and crafts, and the negativism and retardation always imminent in human populations.

Bureaucratic states might collapse from natural disaster, or from competing states, or even from long-term demoralization. Deductionism is rigid and restrictive. It puts constraints upon ambitions, social differences, and new experiences (orgiastically impelled). It is prey to apathy.

Nonetheless such social forms as the bureaucratic kingdom must be called a civilization. The surrounding and preceding forms might also be called civilizations. When, then, did civilizations begin? Civilization is premised as some condition

beyond humanization. The human could not elect civilization; he was driven to it by his fundamental character; what was needed was a respite from catastrophe and a space of a few centuries.

Civilization marked no qualitative change in the human character. It is an enduring, well-grounded way of life for a large number of persons containing elaborated and sublimated second-order effects of humanization. If more severe strictures are put upon the term, no significant benefit in logic or theory accrues. Writing is civilized, but provokes no great change in human character or ideation. Deducing commandments from a generalized authority is not exclusively a civilized practice. Peacefulness is not exclusively a trait of civilization. If it were not for the catatonic motif that freezes many cultures at a first-order stage or in a 'fallen' stage, the word 'civilization' could be logically applied to all human organization.

The catatonic response to disaster may be presumed to account for a number of 'primitive' or 'retrograde' peoples and subgroups of larger populations, such that the elaboration which is the hallmark of civilization does not proceed. This catatonism is negative and refuses change. It fights the battle for world control within the person and the small clan or tribe. Its overburden of constraints, rejections, and taboos miniaturizes and trivializes. The externalized, exo-tribal culture is actually abandoned and condemned, leaving the members of the group motionless, aghast, face to face with awful eternal threat.

MEGALITHS AND MEGALINES

People built megaliths around the world, probably beginning six thousand years ago. A megalith is a worked or cut stone that weighs, say, over 10 tons, which alone or in conjunction with other stones mediates religious sentiments among the group and with the gods. The stones stand for ancestors, gods, holy circles, sacrificial altars, astronomical pointers, centers of convocation, and tombs. The efforts required to erect them demonstrate both strenuous collaborative discipline and fervid emotions. They are large to demonstrate the peak of divine

fealty of which the group is capable and to stand firm against the elemental rages of nature.

That they are often isolated from their quarries or sources, have been reconstructed again and again, have been abandoned by or remain from a disappeared culture, and are fallen, split, and cracked indicate that the fears of their builders were well-founded. The builders were dispersed or annihilated. When recently the megaliths were rediscovered and studied, they were considered mistakenly to reflect a peak level of technology of their builders. Actually, many of them may represent the work of marginal surviving elements from civilizations that peaked at higher technical levels but whose centers were eradicated.

The Olmecs of the Mexican lowlands used basalt quarried from eighty miles to the North to build their monumental sculptures. Single stela and single heads weigh from forty to fifty tons. "The scale of the operation required dwarfs that of Stonehenge and speaks for an authority of great power at La Venta, backed by potent sanctions." [15]

Gerald S. Hawkins examined the famous Nazca ground tattoo of lines for stars, planets, sun and moon alignments and found none. "The line complex was not built to point to the sun, moon, stars, or planets. Astronomically speaking, the system is random." [16] But, if the Nazca lines are very old, we could expect them to be nonsensical by current retro-reckoning in astronomy, for there is evidence that the Earth has tilted during human times. Thaddeus M. Cowan, a psychologist and archaeoastronomer, writes that Old World proto-astronomers

"...were primarily concerned with significant solar and lunar events as they appeared on the horizon.... Indian lore suggests a variety of ways the stars can be regarded (individual stars, groups of individual stars, patterns). Similarly, the mounds might be seen as following the same course (conicals, chains, effigies)." [17]

That is, to the Amerindian, the mounds and stonework were templates of the constellations and sky events, therefore measured large (though subjectively) and mostly not even fully

visible from the ground and to the workers. Probably this is behind the Nazca drawings too, with their spectacular drawings of dragons and a large bird.

Since the megaliths were all constructed before the Earth and sun had achieved their present orientations, none of them preserve their original orientations. At best they point roughly towards some anniversary position of the sun, moon or stars, such as the spring equinox. They were not the best instruments, either, of their times and culture. Whatever the orientation and cyclical repetition that they counted and measured, a simpler, more manageable, and finer measure was within the builders' capabilities.

The megaliths were religious. The Arc de Triomphe in Paris was built to celebrate a concatenation of heroic and historic deeds, not to be simply a convenient traffic divider. It was oriented to the sunset of the victorious December 2nd Battle of Austerlitz, also Napoleon Bonaparte's Coronation Day. So too the megaliths were erected, not to count months or praise the dead, but to commemorate the past, to celebrate survivorship, and to control destiny.

ORGANIZATION AND CONTROL

The first task of the split-self was to recollect itself and gain control of itself and others. How it did so became the paradigm of governance ever thereafter. The workable mechanism incorporated the overflowing stored fear, the gods associated with its origins and still operative in the sky and on earth, and the four patterns of behavior, all of which could be brought to bear upon the problem of self-control and the control of others, lending the person a tolerable balance of mind and behavior while identifying with and yet subverting the gods and accomplishing the pragmatic functions of existence in a much more developed and technical way.

All of this appears rational and fully intentional only in retrospect. Most of it occurred as the reaction and response of a new species of being to continued applications of great internal and

external stress. The bearers of the new human culture were not all members of the new humanity. Whatever the combinations of mutation and potentiation, schizotypal leaders were present from the beginning, who, in order to adapt themselves to the new life, had to seek the adaptation of the others. They possessed all the tools of leadership that have ever since been possessed, namely symbols, ideology, force and goods, in the same order of importance, all tied together in the drive to control and organize the environment according to a teleological, if delusional, form.

The predominance of the delusional, aggressive, symbolist character in governance began then and continued ever after. Human food production, and the useful arts and crafts could not move forward without qualities of leadership removed from the actual specialization of tasks, no matter how important and vital they seemed in themselves. Control and power in the self and in the group were their preconditions. Therefore priests were the governors, and hunters, planters, and workers the governed. In a later elaboration, god-kings assured the society a personalized succession from the gods under covenants and constitutions; these the priests contrived to tie human governance to the order and disorder of the skies. The universal presence of generalized, rather than specialized, leadership is knotted to the principle of the total cohesion of culture, earlier described. Since the culture is holistic, so must the culture's leadership be holistic.

REPUBLIC AND MONARCHY

The basic political institutions are but two, the republic and the monarchy. All human organization resolves into a combination of these. The republican is of hominid origin and was the logical first form of human organization. The monarchies originate from the catastrophes following creation and the relentless evolution of homo sapiens schizotypus.

By the time of the first extant historical records, ca. 5200 B.P., past ages and past god-kings had reigned and retired. Now there came, in what is conventionally regarded as the first dynasty of Egypt, a consolidation and a worship of the sky-god Horus

(Jupiter) and the Pharaoh as divine king. But this unifier of Egypt built his rule upon a congeries of small kingdoms each with its own divinities and cosmogonies. It is said that in the control of the Nile waters (perhaps after the Saturnian flood) lay the appeal for the unification of Egypt. More important as a cause was the aggressive force unleashed in the aftermath of disaster. Just as the divinity of a king is proven by his internal absolute power, and that proof is rendered necessary by a natural (divine) destruction of the previous power of the prior dynasty and rule, so is his divinity proven by his ability to master foreign societies, in emulation of the universal omnipotence of the king in the sky. The Pharaoh incarnated Horus.

The sequence of rulership tended to proceed from disaster to survivorship to monarchy to republic and then through the same sequence repeatedly, over cycles of varying duration, until the cycle became a self-fulfilling prophecy, or Plato's tyranny, aristocracy, democracy and so back to tyranny, aristocracy, democracy and so back to tyranny, a law of politics. This could be rationalized, without the recollection of primeval catastrophe, as 'the way man's mind worked' and 'how societies changed.' Even to this day, the cycle tends to occur. The chaos that typically ends democracy is laid to libertinism, rather than to the subconscious primordial feelings excited by a rule of liberty.

AUTHORITY

The end of democracy, that is, comes not from what happens but from an increasing feeling that 'man is getting away with too much,' and that the gods will respond by devastating man. So a tyrant arises, plays god, restores order, and people hope that their expiation and sacrifices of their liberties will be punishment enough. Usually the occasion for the crisis of the regime and the revolution of the government is something resembling a catastrophe: a natural disaster such as a drought, a hurricane, crop failure, economic depression, or a crushing defeat by a hostile army.

The function of authority is to support the structure of the human mind that was erected upon the dire events that brought the human mind into being. Authority is the formula that encompasses the three control-needs -- the control of the self, which is paramount; the control of the gods; and the control of the environment, including other people.

The world may be believed to consist of an objective reality but that objective reality is a product of an uncertain mind. The objectiveness of reality consists of a mind that perceives itself and therefore perceives the need to define reality, plus an agreement of many minds that reality is as it is. Both come from the shared structure and discipline of the newly create humans.

But the mind is uncertain of this absolute reality and human society is an endless struggle to set up and maintain this reality against the indecisiveness of human instinct and the discrepancies of perspective, both genetically and experientially caused.

The bonding consists of a) the projection and identification of the mind with all of these together, b) the obsession (repetition compulsion) as a glue of the binding, c) the deductive principle as the method of moving through time and space and dealing with all three components while moving, d) the lesser principles of catatonism, orgasm, and pragmatics that are intrinsically incapable of ungluing the binding formula of authority, unless and until the mind is destroyed. That is, not only was chaos the primeval cloud-world, formless and kaleidoscopic, but also chaos was his non-recollectable existence to which he could not return, and feared, and therefore would not wish to go back to.

COVENANT AND CONTRACT

Men have always cherished the hope that the gods would cease to torment them. One of the most brilliant inventions to bring this about was the 'covenant' of the lord. The gods would promise to perform certain tasks and refrain from harming people provided that the people would worship them properly

and behave in certain ways as well. In the Bible, Elohim and Yahweh introduce at least seven covenants. One is with Adam and Eve, another with Noah, others with Abraham, Isaac, Jacob, Moses and David. Several of these followed upon natural disasters. A new constitution, so to speak, was handed down from the throne.

But note how the route from catastrophe to theocracy to monarchy to individualism is pursued. First there is chaos: no promises are binding. Friedrich Nietzsche, predecessor to Freud in the discovery of the 'unconscious,' writes in the *Genealogy of Morals* that the human was originally simply a fickle animal. Somehow the creature had to be severely chastised in order to give it a memory. For the keeping of promises was the basic condition of humanization and civilization. Surprisingly, Nietzsche does not take the leap to catastrophism, inasmuch as he thought that some immense event must have happened to cause mankind to acquire a memory. He says that he cannot think of anything more severe than the punishment that would be dealt out to persons who did not keep a bargain in early tribal commerce.

Tribal commercial promises, like many another cultural trait, are traced by the quantavolutionist to the by-product, the fall-out, from the great reality of chaos and creations: 'You made us; you have destroyed us; do not do so again; we must believe you will not; we have this specific assurance from you, your self-binding covenant; promises must be kept (we hope) and therefore we shall kill any among us who violate your covenant; further we will punish anyone who violates any promise that he makes, and go to war over broken promises; so all contracts shall be sacred in your name.' Thus I would imagine the genesis of contracts.

Then as egalitarianism progressed, the laws came to regard a great many contracts as made between equals, rather than handed down as in the beginning. So the sanctity of contracts, which the American courts for a long time expounded with holy fervor, goes back to the times of reaction and destruction, to fear, and to the magical coupling of the sacred and the profane

so as to reinforce the sacred. The pragmatic element of the contract is of course great; there is no gainsaying Nietzsche there; but the catastrophized essence is there too.

As in other areas, the catastrophized behavior works itself out in a highly sublimated and indirect form. The 'rationality' of the 'contract law' is on the one side. The famed penchant of Jews for 'arguing with El,' 'legalism,' and 'bargaining' derived in part from their catastrophized anxiety over whether a new covenant would be pending and what the words of the last covenant really meant.

On the other side, the aboriginal idea runs rampant. The Zealots of the first century after Christ are a case in point. They believed a terrible calamity would soon overcome the world and wipe out all but a few good Jews. Then a new covenant would have to be confirmed by Yahweh. St. Paul extended the time, and modified this idea into a belief in the Judgement Day. But the early 'millennialist' sects are imitated from time to time today.

And a close homology is afforded by the 'Cargo Cult' sects of the Pacific Islands; there, property and promises are dispensed with, in a fatal pause or age-breaking, during which a people awaits the coming of a great ship or (now) airplane carrying the goods of life promised by a sacred ancestor.

We noted how the Greeks handled the problem of promises. Their gods were full of not-so-valid promises, possibly because they were so full of obligations and interconnections. Whence their gods were deemed fickle, not at all like Yahweh. But, recalling the passages of Proclus on the bonds of Jupiter and rings of Saturn, one notes the covenant there [18]: Jupiter is the paramount god of law and order in the universe. He binds himself as well as others to obey his own laws. So the Greeks were not so far off the mode of humanity.

