University of Tartu

Department of Semiotics

Marcus Lyra

SIGNS IN TIME: THE HYPOTHESIS OF SOCIAL
TIME FOR A CULTURAL SEMIOTIC ANALYSIS

Master's Thesis

Supervisor: Silver Rattasepp

Tartu 2015

I have written the Master Thesis myself, independently. All of the authors' texts, main viewpoints and all data from other resources have been referred to.

Author: Marcus Lyra   ....

(signature)

....

(date)

TABLE OF CONTENTS

Foreword on Time

Once I was told by one of my professors and a big idol of mine Jorge Miklos that; on dealing with Cosmos and Logos, humans often can be divided in two groups; On the one hand the *Prometheic*, those who presume having accessed the highest universal engines' secrets with a knowledge that was given, thrown from Olympus, kindly delivered, and on the other hand the *Faustic* ones, those who one step behind, are prone to regard this as an onerous deal where knowledge was not something 'given' but instead perceptively persuaded. On the stroll through historical movements of thought on Time presented on this work, this mythological metaphor comes handy to make clear by which side the ideas hereby shown stand.

This work thus must be interpreted from a third perspective, because in both cases, the Faustic and the Prometheic, there is a fundamental flaw; there is the presumption of achieving a given 'knowledge' through different means. Time is not a universal datum mechanically manageable, correspondent to the laws of causality in pure confluence from its Cosmic facet to its Logic prospection, hence, Time is not here also regarded as the costly deal of a knowledge that could have reached such level by its own means. Time is here regarded as a discursive appropriation of the human element projected and reflected to itself, the inversed *Urbis et Orbis (*that is *Orbis et Cosmos)* but talking to the universe, the construction of an ontology rooted in the most humane things. The cultural concepts of Time used the universe as an excuse, and ruled civilizations towards desired universal ends. That is why Time here is *Narcissistic* not *Faustic*, not *Prometheic*, that is, a mode of relation in which humanity falls in love with its own mechanical achievements, and risks getting drowned while trying to fuse and merge with an image mirrored in the water (in this case in the sky as god's desires and later as universal laws). The often forgotten aspect of Narcissus' myth - as Paul Diel says - is though that he did not know that during the whole time that image displayed on the water was no one but himself.

Time is mystical to the same extent that there is always something extremely humane in every mystical thing.

By the Ocean of Time

"CAN one tell—that is to say, narrate—time, time itself, as such, for its own sake? "
"For time is the medium of narration, as it is the medium of life.
Both are inextricably bound up with it, as inextricably as are bodies in space."
(Thomas Mann, *The Magic Mountain)*

Abstract

The present work attempts to demonstrate a possibility for contemplating Time semiotically, under the nomenclature of Social Time, in reference to a mode of perceiving and managing Time that is socially instituted and maintained. Nonetheless this differs from physical or physiological 'times', being only 'brought to life' as a social linguistic complexity. The work is structured in three main sections, being the first concerning with a research about the formal discourse on Time within Christian philosophy from early Roman up until modernity on 18th century highlighting its most relevant scholars and thinkers, as well as concepts of Contingency, Possibility and Necessity, millenarist perspectives, eschatological narratives and historicist determinisms. The second retraces the same period, however, focusing on archeological data that might provide insights on cultures and their modes of management of Time. The third part provides an attempt to systematically categorize with descriptive theoretical tools what is here called Social Time, into Three modes or relation, Symbolic, Indexical and Iconical. For this 'Time' is social, discursive, ideological, it must be understood by means of embodied performances, the physicality of cultural actions, being both projective (iconical) and retrospective (Indexical) or synchronic (Symbolical). Every social action carries within itself a notion of Social Time that precedes itself, from the Christian sacred Linearized notion of Time until the post-modern progress made logically possible through a systematic maneuvering of a homogeneous notion of continuity, succession, and change. This work then sustains as hypothesis to be scientifically conceivable a theoretical frame for cultural studies that would be concerned specifically with social notions of Time and its implications, therefore what is to be called Semiotics of Social Time.

I. Methodology

II. General Abstract And Objective Of This Work

Time and Duration were two of the core concepts permeating philosophical claims since early times concerning the needs to explain and formalize notions of Past, Future, Present and its derivatives such as existence, transformation, process, and collective-individual notions such as memory, duty, objective, beginnings and endings, and not less importantly the notion of Progress.

Time and Duration as philosophically described usually circumscribe a supposedly 'naturalness' of these elements as things 'out-there', tanging the status of objective instances to which we are immersed and belong to, either individually experienced in some monist views (Augustine, Aquinas, Leibniz), or Time as an omnipresent datum in constant flux sustaining with its motion any transformation, as the mechanical Time of Newton's.