SEXUAL RAMIFICATIONS

Not much in the way of pragmatic life routines is exclusively male. G.P. Murdock surveyed the part played by women and men in the economic and household activities of 224 societies. [19]. Only the pursuit of sea mammals and major hunting were never exclusively the task of women. But neither were they anywhere usually done by women. Nor were they ever a function shared by the two sexes. Females like the goddess Diana of the Hunt were exceptional. I attribute this not to the muscular ineptitude of women, but rather to unconscious male sexual jealousy of large beasts, and a general lesser aggressiveness in the less schizoid female, as I have explained in my accompanying volume on human nature today.

It is impossible for the human, given both the catastrophic and the physiological structure of the mind, to divorce his major concerns, to segregate them intellectually, mythically, verbally. One must impart congruity and cohesion to any important experience. He will put all experience into context, through unconscious processing by way of the catastrophized memory or through partially conscious analogizing and philosophizing. Important natural events will be related to sex, food, tools, violence, and death. Each will have, in its symbolization and in his mind, something of every other. Human sexuality is exponentially more complex than primate sexuality and reflects, with all other life-values, the circumstances of creation and the aftermath.

Truly and simply, events of the primeval period were seen to resemble hominid organs and practices. Making sense of the sky events and their effects, with their super-potency, called upon the new mechanisms of the mind to an ever-increasing extent, a shocking extent, until finally sexual behavior, like all other behavior, came to be a secondary derivative from imputed sky practices.

The origin of sexuality thus was attributed to the sky gods. Hence much that could relieve disaster-anxiety, the true primal fear, was forced into human sexual behavior. From that time

onwards, sex was no longer the indigenous and instinctive product of the mammalian species but was the example and instruction of the gods. From the very beginning of humanity, sexual practices, like all other life and culture, were integrated and deduced from the behavior of the divine.

Therefore, those practices which in the light of humanitarian science appear to be savage or brutal were in fact instrumentally rational and functional for the new creature. Self-consciously, he and she did not care for what was natural to animals, but wanted what was possibly divine.

All manner of sexual practices and linkages of sex to other life areas came to be invented and institutionalized. In the earliest dynasties of Egypt, four-directional compass points are indicated by phalluses. Single and double-phalluses are carved as heads of batons, possibly for pointing during ceremonies and for other magical purposes; these are found in the French Upper Paleolithic sites. They are also found drawn on cave walls. Both the paleolithic Cro-magnons and the Egyptians draw a picture of heaven overarching earth: the first as a bull over a female, the second as a sister over a brother (see *Chaos and Creation*, figure 15). The drawings are so close in spirit that they may carry Cro-Magnon man down to the Old Kingdom of Egypt. A parallel occurs in Minoan Crete where Dedalus fashions a metal cow to house King Minos' wife so that she can cope with a white bull that has attracted her. These are to be interpreted not as the exaltation of sexualism as a human drive but to the divine imposition upon sex of the rule of heaven, nature, and gods.

The concept of sexual perversion dwindles when confronted by the complexity of sexuality. The Princess Palatine, wife of the brother of Louis XIV of France, in one of her frank letters describes her homosexual husband's attempts abed to fecundate her by masturbating first with holy medals of the Virgin. (The scandal of the deed and of the letter itself, which was omitted in a celebrated edition published in 1981 -- and this is scandalous, too [20], -- invites comparison, say, with the public holocausts of sinners of the same culture in church squares before the 'god of peace and forgiveness,' as described and surveyed in

contemporary publications.) The sacred and the profane, the obligation and the evasion, merge like wrestlers, like the symbol of the Yin and Yang. Still, public madness defines private sanity.

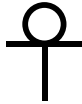
It is from the interpretation of divine behavior that cults of virgins and eunuchs originated and were perpetuated throughout the world. Peter Tompkins thinks that the loss of its tail by a comet identified with Venus may have originated these cults and perpetuated them practically to our day [21]. It was through the fear of the sky gods that punishment was ingrained in individual and collective behavior too, and that extremes of both impotency and furious rape came to be responses to every major and minor expression of the high energy forces.

Violence unleashed is everywhere given a sexual form and rests with the human psyche thereafter. Sex is a screen for, and release of, the primordial fear built up by catastrophic genesis and experience. No culture has escaped the process from the beginning of human time. The more obvious violent aggression associated with human sexuality is paced by sublimated sexuality. The catatonic response to disaster reflects itself in sexual frigidity and impotence, with their hundreds of individual and collective manifestations. Catastrophized obsessiveness is reflected in the frequent fixation upon the pornographic. Unlike primates, humans have developed a prolonged coitus and frequent coitus, again as types of compulsive-obsessive behavior. Human females secured a perpetual weak rut, after an instinct blockage arose against the imperative primate rut period.

Once locked into quantavolutionary theory, sexology can initiate new theories for sexual problems or deviations. The cultural relativity of sexual practices can be explained even while the universality of the catastrophe-sexuality nexus is admitted. For example, Saturnian and Bacchanalian orgies are deviant sexual as well as economic, organizational, religious, and physical (anti-hygienic) outbursts. They introduce and celebrate the end of the world in infinite series.

Once reinforced and lent new meanings by the sky gods, human sexuality entered upon the social scene vigorously. The simple dashed line at varying angles (|) is most common in cave art; it is generally adjudged to be a phallic symbol and certainly develops in that direction. The female vulva is also common (∇). The ankh (see below) symbol of (comet) planet Venus is common and may even be found in the New World as a diffused or independently invented symbol. It has been a religious symbol in Egypt and in Christian areas for millennia. It is frequently used as a genital symbol, bisexual or androgynous, and may be related to the Greek 'phi' (φ) a fire sound, that was used as a sexual symbol by itself.

ankh:



A variety of architectural forms have been given sexual as well as heavenly associations. The pyramid (Δ), the megalith and obelisk (shown below), the tomb in several forms, and the Greek temple (shown below) are suggested as primeval sexual symbols carried into the highest civilizations. (The Temple resembles a triangular female symbol resting upon male pillars. Naked and unashamed 'lingam' and 'yoni,' monumentally constructed, are found in India and elsewhere.

Obelisk:



Greek temple:



Thus may be explained the most incomprehensible of interconnections: the religio-politico-sexual. Creation events were seen to resemble actual sex organs and practices. This happens by the basic delusion that gives objective realism to signs and symbols. The superpotency of sky events and disastrous high energy forces might be controlled, it appeared, by controlling their close cousin-referents in society --

sexualism. The rituals, sacrifices, elaborations, and sublimations then begin.

THE COMPULSION TO REPEAT CHAOS AND CREATION

Among the Navaho Indians, women sit on their legs, and men sit crosslegged. Why? They say that in the beginning Changing Woman and Monster Slayer sat in these positions [22].

Manu, the Noah of India, was delegated by the gods to be the recreator of all creatures after the great flood. "In a desire for offspring he practiced worship and austerity." He "practiced severe and great self-mortification..., while he stood on one foot with his arms raised. With bent head and eyes unblinking he performed awesome austerities for 10,000 years." [23]

"We must do as the gods did in the beginning," says an ancient Hindu text. But not only the Hindus believe and act so. Every known religion does the same, whether it is the belief system of a great civilization or of an isolated small tribe.

And not only is it the religions that aim to repeat the behavior of the gods in the beginning. All social forms of activity are saturated with the emanations of this principle. In Timor, when the young rice sprouts, a specialist on agricultural myths is brought in to spend the night in the fields reciting the myths about the origins of cultivated rice [24]. Every activity seeks to follow its earliest principle.

The bearing and baptism of children, marriage, the rites of adolescence, and death -- sexual relations, family relations, work relations, -- governments, companies, armies, athletic teams: no activity can escape its beginnings.

Ballgames are played all over the world. They are just games, people say, and they may even say that so-and-so invented the game of baseball or whatever the ballgame is called. Not so. Every invention is in a continuity. Every game goes back to primeval religion. Every game is a game originally of the gods. The human players of athletic and parlor games are exhilarated

by their unconscious replaying of divine roles in catastrophe and so are their spectators.

Thus the Olmecs of ancient central America played a ball-game and had courts built with religious carvings and paintings all around where the game was watched [25]. This was about 1500 B.C., and is attested to in recent excavations of their ruins. Their myths are clear as to what they were doing. They were imitating the games of the gods as they saw them in the sky, bloody disastrous games in which the losers, though they be gods, were killed. And so the Olmecs played their games with human skulls in the beginning, and the players who lost were killed and skulls became the balls for the next games. To shrink from these ancient practices, and take refuge rather in a supposed calm rationality of the sciences may be comforting, but is self-deceiving.

No one can escape the conduct of the gods in the beginnings. Not even the secular mind of the scientist. For even while asserting his distrust of the supernatural and legendary, the scientist uses a language, a numbering system, and forms of organization derived from the celebration of what the gods did in the beginning. Science is built upon the nature of homo schizo; it does not come from outer space. The bulk of science comes from heightened self-awareness, the wide span of human displacements, the causal connective mimicking of instinctive stimulus and response, obsessive attention, suspiciousness, associations retrieved by naming, and imitating with arithmetic addition the sequential processing in the consciousness' (dominant ego's) control of attention. Scientists constitute a corps of disciplined self-controllers engaged in these schizoid practices. Furthermore, like a snail moves with its shell, the scientist carries his shell of culture as he goes about his work.

An Einstein will trust that "nature does not play dice," a scientific fiction that perhaps is not as reality-based as the cosmic fiction of early man, who went back to the beginnings, when the gods were playing ball. In India the game of dice may have begun, say Santillana and Dechend, with the gods, "who go around like... casts of dice." [26] Indeed nature plays dice. The

Hindus also played a game called 'planetary battles.' 'Nature,' of which Einstein speaks, is an idealization of Zeus, who maintained law and order, despite his rascalion son, the planet-god Hermes (Mercury) who was always traveling about and bringing luck to dice-throwers.

What causes this compulsion to connect all activity to its origins in the primordial conduct of the gods? A compulsion to repeat an event, say the psychiatrists, of whom Freud may have been the most eloquent and original, is caused by the traumatic nature of the event to those who experience it. What, then, was so shocking about the events of the beginning? And how can we be traumatized today by events so ancient that they slip off the pages of recorded history?

Now again, unanimously, the fossil voices of the dimmest past speak; the events were the awful behavior of the gods when they created mankind. They tore apart the elements of nature to fashion this new creature. They drenched the world; they fired it; they tore up the earth; and they stormed the atmosphere. The human creature was made from the elements in a time of great stress. He was born to great fear and abject servility to his makers. He was born with a compulsion to repeat his birth throes. The birth of every infant, as in the theory of Otto Rank, is the primal trauma of the person; the birth of mankind is the primeval trauma of humanity.

SUBLIMATION

I explain in an accompanying volume my doubt that the word 'sublimation' is scientifically useful. It refers always to a displacement; hence what is said about the one is to be said about the other. Therefore, while I retain the word in these passages, the word 'displacement' can be read into them equally well.

The gestalt of creation inaugurated for the new person a kind of incessant civil and foreign conflict, one in which his resources were over-extended internally and externally. He could not keep himself in order without ordering the world outside, a

generally impossible task but one to which he was now biologically committed. But, as it happened, his most effective ally was his external enemy, society and culture, including gods. These are all non-existent delusions, and hallucinations when they 'command' one, but nevertheless interpose true ordering principles of conduct into the behavior of the inveterate warrior. In effect they tell him that he must 'sublimate,' and teach him how to do so.

Sublimated behavior is commonly understood as an unconscious substitute in socially accepted form for impulsive behavior that would be condemned. The substitution appeases the unconscious while it performs its overt function. Primevally, sublimation begins in the overt function. Primevally, sublimation begins in the distraught circumstances of self-awareness, as amnesia and recollective memory begin.

When the anxious species is born and asks of itself an impossible measure of control, it begins by reacting against the memory of its harsh experience, which is soon submerged ('forgotten'). The memory is still active and sets up a ghost pain against the recurrence of the experience. Consequently, the memory lends itself in translated and disguised form to unrecognized expressions. It is carried back to the surface of the thought and activity, where it is enacted and reenacted in disguise. It is used in a solemn rite, or played with as a toy, a game, or a comedy. Thus, as was described, ball games became sacred, dramatic events, which reproduced the battles among the celestial hosts, with skulls as balls, and beheading as the price of defeat. As in heaven, so on earth. Control is established; the memory functions in a displaced setting, exuding the energies of the response that it demands but cannot perform frankly.

Only a theory that human nature is schizotypical can explain the vast and ramified character of sublimation. Students of language, myth and art, in their diligent search for principles, have discovered that myriad delusive and distorting guises can surround any event. Yet sublimation occurs not only in

linguistic and artistic life-areas, but also in all areas of technology.

The original traumas and mental distortions of humans required all things in the objective world to be processed through the schizoid world and there given some of their meaning and forms. Beautiful church liturgies, children's fairy tales, methods of combat, designs of tools, and systems of philosophy abound in examples.

Freud once wrote in *Totem and Taboo* that "the neuroses on the one hand display striking and far-reaching resemblances with the great social productions of art, religion and philosophy, but on the other hand they have the appearances of being the caricatures of them. One might venture the statement that hysteria is a caricature of an artistic creation, the obsessional neurosis a caricature of a philosophic system."

In all three cases, the reverse is more accurate. The nomenclature is irrelevant. For instance, hysteria is regarded here by Freud as a poor artistic creation, whereas actually the art is a sublimation of hysteria. All three highly regarded sublimations are founded upon the primordial madness that says in its first gestalt: fear, remember, control; and, when external controls move against one, sublimate!

In the eighth century B.C., Hesiod wrote a combined philosophy, theology, and poem, containing what may be elements of a correct cosmogony. Gods and muses and humans transact in a highly metaphorical and figurative drama. Between the reality and his mythology lay an enormous collective pain, felt by a people who had no better way of confronting the terrors of existence and the traumas of their history. It is so, too, when a schizophrenic patient gives a fully pseudo-mythical account of an event that contains within it an accurate report that he is too pained to tell about 'as it really happened.' There is a sad irony here that the more he succeeds to sublimate, the worse the diagnosis of his illness.

But is he not a 'pathological liar'? He is that, too, except that his lies are embellished in a fashion close to what society will accept as myth or as a work of art. When Gustav Mahler composed the "Song of the Earth," he was a neurotic who was contemplating suicide, but meanwhile he was also communicating to his audience, the society, a message in a modified 'modernized' language that they would grasp on the brink of their own madness. His song, his neurosis, his suicidal intents -- these were all himself trying to cope with his depersonalization; but the audience would say, 'somewhat mad, but sublime.'

Shakespeare has joined together the transacting elements in a few lines of *A Midsummer Night's Dream*:

Lovers and madmen have such seething brains,
Such shaping fantasies, that apprehend
More than cool reason ever comprehends.
The lunatic, the lover, and the poet,
Are of imagination all compact:
One sees more devils than vast hell can hold,
That is, the madman; the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name...

What we would conclude here is that sublimation is but whatever is socially acceptable, now or later, in homo schizo's methods of handling his displacements. Everyone, not artist and scientist and humanitarian alone, sublimates at work and play, in love and indignation, in common speech, yes, in dreams asleep and awake. One must sublimate, and always has sublimated since the earliest generations when a modus vivendi had to be established among the schizo clan.

CANNIBALISM

A common textbook example of sublimation was provided us by William James, who suggested that sporting contests functioned as substitutes for warfare. A weaker surrogate is afforded the spectators, and perhaps even weaker is that tendered to the masses who watch the sports on television. The problem of warfare is much more complex of course [27]. The infantryman usually hates war. Why should he need a substitute? Whereupon we begin a painstaking unraveling of the web of war, attacking the knots of displacement; projection; paranoia; aggression; tradition; authority; habitude; greed; loot; rapine; prestige; exhilaration; gambling; remote and indifferent pilots, missiles, and generals; racism; economic competition; self-destructiveness; the armageddon-complex; and so on until all the knots are untied and not much is outside of war except a few rules of the Geneva Convention which beg us not to kill prisoners, and certainly not to eat them, as now and then has been the case. Achilles wanted to eat his slain enemy Hector and Hector's mother, well, she wanted to chew Achilles' liver [28].

Cannibalism has also had to be sublimated, rendered by frontal cultural attack into a taboo in most cultures, a nauseating abomination, but then also built into the most symbolic and elaborate rites, as in the Eucharist of the Christian Catholic religion.

The suppression of cannibalism must be one of the most successful and important sublimations that mankind has ever achieved. Cannibalism is not unnatural to humankind or else it would not seem so repulsive and dreadful. Further, it would not be so commonly discoverable in sublimated form among religions in the world. The major question is, in fact, not whether, but how we came to be numbered among the rare species who have eaten their own kind.

The theory of homo schizo here offers three reasons. The first is that a creature that can fear and hate itself, and can transfer this ambivalence to others and gods, can sternly rationalize the

eating of others, which symbolically includes itself and the divine. Second, the practice, which has psychic and religious justification, has had upon many occasions a pragmatic or calculated effect; people who would otherwise starve upon the occasion of near extinction from natural disasters, including famine, flood, and radionic plagues, would eat whatever came to hand. Third, relations for some time with others of one's band and tribe would include a stratification between homo sapiens and hominids. A logic of divine ritual sacrifice, made urgent by protein starvation, could be confirmed by primeval considerations of eugenics, population control, animal husbandry, and invidious racism. Cannibalism was restrained and sublimated very early because it was self-threatening; one was ingesting other egos of an uncontrolled kind except under rare stable ego conditions. As with psychogenic mushrooms, you have to be a bit crazy to eat them and you become distinctly crazy afterwards.

Anthropologists have long suspected earliest humanoids of cannibalism. From Ethiopia (Valley of the Awash River), the Bodo hominid skull has, upon reexamination, been adjudged a victim of ritual defacement and scalping at least, with a probability that it had been treated anthropophagously [29]. These operations which use tools, are human, whether perpetrated by Bodo man or by related hominidal or human types.

Nowhere to our knowledge was cannibalism more widely practiced than in the Aztec empire prior to the Spanish conquest. The Aztecs placed "war and its corollary, sacrifice, at the very center of their universe... the one and eternal order." [30] Tens of thousands of prisoners were taken, nourished, sacrificed, and eaten every year.

Gert Heilbrunn calls cannibalism "The Basic Fear," and writes that the infant is born cannibalistic and projects its impulses upon the environment as his persecutor. "Phylogenetic and human ancestral reflections in conjunction with psychoanalytic data point to the ever-existing threat of passive cannibalistic incorporation as the basic danger" felt by the new organism

[31]. He finds cannibalism widely spread among historical human groups and sublimated very often in modern groups.

Let us now turn to anthropophagism in its most sublimated form. We begin with the warning of St. Paul (Epistle to the Corinthians, XI, 29): The Christian who enters upon communion without comprehension "eats and drinks his own damnation." For the Christian is partaking of Christ. The text of the Gospel of John recites the startling words of Jesus, which shocked even his disciples, and this text is repeated by the priest at the moment of Consecration in the Mass:

Most truly I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink. He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him.(6:53-6)

Henri Fesquet explains what occurs in the Eucharist:

The communion, is it cannibalism? To judge by its intent it is undeniably so. It proceeds through a murder, a sacrifice, through manducation, and through the classic symbolism: uniting a person with another whom one loves, and appropriating his qualities. To eat God is to make oneself divine. But the sacrament is more than cannibalism. It surpasses and sublimates it. It is disconnected materially from the cruelty of the killing, granted that, without Golgotha [the mount of crucifixion], there could be no Eucharist, which directs the separation of the flesh and the blood. Besides, the raw material of the Eucharist, the bread and wine -- two products of the earth -- gives it a cosmic dimension, actually a pantheistic one. The vegetable kingdom, among other things, precedes the animal kingdom and, in a sense, engenders it; by means of the Eucharist, the cycle of creation begins once more. That the presence of Christ is total ("real" in the bread and the wine as Catholic theology maintains) gives to the incarnation an exquisite prolongation and deprives the embodiment, the cannibal effect, of all its cruel character. Here, the violence of love is made silent, decent. The consecrated hosts and cups of wine, these there will always be, everywhere and for everyone. It is the superior gesture of tenderness. The

mean which Jesus conveyed to his friends achieves a universal character. It is the virtue of Christianity, which traversed the grounds of the religion that came before it, to have adopted the better of them, to have purified their rites and broken down the barriers of races and nations [32].

The Eucharist might be compared with an entry in the Notebooks of Leonardo da Vinci where he wanders from his point, which is to do honor to virtuous persons. They

deserve statues from us, images and honors; but remember that their images are not to be eaten by you, as is done in some parts of India, where, when the images have according to them performed some miracle, the priests cut them in pieces, being of wood, and give them to all the people of the country, not without payment; and each one grates his portion very fine, and puts it upon the first food he eats; and thus believes that by faith he has eaten his saint who then preserves him from all perils [33].

Collective violence need not proceed across territorial boundaries. The killing and eating of members of one's own group, particularly of those somewhat different, physiognomically and mentally, and without foresight to arm and attack first, could occupy a normal place in the career of the homo schizo band.

We recall that the deceased and digested are often relatives, at the least of very similar kind, although, for that matter, there would be a general animism operating by displacement and projection to make many mammals one's relatives and even totems. The general animism would only serve to make the killing and eating of one's own kind less remarkable.

At what point would the practice cease and guilt be felt? For cannibalism, soon; for war, never. As evident hominids diminished in number, homo schizo would find himself battling with and dealing with his speaking and aggressive kind almost entirely. Identifications would become closer and closer until one was eating "oneself." This should stop most cannibalism. Further the years of easy human hunting would be over; other

animals were easier to kill; improved weaponry played a part in this switch of practices.

Now then the cannibal victim can be identified with oneself (seeking esteem) and one's gods (requiring sacrifice). The outcome would appear to be sacred cannibalism, reserved more and more for ceremonial occasions and anniversaries. Thereafter any promiscuity in eating human flesh would become tantamount to a crime against the gods and spirits; a taboo would be born.

Prisoners were first sacrificed and eaten, then simply sacrificed. Ultimately animals were sacrificed and eaten; this practice would be less thrilling but more reliable, since, for other reasons, prisoners of the right kind were not always available. Like infant sacrifice, prisoner sacrifice is more disturbing when other means of controlling the gods are less threatening to poly-ego stability (I must stress that this poly-ego stability is not an absolute, objective state; rather it is a cultural balance uniquely fashioned with the individuating traits of the person.)

VIOLENCE AND WAR

Meanwhile collective violence continued unabated, enhanced indeed by social growth. Primates do not wage war. Female primates do not even kill game. Baboons fight, and one band will live apart from another, trespass upon another's territory, and engage in a melee when challenged; instances of a baboon being severely injured or killed in such warfare are rare. Strange individuals are usually chased away by a band's 'citizenry,' but on occasion adopted.

They do not foresee war, plan war, reenact or celebrate the anniversaries of war, or train for war. The hominids behaved like primates. Warfare is peculiarly human and naturally emerges from the schizoid traits of self-awareness, memory, group-shared symbols, projection, and the limitless search for the impossible goal of control over the self, gods, others and the environment, staked by endless fear. Aware of oneself, and fearful of it, the person recalls the creators in subservience,

propitiation and terror. As the creators do, so does he. The wars of the gods have always been in his mind as models of behavior. Even Christians carry along a war of god and the devil, descendants of Horus and Seth in Egypt, Jupiter and Lucifer (Phaeton) in Greece and Rome, Tezcatlipoca representing both in Aztec Mexico, according to Brundage [34].

If culture appeared promptly upon humanization, then warfare and other forms of collective violence may have roots in the same process. I say 'may' rather than 'must' because warfare and other human practices might be considered most important as effects, yet maintain no essential connection with the dynamics of human nature. If such were to be the case, we should rejoice, inasmuch as collective violence might then be more readily extirpated from culture.

It is pointless as well as impossible to survey here the voluminous literature on human conflict from several major scientific fields [35]. Suffice to say that no culture, anywhere, is surprised at collective violence, whether internal or external, and, to that degree, a natural quality is indicated for it. However, nowhere does the practice of collective violence bring on, except in individual cases, the physical revulsion that cannibalism often excites when it is experienced or reported. Taboos against taking up arms, for 'just' cause of course, are rare.

Ethologists, naming K. Lorenz, Arbrey, and Björn Kürten as instances, often claim that man was originally a cannibal warrior. Iränäus Eibl-Elbesfeldt finds warfare in prehistoric societies and in hunting and gathering cultures today [36]. Kürten's theory, that man was originally two or more kinds of primate of generalized brain and instincts who struggled with each other, gives us a lead to pursue. An early human band, composed of homo schizo or dominated by the type, would be in continuous contact with unaffected hominid bands. The culture gap between the two species would be wider than their appearances might suggest. Even though cultural assimilation had to recommend itself to homo schizo, and he tried in the earliest times to accommodate hominids in his 'table of organization,'

there would occur internal rebelliousness and flight. The neighboring hominid bands would have no means of understanding nor wish to learn that they might become docile enough to appease homo schizo, and find a place in his expanding territory. Thereupon, they would become targets of aggression by homo schizo, who would kill some, break up the band, and acquire the more docile as slaves who would join his 'breeding farm.'

Successful violence encourages more violence. So the practice of war would be common and energetic. Relative to other sources of labor, sex, breeding, and control, bands composed entirely of hominids or almost so would be most lucrative. And as we said above, they were an excellent source of food. Peking man, homo erectus, along with other types of man, have presented some fossil evidence of cannibalism. The food would be both hunted and farmed.

If the human felt at ease with himself, whether or not he controlled the world, it is doubtful that he would so persistently engage in the most risky of enterprises -- collective violence. Enough has been said in this work and elsewhere to stress that the problem of 'feeling at ease with oneself' is no matter of a decent meal and a good night's sleep, but it is the greatest and most persistent human predicament. Contributing to its recalcitrance to therapy is its embodiment in the central nervous system, where to suffer and inflict suffering is tolerable and even appeasing and the urge to control extends beyond sight, beyond the grave, into the skies.

C.G. Jung would make of this the eternal celebration of a destructive archetype, developing out of the eternally split condition of the soul. The archetype is "that which is believed always, everywhere, and by everybody," and if it is not recognized consciously, then it appears from behind in its "wrathful" form, as the dark "son of chaos," the evil-doer, as Anti-christ instead of Savior -- a fact which is all too clearly demonstrated by contemporary history [37].