* The departure point of this thesis is nevertheless a necessary rupture from these theories, adding a cultural semiotic paradigm, where I bring the focus to the cultural aspect of Time, its attributions and the effects of the management of a socio-cultural reality bound to an understanding of a certain mode of Time. By assuming a modern physics' perspective of space-time as a unity whereas time is not distinguished from matter and is subjected to all deformations matter itself is, and a Bergsonian understanding of Time as a conscious artifact of memory and construction of continuity, - distinguished from Duration that does not occupy the Newtonian Time, - the ideas of a 'natural' Time or Time as a 'thing out-there' to which humanity passively belongs is brought to an end, but even more importantly, only reminds the kernel of what this work attempts to achieve; namely, the socio-cultural construction of a notion of Time is what will determine the processes of creation and re-creation, sacred and profane, mystery and mastery, Ritual and Discourse, performance and manufacturing of their cultural 'reality'. As the reality is procedurally embodied, so do Social Time is embodied, and therefore possibly understood through an analysis of social performances.

* This thesis aims to demonstrate these relatedness through a study of Christian philosophy of Linear Time reading some of the most historically relevant Christian

thinkers and their works related to the issue of Time and Duration, as well as a parallel attempt of demonstration of Time as related to the social actions that are historically registered – Part II of this work -, contemplating modes of production and organization, and the influence of a belief on Linearity and all its confluents; process, progress, direction, evolution, beginning and end, and more importantly, the significance of sequencing, ordination, and a meaningfulness of a notion of 'historical succession' culminating on a theory of eschatology or a grand-historical narrative process.

These Modes of Social Time as 'Signs In Time' will be explained in detail on Part III, however, in order to summarize, it might be said that this work steps into the Part II as a speculative epistemological part and attempts to demonstrate the notion of Time-Rituals, explaining three main forms of relation between human actions, performances or projections to Three modes of conceiving Time, respectively, as:

- **Symbolic-Time:** being mostly cyclic and synchronic with the 'first event' (*in illo tempore*) as understood and described by anthropological research, and the development of an explanation of its aspects of Event, Cosmos, and Harmony, as its relations to the mode of conceiving and dealing with social 'reality'.

Next, the two modes of thinking and acting Time (embodied-time) that I will to explicate, that occurred within the Christian Linear notion, being the:

- **Indexical-Time**; Linear although mystical, with meaningful events along a historical 'line' whose mystery was sought through the systems of medieval hermeneutics, and the universe was understood as an open book ready to be deciphered, decoded from the language of God. The main aspects being: Happening, Chaos and Mystery. Hence, In this analysis, we see within this period of 'episteme' the cradle of the scientific methodology. And the last movement, the:

- **Iconic-Time** that is also linear, but it is understood under the Sign of Mastery, and the human mind is seen as holding the grip of the future with a necessary notion of linear condition of this future as being nothing but the contingent of the perceived 'now'. This mode of understanding 'Time' might be traced back to the enlightenment as to the birth of positivism, functionalism, naturalism, and this work aims to highlight its functioning with a *projective stage-setting proces*s, oppositely to the

Indexical-Time as a *retrospective happening-decipherment process*. Its main elements investigated here being: Event, Logos and Mastery, as further the stage-setting by means of a process of mediation, Imago, or the notion of Change via Resemblance.

*** The goal is to demonstrate the various aspects related to these fundamentally Culturally-Semiotic processes of construction of the Act, a collective performance in Time, by means of collective attributions of values to 'Time as such', from the mode of thinking and structuring a belief, embodying into Practice thus formalizing an agreed-upon 'reality'. To go into the intricacies of each of these three Time-movements, it is necessary to study their relation to notions of Stages, Potentiality, Contingent, Necessity, and finally the Projection, - progress, disenchantment and total Mastery in Iconical-Time in a future-bound present as opposite to indexical as bound to a mysterious past-happening -, although both being fundamentally linear. Hence, highlighting the aspects of mediation on the role of the Discourse of a given reality in order to fundament and base a Stage in Time.

Finally, as the extension of the practical goals described above, this thesis in an overall attempts to rise questions concerning a potential high relevance of a field as strict as a 'Semiotics of Social Time', in which cultural creations *(objecto)* are not simply studied intrinsically - from within the structures of the work itself as material data- nor simply extrinsically - from a historical context of the creator, as a biographist view - but considering the Social Time as a fundamental paradigm for any *emic* or *etic* research, whereas the understanding of continuity-discontinuity, direction, end, and the overwhelming figure of a meaning in Time *(prägnanz)* subsidizes any human action on the present, to the extent that the answers for present practices should be sought on the understanding of a future and past. Thus we can say, Time is a proper Cultural Sign semiotically analyzable.