Moreover, the natural storms amidst which hominid was mutated into man and which occurred throughout his earlier history added to his fright and stressed his already biologically catastrophized nature. In every disaster some people run about proclaiming the work of the "Evil-doer" -- "The Evil One," one Alaskan 1965 earthquake survivor called him. All institutions and cultural practices are permeated by natural catastrophes. Their effects upon mankind would be fully apparent in history and psychology were it not that mankind already displayed and carries similar effects in his nature -- 'white on white,' disaster upon disaster.

Notes (Chapter 6: Schizoid Institutions)

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CHAPTER SEVEN

PSYCHOPATHOLOGY OF HISTORY

The death-scream of Lady Macbeth is heard off-stage and Macbeth, told of her end, generalizes the human tragedy:

Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing. (Act V, scene 5)

Whereupon he sallies forth to battle; death is the therapy: *il se fait tuer* or, as Americans express it, 'he gets himself killed,' Life "is a tale told by an idiot," the many idiots who live and then those who tell of it, and such is history. These famous lines of Shakespeare seem to be in context here.

Starting with its creation, mankind moved through time on a spiral path around its schizoid core. On numerous occasions catastrophes changed the arc of the spiral, sending humanity closer to the core in mentation and behavior. Whenever the natural environment seemed to settle down, it appeared that he might invent ways of reaching beyond his limitations, and his historical spiral moved away from the core. But simultaneously, as if magnetized by the core, he would be pulled inwards to it. Thus it has happened that the record of some five thousand years of proto-history and history has found mankind reenacting time and time again, without the urgency of catastrophes, his primordial behavior. His spiral path has had an inertia such that he could neither escape his core self, nor the fossil thrusts of the disastrous times that he had suffered.

When a social change occurs, when the earth trembles, when a comet files by, his mind is unduly disturbed, that is, agitated beyond his normal schizoid behavior into activity reminiscent of the similar but much greater catastrophes of his earlier days on Earth. It is not necessary, either, to search only in the wreckage of recent disasters of relatively large social scope for an outburst of symptoms of schizophrenia. Even in mild episodes, whether collective or individual, the symptoms exaggerate, become full-blown. The recurrence of such symptoms, great or minor, in modern times, are not to be thought of as evidence of the weakness of the quantavolutionary model of homo schizo, but, on the contrary, are indications of its strength.

Let us examine a few types of historical behavior to clarify the 'psychopathology' of history as the story of homo schizo. When we do so, we can agree that Arthur Koestler, man of much political experience as well as a profound human analyst, was hitting close to the truth as he was writing: "When one contemplates the streak of madness running through human history, it appears highly probable that homo sapiens is a biological freak, the result of some remarkable mistake in the evolutionary process." [1]

A SICK JOURNEY

Generally, history-telling is a guided use of symbols to integrate disordered minds by reiterating obsessions about how the idols of the tellers have controlled the world on their behalf. So history-telling can be a form of dance, chant, prophecy, folklore, legend, prayer, catechism, rite, epic poem, parable, fiction, literature, fantasy, sacred relics, drawings, sculptures, physical constructions, or historiography in its narrow sense. In the total accounts of humanity, historiography, which looms large in the minds of such as read this book, is a small part of history, with only a fractional impact upon the total effects of history-telling.

It is a history-telling when people engage in sacred drama or dancing, as all drama and dancing were during most of the

world's history. Nor does comedy or jazz dancing or even computer music escape its sacred roots, although these are sublimations of sublimations beyond facile recognition. Sacred dramas have occupied more human time in history than the whole of all secular theatrical activity since its beginning. It is common to find 'madness' in Shakespeare and Samuel Becket, but a sense of direct connection with primeval origins does not come readily. Let us use the materials so auspiciously gathered by Perry to stress the interconnections of dance forms, schizophrenia, and the origins of mankind.

Persons going through psychotic episodes frequently say that "they are taking part in some dramatic performance that has been already written and prepared beforehand.. nothing about them feels arbitrary or 'made-up,' but rather they seem to follow well-established configurations." [2] They are linked actors in ritual dramas found around the world -- Egypt, India, China, early Central and South America, the Norse area, Ireland, Iran and other Indo-European regions.

The inner journey of the psychotic typically repeats the following form, in the words of Perry:

1. Establishing a world center as the locus.
2. Undergoing death.
3. Return to the beginnings of time and creation.
4. Cosmic conflict as a clash of opposites.
5. Threat of the reversal of opposites.
6. Apotheosis as king or messianic hero.
7. Sacred marriage as a union of opposites.
8. New birth as a reconciliation of opposites.
9. New society of the prophetic vision.
10. Quadrate world forms.

Carrying this framework into the ritual drama of Ancient Egypt, we encounter the replication of raising of the center of the city as did the creator god. Next there occurs the drama of the murder of the god Osiris, and of ensuing chaos, until his son Horus assumes world power, and is embodied in the Egyptian

monarch. The king goes back to the beginning of creation and is baptized, purified, and prepared for the future. The devil god Seth, represented by an animal, seeks to usurp the monarch; mock battles are fought with warrior actors. A suspenseful period is said to follow, a chaos, while the issue of ruling the universe is unsettled. The king is crowned ruler of the world, successor to Horus. Various festivals are held; effigies of the gods cohabit. Osiris is reborn through his mother, the Sky. A new harmonious order of the world is proclaimed, reestablishing the primal order and justice. Throughout, the world is represented by a four-cornered, four-pillared structure, the four cardinal directions. The king takes possession of them all. Although a jumble of celebrations and their related dramas develop in Egypt, as elsewhere, and do so in the varying forms that personal psychoses take, the general paths of the rituals remain clear and it is likewise strikingly evident that the great society is celebrating a thoroughly schizoid cycle, year after year, endlessly.

The melange of ritual dramas adds up to history, as it is known and relived by the elite and masses of all times and places. History as it is taught in the schools, schizoid though it may be, is but a pallid imitation of this more fundamental and archetypical history-telling. The Exodus story, true in most respects- as indeed the drama contains essential historicity for all peoples- is recited and replayed in Judaic ritual celebrations. The Roman Catholic mass, basing itself upon the life of the Christ, is also a ritual drama. Joseph Campbell composes a worldwide plot for the tales of heroes, which belongs in the category of ritual dramas [3].

What happens to the educated and scientific people, the millions of unbelievers, 'back-sliders,' the communist throngs of half the world that denies the ritual drama in its traditional forms - do they successfully cast off the schizotypical behavior implicated in the ceremonial dramas? More likely, they find substitute outlets. They pursue speculation on the origins of the universe (the catastrophic 'Big Bang'), on the evolution of life over billions of years, on the climactic but prolonged rise of mankind, on blind but progressive nature and on its control by

reason. In a recent television film, *Cosmos*, viewed by millions and loudly touted by the intelligentsia, Carl Sagan, an astronomer, chants a prolonged liturgy on the evolution of life forms from molecule to man, with the help of canonical background music and sleight-of-hand cartoons.

Bits and pieces of the ritual drama (which was not a one-act performance anyhow) are parceled out to holidays, parades, 'Hollywood westerns,' speeches, diet-fads, paranoid political causes, mass spectator sports and so on. Admittedly the sundered great god Osiris is rarely discovered and put together again. Living a new history, as contrasted with reenacting faithfully history, is difficult. But for those who cannot stand the secularized way of life, there is then mental therapy: 'Maybe you should see a psychiatrist,' or "There's an article you should read in yesterday's newspaper".

HISTORISM

History-telling today is typically viewed as the events of the past, incompletely or completely related depending upon the number of volumes given over to it, sorted by periods like the Renaissance, names like Julius Caesar, topics like architecture, events like the Battles of Verdun, or demonstrations of principles like Marxism. Behind all of this is the historian: "Alexander is Great," said his faithful biographer, "because I wrote about him."

What do historians write? If what history tells us is true, then homo schizo is the hero of all times and places. If what history says is false, then history is the workings of the minds of homo schizo on past events. Should someone protest that history is both true and false -- and indeed it is -- then homo schizo must be both subject and author, and then in a way all history is the autobiography of this species.

Historism is a production of histories about history. In its various guises, it is evoked in order to train the people of a culture how to avoid and handle anxieties. It is typically addressed to some part of society in preference to the rest because

there are usually several identities striving for recognition of themselves and no history can or wants to work for all of them. Ordinarily it is the rulers who have most need of history and can command it most readily and can support it. It appears no less than right that the 'heads' command the 'heads.' It is clear that historism is a branch of culture, a culture complex, and little more. The two have the same motive, to help homo schizo behave in a controlled manner.

The major focus of historism is in a fundamental sense upon itself, that is, upon the power needs that brought it into being. What are the main problems here? Historism must show how first came chaos, then the creation of the forces that work for the benefit of its sponsors and clients. So historism must deal with the creation, with the gods who are its gods, who have chosen its clients. Then it moves to the rulers, its rulers and how they worked for its clients until, usually, the rulers went bad. It unites fate and destiny with the clients, but if the gods are not active enough, and if fate and destiny are not adequate, then it adjoins some lawful principle, like evolution by natural selection, like progress, like the triumph of the working class, or like the ideal of the nation-state.

Creation, gods, and rulers or principles -- these are the major subjects of history, the events of history, even written history, much more oral history. Now then historism fattens itself into great tomes, as in epics, encyclopedias and monographs, to concentrate upon the settings or conditions of different times to make certain that all clientele will have a locale and moment with which more easily to identify.

Then historism concentrates upon conflicts, and as in peek-a-boo with a baby, which Otto Rank sees as a basic play for relieving the fear of a separation from the guardians, the conflicts go to show how time after time the ego's stability is threatened by accident or malefactors, only to be restored by benign and usually anthropomorphised agents. In the end the topics of history, the main topics, not the endless sublimations of topics, serve to concentrate attention and relief where it most matters, at the most threatened points: why we are here in the

first place, who we are, what has been done to keep us reassured -- even by the most devious means -- and how we may expect to preserve our being into the future.

Historism, then, in all of its forms, is therapy on a grand scale for homo schizo. It operates like a giant brain. It helps a selected main ego to dominate the other egos. It occupies itself with the displacements that are current and molds them into more meaningful buttresses of the self, so at one time it concerns itself with gods and then at another time with heroes and rulers, then with food supplies, with money, with ships, whatever the focus of the attention of its clients.

It aids the memory to forget and recall. It says to the Jews of 3400 years ago, 'Remember your bondage in Egypt,' and to the Jews of 1981 'Remember the Nazi holocausts.' And the Romans said 'Remember Carthage' and the Americans said 'Remember Pearl Harbor.' One may wonder that these are disasters. But the disasters are still the route to victories; the end has not come. Meanwhile they give goals, *ergo* identity, to the clients of historism. The Germans of 1980 do not proclaim 'Remember World War II!' with much enthusiasm; they are seeking a new dominant ego.

If the disaster is final, it is suppressed. The American Indians and Blacks, for a long time, wanted no history and knew hardly any. It was ego-destroying. If, by some concatenation of events, it is revived, then its more tolerable parts are recalled. The unbelievable catastrophe that Elohim brought upon the world in the great flood is so honeyed for the surviving clientele, for the Noahs, that it can be read by tender-hearted little children without qualms. Historism supplies the proper amount of amnesia.

In addition it distorts or even denies the events. Even sincere efforts of German policy since World War II have not prevented massive amnesia of the death camps, and, for more complex reasons, German democratic leaders have had to tolerate deliberate efforts to show that the Nazi holocausts were unknown to most Germans and also greatly exaggerated.

All the perfumes of Arabia could not sweeten of murder the hands of Lady Macbeth, the poet wrote, and so guilt goes underground and historism is often nothing but sublimations of crimes perceived and committed. It becomes part of the devil within one, the uncontrollable alter ego and helps homo schizo to remain himself, eternally divided, and therefore adds to the continual flow of anxiety, maintaining the level that guarantees the genetic predisposition to remain an unstable self.

If it is true, as psychoanalysts say, that one has to be psychoanalyzed before he can practice psychiatric therapy, then it must be equally true that all historians should be psychoanalyzed. But if this were so, then history would be a dull compendium of who knows what; or it might not even exist, for of what use is remembering if it does not tender oneself a psychic strength? Conceivable, but impossible: if it were done, all poetry and history and literature and music would be lost; it would be irrelevant, dead, unpracticed. Or perhaps the psychoanalyzed historians will be told by their therapists what their age-old mission is: not truth, but therapy.

But homo schizo is quite incapable of this, although he toys with the idea as we play with it here. Historism gives him control, relief from fear, a more manageable ego, comfortable obsessions, paranoia and aversiveness, cognitive disorders quite believable, grounds for ambivalence, negativism; and above all it affords him sublimations. Verily, history is too important to entrust to truth.

SCHIZOID EPISODES IN ABUNDANCE

The human never acts according to a single factor in his complex, but in terms of the complex itself. Whence history as a whole can be viewed as a prolonged struggle against anxiety, as Norman Brown, for example, asserts [4]. Action according to a single mode, e.g., 'obsessive compulsion,' without involvement in identity questions, displacements, fear-level, or sublimation, does not occur. Rather, the history of a set of actions, of a character, or of an institution involves all modes in

different proportions and with intricately woven and sometimes imperceptible patterns.

Technical and scientific histories, say defenders of objective historicism, are exceptions to the flow of schizoid control processes through accounts of the past. Firstly, as has become accepted by historians of science, in principle if not in practice, such specialized history has the full range of homo schizo behaviors in its substance. The writing itself, far removed from a chant about the first days of creation, is a subterfuge, proclaimed so openly and therefore deemed innocent. The sublimation of factual technical narrative, even in its suspiciously professed narrowness, is intended to follow an obsessive rhythm, letting all the faculties of homo schizo sleep and dream while the brain beats to a narrow band of 'truth.'

Chess is a highly intellectual game. Computers can play it close to the master's level. Below is a story that may not be in the history books of chess, it being counter to the rationale of the game.

An extraordinary everyday-life example of a paranoid reaction illustrating shame-humiliation mechanisms took place at the Spassky-Fisher chess-match of 1972 held in Iceland for the world championship. By the 17th game, Spassky, the Soviet world champion, was facing the loss of the match by three points, 9 1/2 to 6 1/2, with 12 points needed to win. In this symbolic warfare between the Union of Soviet Socialist Republics and the United States, a humiliating defeat was impending for the Soviets, who had held the world championship for the previous 24 years and for 41 of the last 45 years. Soviet chess was about to lose esteem in the eyes of millions.

Trying to account for Spassky's "unusual slackening of concentration and display of impulsiveness," the Soviets issued a public statement claiming that non-chess means of influence (electronic devices and chemical substances) might be involved. They requested an expert examination of the playing halls and its contents.

A 24-hours guard was placed around the hall. The chairs of the players were examined for poisons and x-rayed. (These were richly upholstered Eames chairs sent from New

York.) Icelandic scientists dismantled the lighting canopy over the stage, but found only two dead flies. (Strangely, no one suggested further examination of these well-known bugs.) Nothing was found.

At the end of the match, which Fisher won 12 1/2 to 8 1/2, Spassky, who during play sometimes peered suspiciously up at the lighting, said, "I still feel there was something in the hall that affected me... I am really convinced there was some curious thing in it." [5]

Whence, for that matter, come the highly elaborated practices of medical therapy?

In the second millennium B.C., the Chinese word for "medicine" still was composed of two parts, "cure" and "divination." W. Tseng reports that the concepts of Yin-Yang opposites, of the five elements, and of the microcosmos-macrocosmos bond dominated the *corpus medicus* [6].

Care and feeding of the young were perhaps the earliest therapies. Care of the self has been noted among some mammals. The licking of wounds is common; they may even be bathed. Care of other adults of the group is found in warning signals, grooming, and food-sharing. This, if it were not reflexive or conditioned, but voluntary, would require the multiple identification process of homo schizo. Worship of gods implies care and attention to the projected demands and needs of the controllers upon whom one's sense of self-control depends.

The first medical therapies, it may be conjectured, were reiterative rites and celebrations, such as dramatization of big dreams, orgiastic feasting, cannibalism, self-mutilation, mud baths if it was believed that we were fashioned from the primordial ooze; blind staring of catatonia; emitting sounds evocative of pandemonia; and hypnosis. Recapitulation of collective trauma, of natural disasters and defeats, was foisted upon the group as a mode of therapeutic control. All of these are found today in highly altered forms as mental and physical healing.

Then might proceed the infinitely varied and slightly less 'mad' corpus of homeopathic medicine. Displacements occur by

gestalts far removed spatially from resembling gestalts in the brain. The essential methodology is still reiterative, but one large step removed to the imitative by means of extended analogies -- exploring the overlapping discs of the neuron nets for discovery of what new connections make one feel better. In the homeopathic mood a therapist might readily move into the finest sublimations, recognizable as to their origins only with difficulty.

Eating the lotus flower is far removed imaginatively and practically from sacred castration as a way of controlling the god of a comet or a planet like Venus, which is associated sometimes with the lotus and with castration and clitoridectomy. The effects on a wound or on an aberrant mind are achieved, whatever they may be, at the same time as the cooperation (control) of the god is achieved.

Ultimately the development of a set of plants, usable in a variety of complaints, is recognized, accepted and even experimentally enlarged. All this now occurs beneath the sublimatory umbrella of suppressed, 'forgotten,' religious approval; thus, the god of Venus may rarely be evoked or cited. A corpus of medical therapy exists and can even grow pragmatically by means of the observation of qualities, doses, and effects. Homo schizo has no objection in principle to actual cure, so long as the cures are by-products of or do not interfere with self-control.

For lack of space, the interminable parallels (really homologs) between schizophrenia and archaic human behavior cannot be drawn out. The invitation is always there, however, to scrutinize, or even simply to screen, the contents, for example, of Mircea Eliade's several books on primitive myth and behavior. There, the qualities of homo schizo exude from the time of creation (*illud tempus*) and pattern themselves so as ultimately to reproduce the insane-sane human of today. Whence one may venture among the deeds of the archaic heroes as, for example, in Campbell's accounts, following the gods-driven succession of compulsions, rites, sacrifices, penances,

orgies, and aggressions, interlaced with an infantile cute cunning that manifests the earliest pragmatic behavior.

Exemplary in studies of individuals or heroes would be Ulysses or Odysseus[7] whose pragmatic cunning was world-famous, so exceptional was it. He is otherwise a typical survivor of catastrophe; in this case some true disasters of the 8th and 7th century, now well documented, are intended, including the Trojan wars, as well as an echoing of more ancient disaster. Odysseus is an alter ego of the Goddess Athena, a thoroughly dangerous, irresponsible and exploitative psychopath, who never dares to look at himself, an accomplished scoundrel. Ulysses goes into the underworld; he has visions and hallucinations -- he is rather paranoid, not only aversive to other people, but pursued by the hostile Poseidon, god of the sea; his reasoning processes are often disordered, when they are not tricky; he is possessed by signs; eternally anxious; homicidal.

Even so, Ulysses was a human with 10,000 years of 'progress' behind him and his story is told by the 'divine' or at least 'highly sublimated' Homer. His life has been faithfully taught to schoolboys by many generations of teachers, mostly 'normal' and oblivious of this simple and easy interpretation of his character and deeds.

Not even James Joyce saw *Ulysses* in such a light when he wrote his masterpiece by that name; for his hero Bloom is a different kind of schizoid, a "wandering Jew" whose multiple roles were the products of the changes of scene within the city of Dublin and among its people (there being at least two ways of dissociating and cultivating egos -- internal movement and external).

The weirdness of the linguistics of free associations found in the novel of Joyce creates a radical contrast to the language of Homer. Homer had to convey a crazy message to the ordinary man, and his language was ordinary; but the leaps and irrelevancies -- the great metaphoric stretching -- of his style can be seen as chanted liturgy, divine schizoid language,

whereas the style of Joyce was ultra-modern schizoid, the liturgy of the individualistic priest of the twentieth century.

When the Greeks and Turks mobilized in a crisis over the Turkish invasion of Cyprus, the author watched young men parading around an island town singing of marching into 'Constantinople' (the Greek name before the city was renamed Istanbul). When he ventured to remark to several by-standers, acquaintances, that with perhaps a quarter of a million deaths Constantinople could be won, they looked at him as if he were a psychopath, or worse, a Turkish sympathizer.

When a contract was let by an office of the U.S. Government in the 1950's to prepare a hypothetical scenario on how to make an unfavorable peace or a surrender in the event of defeat, a public uproar forced its immediate cancellation and apologies from high officials for this insult to *hubris*. But, then, *vox populi, vox dei*.

Theodor Reik tells of how ordinary people, adults and children, and of how prehistoric man, the Biblical Job and Adam, and the Greek heroes were affected by *hubris*, an excessive idea of their competence, a presumptuousness, a belief in the power of their own wishes to transform reality. Prehistoric man must have had an even higher degree of over-estimation of his thoughts and fantasies than modern man [8]. Such would be called delusions of grandeur if met with in the psychiatric clinic. But, says Reik properly, all men have some of it.

J. Jaynes has developed much material on the hallucinatory behavior of the ancient heroes of the Bible, the Homeric epics, and early empires of the Near East. Johnson has done the same, in a less analytic manner, and the present author has concentrated especially upon the psychology of Moses and the Exodus [9]. To Jaynes, the whole of these ancient cultures, perhaps from the dawn of mankind and certainly for the millennia before the eighth century B.C., were bicamerally schizophrenic, the one brain hemisphere cut off functionally from the other, until a loss of faith in dealings with the gods provoked seizures of self-awareness and the beginnings of a

complex inner mentation, culminating in the Greek classical age.

Jaynes has identified the greater part of recorded history as a partial recovery of mankind from an early, catastrophically-provoked schizophrenia, and has settled upon the brain-hemisphere split as the locus for the schizoid mental phenomena that we are discussing. In his view, iconoclastic and solitary in contemporary philosophical and psychological discussion, the human mind was behaving 'properly' in what may be recognized as 'the Golden Age of Saturn;' but then it was sent, even literally, upon the warpath by natural disasters. In our view, the origin of self-consciousness was not in the breakdown of the bicameral mind but in its creation.

Were Jaynes to specify the several disasters, and to allow the original schizophrenia to occur with the very birth of homo sapiens, a remarkable congruence of our theories would result. It is strange -- ought I say schizoid?-- that in the years he was working on his book he was, to judge both by its inadequacies and by its references, completely out of touch with the vigorous, and even noisy, circle of catastrophists who were working in Princeton Borough, a few hundred yards away, with Immanuel Velikovsky, who was a noted psychiatrist as well as the principal figure in the neo-catastrophist revival.

HELL

The 17th century philosopher John Locke and the 18th century historian-engineer, N.A. Boulanger, both secular investigators, believed that mankind could not have invented the idea of hell unless hell had been an actual experience. These are interesting prologues to C. Jung's concept of archetypes of the mind, where much that governs the unconscious today has been with the human species from its beginnings. Velikovsky and the present author, among others, have presented voluminous evidence for such actual hells, brought on by natural disasters.

Nevertheless, one must consider the possibility that present and historical experiences of hell are part of the self-induced and

socially induced mentation of schizophrenics. Most psychologists believe it probable (perhaps without considering actual prototypical experiences) that the idea of hell is manufactured and processed within the mind. There can be no question that large-scale disasters of burning, earthquakes, explosions, and fall-outs are hellish, and the comment of survivors even of highly localized disasters is frequently 'It was like hell itself.' How did they know so?

Hell may have been sometimes anciently outside of us and affixed its impressions upon us, or it may have been both outside and inside of us since the beginnings. Hercules, the Greek god-hero, who was at least as old as the archaic age, feigned madness. The god Dionysus drove people into collective madness and orgies. Madness has always been akin to divine behavior, and the gods were the producers of hell upon earth. Hercules was identified with planet Mars, Dionysus with planet Venus.

E.R. Dodds, in his brilliant study, *The Greeks and the Irrational*[10] demonstrates clearly that only very few Greeks of even the classical period, and Socrates and Plato were not among them, thought that man was anything else but irrational and likely to be possessed. Socrates' own treasured second 'voice' is the most famous of hallucinatory companions. "Our greatest blessings come to us by way of madness," he said, "the madness must be of the divine type, produced by a divinely wrought change in our customary social norms." [11] Truth was certainly an ideal, but one to be obtained principally by what we should call today 'occult' processes, involving omens, prophets, oracles, voices, mysteries, ritual, and myth.

Metaphorical or analogical reasoning was paramount, which today we should regard as suggestive but not probative. Deductive reasoning was in the ascendancy, which is essentially 'pulling rabbits from a hat.' The peculiar kind of empirical induction employed by science *en masse* today was in its infancy with geographers, such as Anaxagoras, and a few others, usually later, such as Archimedes and Thucydides. In all these regards, the intelligentsia was ahead of, but not much

ahead of the masses. Socrates was convicted by only a small majority of his fellow citizens, nor was he a very good witness on his own behalf. So we need not venture into 'less-advanced' societies for homo schizo, nor into 'primitive tribes.' He is the hero of historiography.

ORDINARY MAD TIMES

That schizotypality is the everyday state of historical times seems to be a verifiable proposition. It is unfortunate that in the study of societies, as in the study of individuals, schizotypal and schizophrenic behavior are regarded as departures from a norm, a norm that we can never find. A person is either schizotypal or nothing. Edward Foulks was hot on the trail when recently he wrote, "Schizophrenia is found world-wide because it has a functional basis in human groups and, until recently, may have provided certain evolutionary advantages,"[12] going on to say that when a society has become stratified and retrograde, schizoid prophets or politicians arise to break down the culture and introduce changes.

They rise and fall -- like Jim Jones' American sect that committed mass suicide in Guyana. They are endless in number, in all cultures. The point of distinction is not sanity-insanity but appropriate-inappropriate behavior, or well-adapted-ill-adapted. For every schizoid prophet who is successful, a hundred are crucified.

But that is only a first point. Second, societies have many ways of behaving schizophrenically, ranging from the incorporation of a population in regular wars or killings (the Roman circuses, the Aztec human sacrifices) to the maintenance of a catatonic bureaucracy that employs and stupefies an active population (the thirteenth Dynasty of Egypt, the Confucian mandarins of China, the Soviet agricultural system, the U.S. Department of State). We cannot yet predict if and when a 'stratified and retrograde' society will be busted by schizophrenes. In any event, it is not a question of schizophrene against normal, but of tigers seizing each other's tail, as the children's story goes, and

chasing each other so furiously that they collapse finally in a mess of butterfat.