III. Methodological Difficulties

III.1 Two Levels of Difficulties: That of Epistemology and that of Cultural Texts.
I see myself dealing with two parallel objects of research: that of a Mode of thinking discoverable on published works produced by central cultural figures (Part I), and

that of particular cultural organizations discoverable on works of history and archeology (Part II). Could it be divided on Speech and Practice?

Further, the research is divided on two main 'modes', that is, the one in which all I can do as a researcher is an attempt of description, and the one in which I try to develop new methodological processes (Part III). Resuming, the proposition of a research paradigm (as 'Semiotics of Social Time') undertakes to a certain degree the necessity of a historical research of pre-established available data as well as, at the same time, 'sewing' of new epistemological processes of 'looking for' and approaching the paradigmatic field of historical-cultural materials.

For this first, we find the *descriptive plane* of this work*;* It seems 'natural' that in most of the cases in which the analysis lays over current events, most of the assumptions depart from phenomenological dimensions (personal experience) and are made coherent by means of cognitive determinations, reducing the grounds of the discourse to the narrowest possible mode of scientific description. In the case of this work, I find myself in between two physically inaccessible elements: on the one hand the historical cultural texts - literature, philosophical, religious, periodic publications and artistic works -; and on the other hand a collection of traced intellectual works that engenders the aims of this study, directly or indirectly related to the studies of what is here denominated Semiotics of Social Time. The division between popular works and 'official' publications from the Christian cathedra made me lean towards the use of more accessible official works, such as *Summa Theologica* of Aquinas, *Confessions* of Augustine, the works of Joachim of Fiore, and later several works of Descartes, Newton, Leibniz, Kant and Hegel on the notion of Time.

For the second level, we find the *Methodological plane* of this work; It must be assumed that the practical application of the theories hereby presented is a rather complex task that now I subdivide into three main categories:

     1.That of making the inquiries,

     2. That of objectifying potential elements for analysis, and

     3. That which concerns ethics and interference.

In other words, first, the way the purposes are set up will determine the answers (ends) behind any inquiry in the studies of social phenomena, and it is precisely

where it is made present most of the idealistic projections that must be kept away in this process. On second comes the framing of what is to be analyzed in space-temporal axis, assuming a temporary objetification of that what is meant to be analyzed - such as an event, a political struggle, a series of struggles, a protest or many of them, the trial of Eichmann in Jerusalem, etc. And third, I understand that the implications and results of such analysis must not be used in other ways than, tracking, categorizing, critically observing, and exposing these materials to further discussion in both, academic and non academic environment.

Otherwise, the risks already exposed, present in the making of the number 1 by means and intentions present on the number 3, would turn the critical aspect of this work upside-down, and a series of major effects could turn it into a non-scientific process.

III.2 The Object
On the kernel of any Semiotic investigation, under its theoretical speculation or any methodological procedure remains an unresolved question; *the 'nature' of Semiotics as such*. Whether a methodological practice and a set of rules for analysis, or an epistemology which derives from the 'object' (in Hegelian terms) and therefore is not present in its 'being' (thing, *res*), or even if *semiosis* is only attributed to an object but this do not embodies *Semiosis*, but practices it; all these remain unconcluded as I understand   now.

* To clarify the position of this work before such questions, I will expose a brief view on 'Scientific Paradigm' and then on the 'Object of Study'.

- **First;** I understand that 'Semiotics' cannot be defined as a 'Scientific Paradigm', at least concerning the formulation of this term by Thomas Kuhn on *The Structure of Scientific Revolutions* (1970/1921). In doing so, it would be necessary to follow the author's belief that the period of a scientific development is followed by one only framework that unites the academic community around it. This Framework should then provide a given set of questioning conducts towards an object as this scientific paradigm heads towards its maturity. (WASIK, 2014, 29; KUHN, 1970, 23) I agree

with a conventional process of setting rules, although I deny a discipline's 'maturity'. In so doing, I believe that Semiotics is not found on the Object as dictating a methodology to a whole scientific community, but it is rather a 'process of approaching', a 'questioning paradigm', to which, as we see, plentiful variations of both Methodologies and Objects arise.