C. Jung speaks of the sudden "disintegration of the personality and the divestment of the ego-complex of its habitual supremacy,"[13] that marks the onset of some acute schizophrenias. It is like experiencing an earthquake, explosions, pistol-shots in the head. These disturbances "appear in projection as earthquakes, cosmic catastrophes, as the fall of the stars, the splitting of the sun, the falling asunder of the moon, the transformation of people into corpses, the freezing of the universe, and so on."

In 1957, Jung is again conveying the experiencing of schizophrenia, this time of latent schizophrenics, who he guesses must outnumber manifest cases by 10 to one [14].

The latent schizophrenic must always reckon with the possibility that his very foundations will give way somewhere, that an irretrievable disintegration will set in, that his ideas and concepts will lose their cohesion and their connection with other spheres of association and the environment. As a result, he feels threatened by an uncontrollable chaos of chance happenings. He stands on treacherous ground, and very often he knows it. The dangerousness of his situation shows itself in terrifying dreams of cosmic catastrophes, of the end of the world and such things, or the ground he stands on begins to heave, the walls bend and bulge, the solid earth turns to water, a storm carries him up into the air, all his relatives are dead...

In the absence of a scientific tradition of quantavolution and catastrophism, Jung, like most other observers, assumes that the individual is displacing his fears upon the religious stories, fairy-tales, and cinema accounts of disaster throughout his life. Of one fact we feel confident: the human mind, whether normal or abnormal, both by past experience and in imagination, has been full of disaster from its creation. Like the main stem of the nervous system, history and historism reaches from past to present. In many schizoid mind stands a Hesiod or a Moses, ready to tell us how it happened "*illo tempore*," and to

transform events into myths, an improvisational and immense creativity deemed a severe form of insanity.

The facts add up to an important bulwark of our thesis, Schizophrenia produces many collective dreams, as well as dreams of personal life. Also, the condition "yields an immense harvest of collective symbols." [15] Some of the collective dreams resemble the Big Dreams found in both mobile and unmoving cultures, of the kind that were reportable to the Areopagus of Athens and the Senate of Rome. We compare these with the output of historicism and conclude that in the past, now, and in the future, historicism, consciously and unconsciously, is reporting reliably upon the true state of the human mind which is forever being recovered, recycled, reenacted, both personally and collectively, wherever and whenever surrounding circumstances are analogous. Mircea Eliade correctly reports the universal dedication of tribal peoples to the first days of their existence. The continuity of their cultures depends upon celebrating in all major aspects of their culture the anniversaries of their birth from chaos and their reception of culture. It takes little comparative analysis to apply fitly the schizophrenic syndrome of mankind to their reliving of the first day. This is their history.

More difficult to propose and accept is our thesis here, that history, as we have known it, since 'the dawn of civilization' is also the return to *illo tempore* by homo schizo in search of his origins. That is, the ceremonial return to *illo tempore* is no more real than the true course of man's history which itself is a form of Freud's compulsive return to the original trauma.

When World War II ended, a psychiatrist, G.B. Chisholm, like many others, was wishing for an end to all the products of insanity such as war. He saw it in a basic psychological distortion that he found in all civilizations. This was "a force which discourages seeing facts, prevents intelligence, teaches mental dissociation and disregard of evidence, produces inferiority, guilt, and fear, makes controlling other people emotionally necessary, encourages prejudice and the inability to understand others." [16] He grasps the symptoms, but persists in

superficial meliorism, ascribing the psychopathology of history to bad social policies.

Until psychiatrists, like many sociologists and statesmen, view war as neither inherent in nor an aberration of civilization, but as one way of handling primordial and civilized man's mental and life problems, it is not likely that the war problem can be structured even for preliminary analysis. Earliest mankind probably killed his kind and related kinds promiscuously and in this sense practiced war. Pericot has written that on the various series of pre-neolithic paintings in the Spanish Caves, only one depicts human combat [17]. But we have already argued the prevalence of early violence, and Egyptian murals deal heavily with war.

NAZIS, STALINISTS, AND DEMOCRATS

Often in history, the schizoid becomes schizophrenic, and we see a full clinical disease possessing the collectivity. One of the sharpest episodes of recent memory was the passage of the German nation from a strong self-aware kaiserdom whose schizoid traits were 'lawful' (according to the rules of international misbehavior), underground, and sublimated; to a weak dissociating-ego situation, following a traumatic war, under the Weimar Republic; to the overt schizophrenic state of Nazism; and to a post-World War II republican regime whose therapy was punishment, including self-punition, and an identity with the superpowers of the Age.

The early studies of H.D. Lasswell and F. Schuman on Hitlerism of the 1930's[18] have been supplemented by many more recent works; they employed the method of matching the criteria of clinical madness with the speeches and writings of Nazis, the characters of the leaders, their actions and public policies, and the response to these of German public opinion. Their conclusions are typified by this sentence from Lasswell's study: "The conscience for which [Hitler] stands is full of obsessional doubts, repetitive affirmation, resounding negations, and stern compulsions." Identification, displacement and projection, obsession, repetition, negativism, aversion and

compulsions nest in this one sentence, most of what composes human nature in fact.

We note, concerning the effective Hitler appeals, the logic of metaphor, the profligate use of analogies, the 'reasoning by right brain,' his 'effeminate intuition,' his artistic background, and we raise a question for those who feel that the 'left brain digital logic' is somehow more at fault for violence than the 'humanist' right brain of the poet and musician.

We are reminded of a case of Bleuler. "A catatonic notified the court that his illness had been diagnosed as paranoia and the apparitions as hallucinations. 'Be that as it may,' the patient asserted, 'there are still sufficient reasons to proceed against the gang.'"[19] Then we have Hitler personally conducting the massacre of his own men, many of them loyal, in the infamous purge of June 30, 1934, asserting to the German people thereafter that, granted these men may have been innocent, they still deserved to be killed because (as far as one can disentangle his words) they were guilty of making him suspicious and this was the same as threatening to destroy Germany. These alleged conspirators, agitators and destroyers were "poisoners of the wellsprings of German public opinion," a metaphor suitable also for arousing deep feminine sexual fears of impurity and impregnation, and of anti-semitism, whose folklore had utilized the same allegation against the Jews since time immemorial.

To stress the metaphorical logic, we recite, too, *Mein Kampf*, where Hitler had written, "All great movements are movements of the people, are volcanic eruptions of human passions and spiritual sensations, stirred either by the cruel Goddess of Misery or by the torch of the word thrown into the masses, and are not the lemonade outpourings of aestheticizing literati and drawing-room heroes." [20]

To generalize about history cannot be scientific, and, if scientific, cannot assemble its volumes of proof, and, if it can, it will certainly be misinterpreted. Can we agree that all history is not Nazi? Of course, but how much of history is such is a matter to report as well. If the Nazis had not deliberately put to death

millions of Jews and other human beings, a German history of fifty years would not be studied as a case of collective madness. Yet it would still have been history as a recital of schizotypicity.

The Stalinists of the U.S.S.R. and its satellites largely evaded the stigma of madness; they committed millions of murders, assigning as pretexts collective mutiny as with the Kulaks and Cossacks, or military necessity as with the massacre of the Polish officer corps at the Katyn Forest, or of conspiracy against the worker's state as in the 1930's treason trials and purges that brought death to many thousands and filled the deadly concentration camps of Siberia.

Rigidity frequently takes the form of logic and principle as a feature of German character; it is a quality that will not compromise with politics or with 'how other people feel.' This heavy schizoid trait is better camouflaged by acceptable doctrines in other nations. The Russian behavior was, for instance, generally believed to be "more human," partly because of the humanistic ideology and "underdog" connotations of marxism. When Marshal Petain, later to be condemned as a traitor, became the hero of France in World War I, it was because he took the sternest measures to insure that a million or more Frenchmen should be killed or wounded in the Battles of Verdun. The German military leaders were equally distinguished at Verdun. The American and British destruction of enemy cities in World War II were justified as combination of retaliation and military necessity. The list of such behaviors is exceedingly long and falls back to the dawn of history -- to the glee of pharaohs inscribing on their temples and tomb walls what armies of men they slew, what slaves they took, what towns they destroyed, what loot they carried home; it retires also to the Vedas of India; to the epics of Homer; to the Books of Moses and Joshua.

Yet it would be a cheap trick to let the case for homo schizo in history rest upon war and civil violence. We should appreciate that man is at war only half the time. Perhaps no more than a fifth of all deaths since humanity began have been from

violence, directly or indirectly. The shadow of war and violence is always over mankind, of course, and this shadow uses the visions and rhetoric of insanity; and the history that is told is largely the stories of war, written by the greatest number of historians, and coursing through the historical senses of people en masse.

We can proceed beyond warfare to larger realms; not a trick, but as real as can be, is the claim that collective behavior can have the same psychological adjectives applied to it as individual behavior. One needs to be careful. There is no brain, heart, liver, or limbs or phallus, etc. of society except as metaphor. As the American marine general argued, when told that his national policy was to win the hearts and minds of the Vietnamese, "Grab them by the balls, and their hearts and minds will come along with them."

But if one holds to a quantitative mode of thought and discourse, one can say: "there are 2, 3, 5, 10 out of 11 persons employing the same mechanisms," and even extend this to such aggregates as the "French governing group," or even "the French people," or "a typical French practice," or "a change in German attitude" meaning over x% changed, etc. This empirical and quantitative mode of thought must be emphasized, lest, on the one hand, strange and confusing metaphors be employed and trusted -- like "the heart of the nation" -- or, on the other hand, lest it be regarded as unscientific to speak, for example, of a collectivity of persons being traumatized by a catastrophe.

What happens to a 'group' happens to the individuals composing x% of the group, or it does not happen to the group at all. When we say 'a group is schizoid,' we mean that the traits of human nature are all operative in varying forms among the group members in subjective, interpersonal and external transactions. When we say that this group becomes Nazi, we mean that its ruling element and a significant portion if its members are acquiring a preponderance of Nazi attitudes and exhibiting Nazi behaviors.

We can also say that a group depersonalizes, as Germany did following World War I, developing, as S. De Grazia has described it, an acute anomie, not being able to find itself or an appropriate image of itself [21]. The United States appears to have gone into such a state with the first generations to follow World War II. We await a masterly treatise along these lines, but meanwhile are diverted daily by episodes such as one momentarily in the news as these lines are written, of a fourteen year old boy who raped and murdered his girl friend and who exhibited her unburied corpse from day to day to a dozen acquaintances, none of whom called the police. This is acute anomic behavior.

However, any historic (i.e. past) behavior, whether selected randomly or chosen as an extreme test of the proposition, will exhibit the full range of schizotypality, because that is the only way that people could ever behave, as they can only behave now. Some extraordinary incidents are chosen for their atypicality, and these compose most historiography and 'news.' Schoolchildren read that Abraham Lincoln walked miles to repay a few pennies to a lady who had been given the wrong change in his store. Psychiatrists such as Clarke have dwelt upon this incident, in analyzing Lincoln's character.

But let us say that Lincoln gave his next customer the proper change. Isn't this a simple transaction, a bargain, a sale? What would be psychopathological about *this* ordinary transaction? Of course, firstly it is assumed history and not taught -- why? Because it lacked significance, significance meaning something sinister and obviously schizoid, whether positively moral or evil. Or because it would make dull reading, which is proof once removed of the same. The total setting, the total action frame of historiography is human and schizoid.

Deviancy, terror, violence, and pornography must constitute most of all that has emerged as literature, art, and history. A great many routine actions bear the stamp of rationality simply because they are conducted in an accepted cultural structure. A machine-gunner, who kills twenty men whom he has never met, is simply making small change: there is nothing

psychopathological about him. There stands a fine monument to the Machine Gunners of World War I alongside Hyde Park, in London; the inscription on it reads from the Bible, "Saul slew his thousands, and David his ten thousands." (I Kings 18:8)

Let me clarify by means of another case. In *Psychopathology and Politics* (1930) Lasswell speaks of the man who hates his father and tries to kill the king, and accords to such behavior a formula: that the political man (terrorist) displaces private motives (father hatred) onto public objects (king) and rationalizes it in terms of the public advantage (tyrannicide or republicanism). This sounds pathological, abnormal, and rare, but a few moments of analysis will reveal that everyone engages in precisely the same mental operations and activities in everyday life. That is, one aggregates 'private' and 'public' objects by displacements, and acts, in one way or another, similarly (so far as concerns his motivation) with regard to both types of objects.

RELIGION AS CUSTODIAN OF FEAR

What else has man done other than prepare for and engage in conflicts and war? He has practiced religion as much or more of the time, and it would be well if one might present a concise statistical inventory of all that has gone on in the name of religion. Without such a summary resource, and not wishing to recapitulate the extensive exposes by eighteenth and nineteenth century writers such as Voltaire, Boulanger, Feuerbach and Frazer, and especially because a more systematic analysis of religion is intended in a later volume of this series, our remarks here must be brief and linked closely to our theory.

I have elsewhere cited the ancient realization, expressed in the saying of Lucretius, Stautius, and others that "First of all the gods created fear," and "First of all fear created the gods." Fear is in all life but especially in mankind. Man, upon his first full appearance, created his gods to be responsible for his fear; moreover, they were created for the major purpose of controlling his fear.