- **Second;** the problem of the boundary of a semiotic object. As stated before, concerning 'limits for the analysis', I believe that once Semiotics is not straightly related to Objects as *'things-in-themselves'*, but instead, it relates to the scope of processes of human minds and their 'objects', Semiotics operates on the level of Epistemology and therefore concerns both; Materiality (Object), Mind (Episteme) and their relations (if we are to use a Cartesian dualistm to describe it). This makes possible a multidisciplinarity, to use other scientific processes and methods as well as to set objects from both types; those of material conformations (Archeology, Arts, Architecture, Design, Production, Engineering, Discourses, Speech and others) and those of Mental processes (Cognitive Sciences, 'language', Religions, Beliefs, Myths, *Epistemes*, 'sciences', Philosophy, etc.) This work aims on both separately on its two first parts that are specifically of historical Research, being Mental with Christian Theological-Philosophical documents with its arguments about Time, and the Material perspective attempting to collect archeological and anthropological data from the same periods.

- **Third;** Semiotic objects face a common controversy, constantly presenting two main facets, namely:

1. Those investigated as ***Ergon*** standing for 'product', 'form', 'shape', 'material'; and
2. Those investigated and understood as ***Energeia*** standing for 'processes', 'action', 'performance', 'rituals', 'procedures', 'movement', etc.[1]

* I understand that for the purposes of this work, as *ergon* can be understood as a product of an intentional *enegeia*, as well as *ergon* can constrain and interfere on the

---

[1] "This perspective reflects adherence to two opposite philosophical attitudes towards the nature of the whole world, which may be labeled as factualism and processualism, expressed, for example, in atomism vs. dynamism or energetism, or eventism, and/or substantialism vs. activism or actualism." (Wasik, 2014, 38)

energeia dialectically, thus produce it, I attempt to aim on Processes, Acts, Performances as 'intentionality', that is, according to the believer's words. (As it is a documental research, I would not use the term *Emic*.) As a thunder here is not simply understood as an electric discharge originated by particle's friction, but it might be a sign of God's wrath for believers. The first does not invalidate the second as *Ergon*, but the attributions and therefore their consequences (*Energeia*) are enormously different.

* Conclusion; My object is a **'mode of thinking' Time**, that leads to a **Mode of living Time**, therefore it is not strictly material, but I believe that it can be studied through patterns in a semiotic relation between 'discourse' and 'material reality'. These modes of thinking I construct through deductive method on the third part are the 'Three Time Type-Rituals' I believe can be found as three different forms of understanding and managing Time through Christian Era to our times as historical reference.

Clearly put, my intention is to cast and analyze from a semiotic perspective the Object of "Social Concept Of Time Within The Christian 'Theosophy'" as restrictedly demonstrated by the established frame of research – that is, the *Corpus* of this Thesis (different from 'Object' of analysis), *Corpus* are the investigated materials -, namely; 'Published works of early Christian philosophers, from Augustine of Hippo, Joachin of Fiore, Boetius, Thomas Aquinas, Descartes, Newton, Leibniz to Kant and Hegel, and parallel references to cultural means of management of Time implicit on the organization and later mastery of production within the notion of Linearity.

III.3 The Structure Of The Work

The choice of dividing into three main parts is related to the attempt to not only circumscribe certain historical patterns understood as *Ergon* or *Energia*, but being aware of the complexity of the 'Semiotic Paradigm' I try to provide a research on both layers before the deductive work is done on the Part III. The structure thus is as follows:

1. **First part: "Understanding Time"** A chronological research of available documents that provide the speech, logic, assertions and mental constructions concerning the notions of Time. The chosen works are those of 'known relevance' or

'fame', which I understand as an index of their positions on the 'center' of a cultural semiosphere. This is important because I try to demonstrate the thought on the centers of power of the studied societies first, and juxtapose it to the practical life on the second part.

2. **Second Part: "Social Time"** This section presents a set of chronological descriptive elements concerning cultural habits on the organization and management with the element of Time, from Romans to Enlightenment and modern era as the case of Eichmann's trial. This attempts to provide another view to the influences of a notion of Time through performance. Anthropologist, archeologist and sociologist publications circumscribe the research.

3. **Third Part: "Signs In Time"** This part is focused on the development of a theoretical project, sewing the previously depicted relations with Time of the two first parts, and demonstrating a possibility of understanding cultural-social organization through its mode of conceiving Time, here, explicitly focused on the Christian notion of Time and its two forms (Indexical and Iconical) for matters of framing. It is attempted to explicate how signs might work on the dimension of Time through their performances, and all the facets contemplated in such process as Stage-setting by 'discursive realities', mediation and Image, the notion of change, and how the semiotic maxim of 'a thing standing for another thing' occurs in Time where 'thing' is replaced by 'stage', 'moment', 'reality', continuity and discontinuity.

IV. Terminology

IV.1 The word TIME

By far, the most relevant word of this work is the word 'TIME', and it presents a terminological problem of describing Time as a conceptual entity, the cultural attribution of Time as a thing-in-itself on Christian theological descriptions, and 'time' as the necessary linguistic reference to a historical period. For these two poles are linked by one word, I made the effort to divide them graphically so 'Time' is a notion, and 'time' is a period:

- **'Time'** (with capital T) refers to the idea of Time as the objectified notion of Time, Time described as a thing, commonly used in phrases such as: "*Duration in Cartesian thought is distinct from Time by its materiality*". It can be expanded to be related to a cultural notion of Time, as to a Time-Type performance. So 'Time' equals Social Time.

- **'time'** (with no capital letters) refers to two things: a historical period in time and a phrasal artifact. The first in phrases such as "*at that time there were no descriptions of notions of Time*" and the second found like "*on the second time it happened*", and "*during some time*".

IV.2 Epistemology, *Episteme* and *Discourse*
These are the second most relevant terms and must be set up clearly.

- **Epistemology:** this word is used here as to describe a process of formulation of logic that departs from a cultural environment, but resides on logical constructions and their study. In this sense it is a 'theory of knowledge' as found described on Oxford Dictionaries, as from Greek *epistēmē* 'knowledge', from *epistasthai* 'know, know how to do'.

- **Episteme and Discourse:** Concerning these two terms, they are displayed together because of their inherence on this context, clearly put by paraphrasing Foucault on *Power and Knowledge* 1980, as he explains: "what I call an apparatus is a much more general case of the episteme; or rather, that the *episteme is a specifically discursive apparatus*, whereas the apparatus in its general form is both discursive and non-discursive, its elements being much more heterogeneous."(FOUCAULT 1980, 197) In this sense, *Episteme* is used here as a 'Formal *Discourse'*, mode of thinking expressed by discursive methods.

Most of this work does not make use of strictly semiotic terminology because of its necessary heterogeneous scientific circumscription. Although, proper terms are used and necessary to synthetize ideas, as: Time Type-Rituals, Iconical, Symbolic and Indexical Time-Rituals, Stage-Setting, Resemblatory Performance, so forth.

IV.3 Symbol, Index and Icon.
Throughout the work and therefore the most relevant terminological features are those of a division of three modes of Social Time, namely Symbolic, Indexical and Iconical. For these elements are explicitly of a Peircian terminology, it is necessary to highlight that it only refers to Peirce's notions as 'relations' between signifiers and signified. In this sense, firstness, secondness and thirdness are not regarded as well as his works on quality as 'reference to a ground'. (CP1.555) neither Substance. (idem), further referred to as *"Quale* that which refers to a ground, *Relate* that which refers to a ground and correlate, *Representamen* that which refers to ground, correlate, and interpretant."(CP1.557) Hence, in this sense, any social attribution towards Time is

necessarily Symbolic as it stands for a conventionality (intentional or accidental, imputed or matter of complexity.) Within this Symbolic Peircian element, I introduce the three modes of conceiving Time.

- **Symbolic**: A socially complex conventionalized notion of homogeneity.
- **Indexical**: A socially complex conventionalized notion of meaningful and interpretable historical happenings.
- **Iconical**: A socially complex conventionalized notion of projective mastering of Stages, whose process carries the 'change'.

V. Hypothesis

I attempt to demonstrate through a selected *Corpus* of research, the Object of a 'Mode of thinking and thus acting Time' as a social construction maintained through Discourse. The hypothesis hereby present is that:

Based on a Documental research of two types (First, published philosophical Masterpieces crossed to the Second: reported and documented Anthropological and Sociological social behavior towards Notions of Time), it might be possible to assert that through a semiotic perspective, the Christian Notion of Linear Time can be divided into two main grand movements (Indexical and Iconical) as opposed to the Symbolic cyclic descriptions of Time, more commonly found within primeval societies – although still present all through and along with scholastics as shown on research. – These divisions are based on the suspected management of Sign On Time bound to a premise: *Material Signs occur and occupy Space, thus Performative (immaterial) Signs necessarily occur and occupy Time/Duration*. Thus this might be - as I attempt to prove -, understood within the triad of Semiotic Sings, being, Symbolic Time, Indexical Time and Iconical Time Rituals.

To the Societies investigated using notions of cyclicality, repetition, it is attributed a Symbolic Time that attempts to exemplify some anthropological understandings via Synchronism with the Primary Event – *in illo tempore* – as the primordial belonging to the cycles of the Universe through Rites of renovation, destruction, beginning, and so forth. This is called Symbolic as a Conventionality that 'precedes the conscious being', highlighted as Cosmos, Harmony and Event by reasons explained on Part III.