If this be so, it should not surprise anyone that, since the first days of human history, religion has been the principal custodian of all the major aspects of fear. And that the general fear is incorporated in the routines of life and any particular fears that arise are invariably fitted to religious fear before they are released for testing in more pragmatic areas of life. Divine action has been the first hypothesis for explaining every event.

Continuity is perceived as pursuance of divine behavior and teachings; change is seen as a violation of or an instruction of the divine. The divine is the creator and the mediator of all things, the intervening variable between cause and consequence that is too often denied or left out by those ancients with hubris and those moderns with science.

Human behavior is continuity: will not most readers agree that religion suffuses all that is long-enduring, routinely undertaken, and traditional? And change is always a rebellion against some aspect of some religion usually in the name of another aspect of the religion or of another religion. That marxism, a non-religious doctrine of social science, is practised without a heaven and invisible god is apparent wherever it prevails, and often it rests on top of a population retaining its traditional religious affinities.

The Chinese have for millennia been fond of what we have called "ritual counting;" and when the youth of China was given a *carte blanche* by Mao Ze Dong in 1967 to tear down traditional institutions, including the covert religious practices of Confucianism, they were told to destroy 'the four olds,' old thought, old culture, old customs, and old habits. The terrible aftermath was referred to popularly as "The Revenge of T'ien," the ancient living Heaven.

That religion is everywhere schizotypical is not difficult to prove, if a hypothetico-empirical science is assumed, i.e. a science based upon the tenuousness of propositions and the rules of material evidence, for this arrives speedily at Thomas Hobbes' assertion "The fear of things invisible is the Natural seed of Religion." That it is abundantly schizophrenic in the

usual definition of disease, making of its practitioners either outright schizophrenes or followers of the same, also emerges from a simple and fair reading of the religious record in history. Delusions, hallucinations, paranoia, and anhedonia are at the core of every great religion and tribal sect. It is ironic in the extreme for devotees of religion to explain the madman, i.e., the assertedly schizophrenic, as one who has fallen away from religion and is therefore accursed.

Atheism abandons celestialism and anthropomorphism, but cannot, all hopes to the contrary notwithstanding, divorce itself from schizotypality. Elsewhere, I have ventured to say that real celestial activity was the original sponsor of religion; and it has always been a reinforcer of traditional religiosity, as people view the skies once again as part of their religion. Catastrophes are breeders of typical religiosity. The seeds of many memorial generations lie dormant, awaiting the occasion of disaster to sprout.

But in the interim of calm skies, a few people become atheist and claim a capacity to think for themselves, to think in hypothetico-empirical terms, and to act pragmatically. Modern western culture is even dominated to some extent by atheistic thought. Still there is no question of a basic change in humanity occurring. The same mechanisms and processes of perception, cognition, decision and action occur, only without an area of displacements hitherto filled with the Heavenly Hosts.

An atheistic bookkeeper in a soviet machine factory, bred of three generations of urban atheists, fills his mind with identification with the dead Lenin and heroes of the communist movement: he projects his wishes into the leaders of the Soviet Union, ascribes to his boss and American imperialism feelings of hostility toward him that he feels toward them, finds solace in work and in alcohol, is scrupulous and neat to a fault, nurtures a constant cold in the head, plays psychological games with his family and neighbors, and so on. "He is a good man," they say of him and he will be buried in the earth of Mother Russia without benefit of clergy. All of which is to say that this

man is of the ilk of the friar of a Byzantine monastery that once stood next to his cemetery.

Celestialism, sky-religion, which has marked the history of worship, was a contributing factor to the creation of homo schizo and primordially paramount in the filling of his mind with displacements and ideas, but man does not require a continuous experience of sky activity, nor a conscious belief in its historical or present actuality, to be either mundanely religious or atheist. However, in no case can he cast off the schizotypality that accompanies celestial religion by becoming either mundane or atheist. "*Cambia il maestro di cappella, ma la musica é sempre quella!*" -- the choirmaster may be changed, but the music is always the same.

UTOPIANISM

A final escape is solicited, not historical, but utopian. "Imagine a group living communally in houses of a settlements that they have built. There they grow food and animals and eat them, and fashion tools to make necessities such as clothing and furnishings. They cure disease empirically and save only enough for a rainy day. They love their children and old people and live in peace with their neighbors. They profess no religion."

Now perhaps this community has never existed. But, if it did, would not its people be called truly homo sapiens sapiens?

No. These people are apparently schizotypical. The very conception of them and the conception they have of themselves -- the utopia -- is schizoid. The utopia begs all questions of its creation and leaves us with dogmas of conduct and consequence. How they positioned themselves for the utopia is unknown. Like all utopias it is an exercise in the omnipotence of thought: to think of something is to create it.

Yet, passing over the absurdity, examine the activities of the community. All require severe consensus. How shall decisions be made, by what system of voting? What plan will be devised that is not descended from the prehistoric pillars of heaven,

north-south orientation, the planetary circuitry of the walls of ancient Babylonia, the star of Saturn? What shall the diet -- that Pandora's box of phobias and compulsions -- consist of? What is to be traded for the tools, or will we be here in an autarchic stone age village? What identifications are to exist between commune and neighbors? What language will be employed to deal with them: are they *vous* or *tu*? Will the diseases be all organic, to avoid problems of definition, and will psychosomatic illness be denied or absent? Can this last denial work, considering the rigorous training imparted to the children, who must, despite this heavy discipline, love themselves, their old people, and their neighbors. Much must be set ahead and back in time, too, for to love the old means to respect the olden times that the old like to talk about. Planning is everywhere: the crops to be harvested, the goods to be made, the curricula of teachings: the saving (how much?) for the rainy day (when will it next rain?). Practically all psychologists (except perhaps one such as B.F. Skinner who has written of such a place that he calls *Walden II*) will see in this mythical community a highly integrated and coordinated set of schizotypal human behaviors. They will foresee in it a propensity to totalitarianism and religious revival, once a disastrous threat appears from 'the friendly neighbors,' or 'benign nature,' or 'traveling in foreign places.' The community is ahistorical, an impossibility. It is founded upon a non-existent kind of human nature. Should it "succeed" in any other sense, it will succeed as a grand delusion.

DARWINIAN HISTORISM

It may not be long before there is a general realization that the foundations of Charles Darwin's idea of the origin of species (1844) and the descent of man (1871) were intellectually weak, and that the success of Darwinism was, like that of Alexander the Great and Isaac Newton and Napoleon Bonaparte and Karl Marx and Sigmund Freud and Albert Einstein, first of all a success of the opinion thunderstorms of the times.

To repeat a theme of the first chapter of this book, Charles Darwin argued often on a *post hoc ergo propter hoc* basis:

where organic variation existed, it must have been preceded by something less advantageous, and what brought about the change would be called "natural selection." Natural selection was more than a name to him; it was a reality, even a dogma. Influenced explicitly by Lyell who saw long, uniformitarian processes of change in the rocks of the earth, and inspired by Malthus who saw famine, war and disease as always ready to cut down a surplus population to viable proportions, Darwin could examine one form of instinctive behavior after another in animals and purport to find in their variations "consequences of one general law leading to the advancement of all organic beings, -- namely, multiply, vary, let the strongest live and the weakest die." [22]

This was the principle of "survival of the fittest," wrote H. Spencer, in an approving vein. A mutual approbation society grew up among economists and biologists. Its cold, dogmatic line of thought provided the largest, deepest source of aggressive laissez-faire competitiveness. To its influence, many commentators have ascribed the breakdown of the human mind in the last century- meaning the open exposure of the schizophrenia of human nature in cultures. That is, many sociologists, anthropologists, literary critics, and philosophers agree: the historicism of Darwin did not settle the minds of homo schizo. He hastened the break-up of the selves system of his age.

Thus can we say that Darwin, as an historian, for that he certainly was, would have been unconsciously seeking, according to our own theory, to provide his clients with the means of controlling their ever-anxious schizoid minds. The argument is surprisingly simple, and even well-known. The minds of his clientele, the *cognoscenti* and *literati*, and the radical and socialist revolutionaries like Engels, were already in a distraught condition; for they were rejecting mosaism in religion and feudalism in politics. They were desperately agitated and impatient.

Darwinism provided a new swarm of displacements, a set of obsessive problems, an outlook for aggression against well-

defined authorities, even a stable primate-mind that could view remorselessly the gradually changing social scene of nature. Darwin himself probably saw his mission, and, if his personal despair is significant, realized he had failed to accomplish it.

Despite all that has been written about him and the history of biology, much more could be said than this study can comfortably bear. I can only try to oblige Darwin's requirement, expressed in a letter to Thomas Huxley: "It would take a great deal more evidence to make me admit that forms have often changed *per saltum*." [23] I would probably suggest, too, a good psychiatrist. The "dreadful but quiet war of organic beings going on (in) the peaceful woods and smiling fields," as he put the struggle for survival, was going on in this abnormally intellectual specimen of homo schizo as well.

I think that, personally and as a typical man of his times, he could bear the infinite trench warfare of his theory more than the bombastic war of catastrophism, implied in the euphemistic word *saltum*, the leap. Catastrophism was the world of the Old Testament and of his father's and wife's character. He was the invalid fighting the point-by-point, day-by-day war all of his life.

On the eve of the publication of *The Origin of Species*, he wrote his cousin that "I have been extra bad of late, with the old severe vomiting rather often and much distressing swimming of the head. My abstract [of the manuscript on which the book was based] is the cause, I believe, of the main part of the ills to which my flesh is heir to..." [24] Although he had conquered conscious mental revulsion against his theories, he could not suppress the psychosomatic revolt. He was a gentle man, people agree, but with a compulsion to speak out rebelliously and aggressively in displaced intellectual forms. His world of nature was his world of struggling selves within.

I also wish that I might do a proper analysis of evolutionary theory in biology and anthropology, especially as it concerns man. Instead, I can only guarantee it to be still a happy hunting ground for the logician who is biologically trained. It abounds

in evasions, question-begging, circular arguments, *ex post facto* 'discoveries,' *post hoc ergo propter hoc* reasoning, proof by selective example, *hysteron proteron*, and doctrinaire assertions. This is all aside from the paucity of evidence on important issues, the failure to recognize important issues, and the entanglement in trivial research.

The final nemesis is the ever-present, ever-available two-way switch between the genetic pool and natural selection. Natural selection can never fail as the means of evolution because it will always presumptively find among the genes of any species whatever precise gene, unknown of course, is needed to explain a given step in evolution. With this suppositious entity, any hole in the hulk of natural selection can be plugged. This is gene 'Q,' the potential quirk that conveniently enters the gene pool prior to whenever the time arrives for it to be called forth, potentiality into actuality.

If these allegations are deemed too severe, I may at least hope that biologists, psychologists, and anthropologists will realize in them a suggestion of the need for an explicit union of social, psychological, and biological theory. Also, in the course of writing this volume, it became clear to me that I was presenting neo-darwinists with a strong and original argument for their case, even while establishing my own case. This has occurred by locating and simplifying the instinct-delay mechanism as the force of transition from primate to man. It is a factor that is to a high degree quantitative and therefore could be considered capable of sustaining many minute changes by mutation and adaptation over long periods of time. I hope that this bonus will compensate my critics for reading what otherwise may have appeared to be an offensive attack upon "the true facts" of evolution and culture theory.

Notes (Chapter 7: Psychopathology of History)

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CHAPTER EIGHT

THE HOPEFUL MONSTER

My story of the "hopeful monster" is nearing an end. Given the physique of an ape and a troublesome miniature computer, he has harried the whole Earth, scuffed about on the Moon, and can sing "Aida." I see no signs of the angelic in his origins and history, only in his delusions and pretensions -- but what can one expect from a schizoid?

Nor have I discovered substantial grounds for any theory of the origins of human nature except that of homo schizo. Aside from special issues and errors of fact, none of which, it may be hoped, are fatal, four major criticisms can be aimed at the theory. These can be stated as follows: first, that the catastrophes of the human creation scenario did not occur; second, that humanization was not a hologenesis but a process occurring point-by-point; third, that the human species appeared much earlier than 13,000 or even 50,000 years ago; and, fourth, that mankind is not genetically schizotypical.

Any one of these criticisms can be offered by itself, while withholding the others. Moreover, all four of them can be advanced together. At the same time, I can be correct in any of these four regards and also in all four of them, to wit, the catastrophes, the hologenesis, the recency of humanization, and the schizotypicality of human nature.

REAL AND PSYCHIC DISASTER

On the issue of catastrophism, I should repeat the thesis. There are three kinds of disastrous intervention in the process of humanization: First, catastrophes are invoked as requirements for mutations, biosphere destruction, and atmospheric transformation, without which the human species -- and many others -- would be most unlikely to evolve. I have sketched the

evidence and the character of such disasters and shown how they would enter into the quantavolution of mankind.

Second, the metaphor of catastrophism is applicable to the hominid mind as it was destroyed and the human mind composed. In this sense, the human came about as a schizophrenic psychological disaster. To sharpen the point, one can imagine that a team of scientists, knowing much more than we do now, and expert with drugs and surgical instruments and experimental environments, might convert a hominid mind into a human one. The team could then announce, metaphorically, "We have today fashioned a fearful, power-seeking, disaster-prone maniac interested in everything in the world."