To the beginning of Christian Philosophy as shown, there is a seed of what will later become the Indexical Time, through which the presumption of a Linear continuous pace of Time, a still sacred meaning is attributed to discrete and unique happenings, whose position on a line is also significant. This is called Indexical due to the understanding of an uncertainty of happenings whose appearance must be interpreted in retrospection attributing – according to

the Christian philosophical premises – the Meaning to these Marks on the Line of Time. It is highlighted as Chaos, Mystery and Happening.

Later, after enlightenment but clearly occupying a wider range of time on its transition, comes the post-Cartesian perspective of a still Linear Time, although within the range of a technical knowledge through which it is - I claim – understood as possible to set Stages and Prospect next configurations of a such 'Reality' by means of a performance – Performance is the terminology for Method, a process of transformation or access of a given 'truth' or state of reality – and this is intrinsically related to the dynamics of Iconic Signs operated in Time, where a given performance *Stands For* a Change. This is opposed to Symbolic because on the first, there is to the mind of the men who immerses on the Rite, a fundamental connection of Being within The Time of their gods, whereas this transition on Iconic Time Rituals is operated through Mediation, more specifically, through a Image that it stands for. A temporal image is here understood as a performance. This is highlighted as Logos, Mastery and Event. The three Time-Rituals can be divided for the purpose of simplification as follows:

Semiotic Time-Ritual	Mode of Description (Emic) [*Semantic level*]	Inferred Descriptive Operation [*Syntactic level*]	Operative Performance (Etic) [*Pragmatic level*]
SYMBOLIC	Cosmos	Harmony	Event
INDEXICAL	Chaos	Mystery	Happening
ICONICAL	Logos	Mastery	Event

Table. 01. Categories of Three Notions of Time

VI. The State Of The Art

It is clear that Social Time is not a new concept, presenting a prolific production of essays, thesis and published researches, especially during the second half of the twentieth century amongst anthropologists and sociologists. In these terms, the understanding of Time as a phenomenon of research drifted towards its comprehension as a social phenomenon rather than a natural element such as in a Newtonian perspective, once it is repeatedly presented that the measuring of Time, and the management of its models are strictly connected with the technical, political, economical and religious means of conceiving a reality (GOODY, 1991: 31 see also GOODY, 2006: 18). It is fundamentally distinguished however, between Cyclic and Linear modes of Time understanding, whereas no necessary ordering or hierarchy is

generally accepted, once it would induce to a certain leveling, ranking. Thus no consensus is found about each model must be considered more 'evolved' despite the common western tendency to Linearity. The linearity is then attributed to a European-colonial perspective of a collection of historical facts as progress (GOODY, 1991, 23) generally attributed retrospectively. Although no consensus is established on determining a historical predominance of each model, being for Goody always interwoven, and for Gurvitch, Butterfield, Eliade, Elias and many others, that Cyclic Time is predominant in ancient cultures, and linearity came along with the establishment of a fundamentally Christian society, deriving from Hebrew historical conceptions.

In Spite of a rich cast of theories, - such as the divisions proposed by Georges Gurvitch on *The Spectrum of Social Time* (1963) concerning the following nomenclatures: Enduring Time: time of slowed down long duration, Deceptive Time, Erratic Time: time of irregular pulsation between the appearance and disappearance of rhythms, Cyclical Time, Retarded Time, Alternating Time: time alternating between delay and advance, Time in advance of itself or time pushing forward, Explosive Time and later, Ecological Time. (GURVITCH, 1963, 31) – the notion of social time can be said to have endured consensually by saying that "The total social phenomena both produce and are products of social time. They give birth to social time, move and unfold in it. Thus social time cannot be defined without defining the total social phenomenon." (GURVITCH, 1963: 27) Other cornerstone on the understanding of Social Time is that it is attached to the processes of instrumental measurement of chronology, and that therefore, these instruments themselves stood for the Time, being natural phenomena or medieval mechanisms, culminating that the Naturalist perspective of Time is relatively new in human history. (ELIAS, 1998: 8) "Up to Galileo, what we call 'time', or even what we call 'nature', was primarily centered on human communities"(IDEM) Further, Nancy Munn points out a "insufficient theoretical attention to the nature of time as a unitary, focal problem' among anthropologists"(HODGES, 2008, 400) lacking a "theoretical examination of basic sociocultural processes through which temporality is constructed"(IDEM) Thus said, Munn suggests that "the conscious and tacit, embodied experience of time is the product of concrete, temporalizing practices whereby the inherent temporal character of social life is brought out."(HODGES, 2008: 405)

Part I. Semiotics Of Time And The Notion Of 'Social Time' As Discourse

Towards a semiotics Time where can be found the primary elements of all semiotics of culture, and by its nature, politics.