The third form in which catastrophe intervenes is once more in the non-metaphorical mode. Natural catastrophes occurred after humanization on a grand scale and at intervals of time. These provoked and reinforced the catastrophic character of the human mind, entering, with 'unfortunate' compatibility, upon the interior and transpersonal melee of individual and collective psychology.

It would be unwise to place the burden of proving the true natural catastrophes entirely upon this one book. At the least I may refer to my books of the Quantavolution Series for more theory and evidence and then to the classics and rapidly growing literature of quantavolution, as cited in those books.

The human mind -- an itself that perceives itself as a disaster emergency -- is sandwiched between natural catastrophes that preceded it and natural catastrophes that succeeded it. We are not surprised, given the catastrophic interfaces, that the human is often an unreliable observer. Still, although the world is ultimately to the mind a coded set of illusions, and although this mind must always possess a great many delusions about these illusions, there does exist a sense of reality, a pragmatic mechanism simulating the animal's instinct to respond to a stimulus.

The pragmatic mechanism permits humans to distinguish between more or less delusionism. Legend, myth, history, and thought can be reality-tested for their degree of 'excess delusionism.' The mind of homo schizo, in sensing the outer world, can build a battery of tests to discriminate more disastrous from less disastrous conditions.

A RECENT SMALL SHARP CHANGE

Whatever one's ultimate judgement on the issue of catastrophism, a second criticism may be leveled against the general theory of homo schizo, namely, that humanization was a point-by-point process, not a hologenesis. In this regard, one can review the psychological theory of this book and of its companion volume, going beyond the evidence, which is thus far scarce, concerning both quantavolutionary and evolutionary theories. Our theory here says: the critical change in the pre-human creature was probably small, a significant depression of instinct-response speed, but the effects were an avalanche, pouring into all aspects of behavior, internal and external, and prompting an immediate culture.

Our position, disregarding the evidence momentarily, is logical and theoretical; it is well illustrated in the scenario of the simple club-carrying creature: he has to be a fully human person. No matter by what door one enters into human behavior, one enters upon the domicile of the human being. The central nervous system, mentation, and culture are holistic -- all must be related to all.

Whereupon a third criticism is ventured, that the human species is known to be very old, even though human behavior and culture are not demonstrable until the Upper Paleolithic age. This criticism usually is brought in to support the second criticism, but is logically independent: one may have rapid-fire point-by-point evolution occurring in a short time. The question here is how long ago did humanization occur. My position is that the time scales are grossly distorted, that 'three-million-year-old-hominid bones' are perhaps no more than thirteen

thousand years old. I have indicated signs of weakness in the tests of time upon which so much faith is placed.

Either we are dealing with a hominid who is humanly incapacitated, or we must drastically shorten the time scales. A human who is distinguishable three to five million years ago, who then disappears for three million years, and who then emerges with a culture, is a contradiction in terms; he was not human. But could he have become clandestinely a human only 100,000 or 200,000 years ago? If one has to speculate in this fashion, then the debate will become a free-for-all, no holds barred.

THE UNREDEEMABLE APEMAN

The fourth and last major objection to the theory of homo schizo is this: however he came about, man was born a rational animal, in whom signs of schizotypality are abnormal, even if frequent. If someone will argue along this line in the face of the abundant evidence and citations advanced in this book, not to mention its companion volume, then that person is ready to accept the implantation of a soul by intelligent beings from outer space, or by a god of his choice, as the critical step in human genesis.

Ironically, the ethologists are on the proper track: man in his 'rational' nature is most like an ape, seeking the simplest solutions and fastest decisions that a broken-down instinct apparatus will allow. As Blaise Pascal said, long ago, "There is no man who differs more from another than he does from himself at another time." It is in one's erratic attitudes or values, in one's conflicts, and in one's unsatiable curiosity that a person is most human. No other animal species is so ineluctably schizotypical. The so-called irrational element of people is therefore their authentically 'normal' constitution.

Surprisingly little systematic scientific theory of the genesis of human nature exists. We know rather well, in this age, what constitutes a general scientific theory, and if theories of human origins are scarce and defective it may be because their empiri-

cal foundations are absent. In such circumstances, we can offer the theory of homo schizo with greater confidence, realizing that it is not just 'another theory.' Let us repeat then the theory, in summary form:

Given the conditions that must have attended human creation, human nature must have been of necessity schizoid. Furthermore, judging from what is known of his early behavior, culture, and history, he was in fact schizoid.

As to the first point -- what 'must' have created a schizoid human in the process of nature -- we allude to the constitution of the primate, from which man derives so many mental and physical attributes. The fascination that crowds humans into the monkey house of the zoo reflects the intuitive recognition of similar species. An unending stream of detailed studies just reinforces the resemblances of physiology, anatomy, and behavior. But reflectiveness, symbolism and reasoning on widely displaced subjects are missing.

The forces that generate species by mutation are constrained by the necessity to work on what is already potential, in order for the species to survive in a physical, as well as environmental sense. Mutations are not purely random, not quite blind, but strike the target like poor archers, off center. In the case of humanization, the key mutation produced directly or indirectly a fatal indecisiveness, whose first outward evidence would be a crazy, that is, misbehaving, hominid. The preconditions for mutation included natural particle or viral storms of sufficient scope, intensity, and duration to cause a great many mutations.

To fix by conventional chronology a certain date for the birth of mankind is risky and might mislead; the compression that we force upon the usual timetables reduces millions of years to mere hundreds. The boundary line between some pair of ages that run from the Cretaceous to the Holocene (a sixty-million year interval in conventional geochronology) might have witnessed the first humans. On such occasions the skies changed, the atmosphere was turbulent, the Earth was deluged, the lithosphere was refashioned, and great numbers of species

were extincted. Thereupon might the human, whether by mutation or radical adaptation, have originated.

In themselves, the changes from hominid to human may have been anatomically negligible. Even the swollen cerebrum is scarcely distinctive. Hence what happens inside the brain is all-important, for that is what translates into uniquely human mentation and behavior. We have argued that what happened had to happen at once, in a hologenesis of mind and culture. We have demonstrated that little time was needed to permit the speciation of man and that probably little time was actually available, the current geochronometry notwithstanding.

Further, the speciated man was genetically predisposed to culture. Culture was inevitably and promptly determined by the human quantavolution. Recognition of this process has been blocked by the same evolutionary and uniformitarian ideology that insists upon point-by-point speciation; point-by-point cultural evolution is impossible. Culture is species specific behavior of homo schizo. He finds culture as he finds a water hole or a mate. And this culture is a monstrosity of nature, whose very existence proves that man is the only species that dwells outside of itself, out of its mind.

SCHIZOTYPICALITY AND HOMO SAPIENS

The primate ancestry, the turbulence of the environment during the birth throes of the species, and the basic human culture all point toward a creature who is perennially distressed from having to invent his own mind. He had now to behave in the pattern of what is today called schizophrenia.

He was depersonalized. He constructed a multiple personality and operated under a confederational ego. He was fearful and anxious continuously and without sufficient cause. He has remembered a terrible past which, inconsistently, he has forgotten and displaced.

He had an unceasing and unbounded need for control of himself and pursued all semblances, fakes, illusions and self-deceptions

that seemed to give such control. He displaced madly. He has always thought by displaced association and projection. He animated nature. He sought the eternal. He had immediately to establish the trappings and rituals of culture. He suffered religious delusions and made and unmade gods, under the illusion that these gods were busily making and unmaking him. He killed and ate his kind.

He was obsessive and compulsive. He has consistently disliked himself and others, and has been characterized by aversiveness to people and ambivalence. His ambivalence extended to himself, to others, to the gods, to all of nature. He has loved and destroyed all of these.

Nor has he been happy. Anhedonia, the 'joy' of suffering, has always been a major human trait, though often so deeply buried in his culture that he can go about 'happily' denying its presence. He has been typically paranoid; never could he manage to build more than a narrow crust of trust, even though paranoia unleashed the most self-destructive kinds of behavior.

He symbolized internally and then extruded portions of his code for external communication. The symbolist process expanded enormously to take in the whole of his world and of nature. Everything perceived and conceived received its code name. The linguistic process was done not once and for all, but repeatedly, thousands of times, in thousands of cultures and at different periods of the culture. He made fetishes of signs, words, and symbols.

He has always envisioned a future, but the future squeezed in and out like an accordion, from the next beat to forever, dragging along a ragged melody, out of time with everyday behavior and history, and changing its tune from one moment to the next. He could add and subtract, which from time to time amounted to marvelous intricacies of mathematics and logic, yet these formed always a limited, not powerful, element of his character.

He designed and valued decision in many forms as the substitute for the instinctive behavior that he lost and would dearly love to relocate. Great mythologies and sciences of decision emerged. He ventured into totally 'unproductive' fantastic and philosophic contemplation. For dreaming so much while asleep and awake, he is uniquely distinguished among all creatures. In the beginning, as ever, he became mythographer and historian, the schizoid recorder of his own schizotypality.

To conclude, we have found no symptom of mental illness, or schizophrenia as that is broadly construed, which has not been an important and 'normal' part of human nature from its inception. We find, also, that there has been no large general and persistent pattern of human thought and behavior that cannot be subsumed under the symptomology of schizophrenia.

The name, homo sapiens, and especially homo sapiens sapiens, given to him, is a misnomer and he should more accurately be called homo sapiens schizotypus. Indeed, there may turn out to be, by tests refined beyond those that are presently validated, a mixture of human natures, including hominidal forms that cannot survive or regenerate as humans without instant heavy administrations of culture, and then several others, one or more of whom was responsible for the invention of culture and the great changes of history. Possibly there may be, among the latter, some genetical structure that is so fully cerebral and ego-controlled that it can be called "*sapiens sapiens*."

It is, after all, mainly a convention that bids us call all people by the same species name. There is no natural law that demands that all people be of the same species in that they apparently can interbreed. Even at that, some humans can interbreed only under high risk circumstances, at some risk to themselves and their progeny, owing to genetic differences.

We may also suspect that the stress on species intra-reproducibility may be an offshoot of the peculiar sex-sublimated English nineteenth century environment, in which Darwin and his friends were heavily immersed and in which animal breeding was of large interest, as Darwin himself

evidenced, and in which 'good breeding' and genealogies within human groups took on a sacred aura. By contrast, many peoples of the world, including Greeks and Hindus, have claimed that the human soul could migrate, in all or in part, hither and yon in the animal kingdom, transcending zygotic barriers.

Genetic differences among individuals become minor or major by definition, by public policy, by fiat, one may say. While ordinary people, societies, scientists and the intelligentsia have their eyes upon certain visible differences of culture, upon skin color, stature, and certain other differences, not apparent but tangible, such as blood groupings, other more basic behavioral and mental differences may stand unattended. These latter may appear to be so important, when ultimately perceived, that they will erase not only the traditional insistence that all people are of one species but also the thesis of this book that all people are to be presumed schizoid. More likely to occur would be the uncovering of genetic differences that are too "minor" to suggest drastic eugenics.

The worst possible occurrence, which would at the same time be the best possible, would be the discovery of a truly homo sapiens sapiens among the population in 'pure' or 'diluted' form. Even to be able to recognize scientifically such a type would be difficult if not impossible, since we should have to recognize something that we are not, to lift ourselves by our own bootstraps, so to speak.

If it were recognizable, presumably it would be a person whose self-awareness is infinite but at the command of a calm will of a solid genetic ego. It would be a person who can displace without anxiety, but who also has a will to displace infinitely. This person would make and unmake habits with only instrumental motives in mind, could believe in causes without bias and prejudice, could emotionalize warmly without commitment to irrelevant choices, utilize large portions of his or her cerebrum for calculations according to a presently unknown logic, control his nervous system and physiology at will (that is, by perfect psychosomatism), be prudent but

fearless -- in short do many things naturally that we have here come to believe cannot be done without contradicting nature. Such would be an 'ideal' species, as we would megalomaniacally describe one, without reference to the reality of homo schizo. We construct this ideal, in fact, with as little appreciation of its possibilities and likely genetic mechanisms as we imagine the 'intelligent beings from outer space,' with only the vaguest ideas of how such beings might be anatomically and behaviorally designed. There is, I would conclude, only a rare chance that such a species exists among us and, if it did, could be found, and, if found, could be eugenically engineered and maneuvered into commanding position in the development of a real homo sapiens sapiens.

Most probably we are confined to homo schizo in ourselves and in society. Our tactics, and to some unknown degree our eugenic policies, must be to trick ourselves and others into certain ways of behavior whose consequences we desire and accept. These tricks can carry us a certain distance towards utopia.

In addition, as we discover the right tricks (I realize that I should be calling them applied social science or humanistics), we can be alert to discover certain quantitative genetic differences that reliably distinguish those human schizoid constitutions that prefer our tricks -- our solutions -- and are docile respecting them. These can be genetically assisted.

So a cultural and genetic kit-bag may eventuate that will give us a new typical homo schizo, ideal in these senses rather than in the unrealizable megalomaniac conception that was hypothetically formulated above, which, incidentally, resembles the far-flung schizotypical visions of man that are commonly voiced by philosophers and politicians.

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End of

HOMO SCHIZO I

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Home