The occupation of social-scientific questions concerning space, form and function, methods, rituals, and cultural structures have flowed in a prolific way along all the last three centuries, since the time new paradigms were added to these questions, from Hegel to the inversion of his dialectics as found in Feuerbach and Marx, as well as in all its modern variants, from the situationists, the new Lacanian wave of Zizek to Laclau and his political analysis, as well as ideology, hegemony and power studies. Critical theory and its confluences over the last decades leaned over concepts of order and ordering, the appropriation of the body and space, studies of identity and *biopolitics* (political anatomy) as in Foucault, or systematization of human perversity in Arendt, as well as the apex of logic, residue of the Enlightenment, which culminated in the 'systemic death', the industry of life, the personification of the State, the commoditization of the world, and the embodiment of models, all occurred in the twentieth century as warned by Baudrillard, Agamben, Adorno and Horkheimer, Debord, Bourdieu, Badiou, Sandel, Habermas and many others.

Most of the theoretical speculations however, concerning the studies of the spatial aspect of power and ideology culminated in a partial abandonment - even if unintentional - or at least in a certain indifference, towards studies of the social element of Time and the attendant consequences to this dimension of 'cultural epistemology'. Semiotics apparently follows a similar pattern. Generally, critical theory resides in a sphere of carefully mastered dissertations towards a complexity of spatial-cultural data, physical elements and the theory of the form, performance, ritual, whereas the Time ends up being treated as a permanent and irrevocable element in a manner that all positivist values - the Newtonian mathematical Time for instance – turns out being automatically dumped into this notion. Henceforth, much of the scientific darkness of ancient times remains at the margins of the ongoing critical formulation process of the notion of Time, approaching *cosmos* and *logos* in certain areas of modern epistemology among other automations inherent to these intellectual scientific processes.

This is not a work that wills to exhaust the theme of temporality, from its epistemology to the delineation of its criticism in the area of social studies, but rather a brief introduction to aspects of cultural complexity of temporality having as premise its biological incarnation, embodiment, and performance; In sum, a Time-element belonging to a space of dialogue and description, discourse, ideology, ordination, seen as a fundamentally functional entity, relational, dialectical therefore incorporated into the *modus* as to the *corpus*, both modeled and modeler of the dynamics of the chaotic symphony of human cultural universe. Thus, retrospectively observed, the topic of a Social-Temporality when brought to the surface leaves no doubt about the *quasi*-infinite proliferation of questions relevant to the design of new paradigms of observation of human phenomena, especially as related to culture - and therefore to politics. However, in the interior of most of the models in past understanding, Time turns out to be added as an automatically negative condition in relation to Space, from Aristotelian physics[2] to Time as the realization of the Space in Hegel[3], where in his dialectical process Time and Space are intrinsic negativities to themselves, thus *denials* that subsidize the existence of opposing essences as support of this very essences – negations of negations. Hence, Hegel puts in this way, Space and Time in a 'formal line' where not even overlapping is possible, but the space itself is the Time, in other words, the being of the Space reveals itself by means of how Time reveals itself, in respect to a condition of relation that can also be seen in Leibniz, although differently worded. (HEIDEGGER, 2001: 429)

* The perspective of Time as something inherent to the condition of space, both in its relational and psychologist aspects (as demonstrated on this work through 'realist'

---

[2] Aristotle, Physics, n.36: "Anaxagoras probably made his elements unlimited in this way because he accepted as true the general opinion of the physicists that nothing comes to be out of what is not. It is on this ground that they say that things were once 'all [30] together', and that he makes the coming to be of a thing of a certain sort alteration, while they make it coming together and dissolution. It was also a consideration, that opposites come to be out of one another: they must, it seemed, have been there all the time. For if everything which comes to be must do so either out of what is or out of what is not, then, if the latter is impossible (and about that there is unanimity among all who discuss nature), the former, they thought, must be true: everything comes to be out of things which already exist and are present, but cannot be perceived by us because they are extremely tiny.

[3] Heidegger, Martin - *Being and Time* p.429 (Original order) "Thought Hegel puts space and time together, this does not happen simply because he has arranged them superficially one after the other: space, 'and time also'. 'Philosophy combats such an "also".' The transition from space to time does not signify that these are treated in adjoining paragraphs; rather 'it is space itself that makes the transition' Space 'is' time; that is, time is the 'truth' of space."

and Bergsonian views), travels from the pre-medieval epistemology to modern physics within the states of atomic and subatomic particles, waves and fields on the most relevant modern researches like quantum physics (WEINERT, 2013, 74). However, the scope of the present work includes bringing certain issues of this inherence of Time to Space to the level of Social Reality.

* Thought does not 'evolve' in history; thought is not subject to a measurable *progress*, as long as it is not attributed to the movement of thinking any purpose or final reasons, and thus the study of discourses in history does not necessarily depend on their foundation on a chronological rule for establishing their attributed 'relations' - if any. The character of 'epistemic archeology' is on the spot here, although it is somehow inevitable a certain correspondence; however intellectualism and historicism are not part of the intentional structure of this research and it is tried to be avoided as it falls into awareness during the process.

** It is not a work of dissertation on Time as Object, but instead, 'Time as Subject' is then the fundamental basis of the issues discussed here. The objective dissertation of the qualities of Time as not seldom seen in positive sciences, charged of Cartesianism (time as *mode*, logically deduced measurement as a result of divine creation of the *Duration*) does not involve the universe of time-subject (*subjectum*) or Subjective Time. Nevertheless, the very terminology of the word Subjective (*Subjacere)* leads to misunderstandings: *sub-jacere,* understood as '*that which is not completely shown*', falls victim of a particular perceptual bias as an universal condition, and culminates in an assumption of a potentially accessible reality, object out-there that however tends to keep itself partially enclosed to perception.

** The reality of Time is hereby understood as the formalization of its knowledge (*episteme*) through Cultural Discourse, fundamentally inter-subjective, not comparable to any quality that transcends this cultural inter-subjectification such as *substantialism* or *essentialism*, being this inter-sujectification understood as a *sine qua non* condition to any form of human observation of the phenomenon to which the name *Nature* might ever be attributed. This *subjectification* posited as inherent however should not be confused with reductionisms; it is fundamentally opposed to

reductionism and can be more easily understood as a *holistic standpoint*, however just as long as it is considered that there are no attempts to delineate those processes from Kantian *a priori* in the understanding of Time.

* Special focus on theories that rely on the notion of the element of Time as understandable by use of mathematics, - with the positivism inherent to all 'sciences of measurement', which essentially deal with the 'same scales' of Social Time, - the notion that the cosmos invades the bodies and put humans on *the center of the all measures* with *noumenom* and *phenomenom*; these are precisely the theories that still bear and assume the risks of the Kantianism in cultural studies, which in long-term merges themselves to an Idealism and are mainly present in the form of what can be considered a Hegelianism in some semiotic schools and methods – as the Pragmatism-, that however configure some influences that should remain divided in a process of critical review, for causing completely different types of transformations on the understanding of these cultural phenomena. Hitherto we initially focused on Kantianism, but specific chapters on Kant and Hegel are contemplated.

** The incarnation of the Discursive-Time as social structure, ideological and above all - though already included in the previous categories – political, is a subject that deserves a deep semiotic look once it is not a given historical *materializable* fact, a *factum, Ergon*, but a relational structure (*energeia*), volatile, complex (*complexus*) and to some extent amorphous. *Semiosphere*, *Noosphere* and Biosphere collide, the possibilities are thrown to the maximum of their potential combinations in dialectical multidirectional processes, and entire civilizations as products of themselves, watch, consume and build their own futures through the formalization of a discourse of Time.

The future made justification of the 'now' is the argument found in mistakes of the past.

2. Time On Formal Discourse Of Christian Philosophy

2.1 – Remarks On How The History Of Thoughts Is Here Analyzed.

Before embarking on the demonstration of a more historical research that highlight certain intellectual projections, and therefore their political-idealistic or religious relationships, we should spend some time on how these arguments were created, and the premises on which these arguments hold, for then we can clearly follow the other historical moments, ensuring that we do not drown a theory in simple historicism and intellectualism thus assuming all the risks and damage that ends up being the creation of a pretentious '*philosophy of history*'. The process of construction of a logic, based on a social discourse, a formalization of a given fact, can not be seen without at least - and given the inevitable conditions of a diachronic research - considering both factors: the historical political context and intellectual projections or ideology. Is thus not established any necessary hierarchy of elements that merge at various points along their coexistence, whose lines have already been determined erroneously by structuralism and dangerously executed by post-structuralism. The question of hierarchy between ideology and historical context, discourse and material reality, brings to light two streams of extreme importance in the foundation of critical sciences, being on the one hand the formulations of Marx's basis and superstructure and the predominance of the basis over superstructure as seen in several of his passages[4], in which although assured a relationship of ambivalence (*dialectical*) or interference between both spheres, Marx is incisive when he indicates that when the "ghosts formed in the minds of men are necessarily also substrates of their processes of material life, which are empirically verifiable and determined by the material premises."[5] This is understood to be a paradigm of immense value to the understanding of Social Time as researched here.

* I hold that we should understand that they must be studied as the result of a complex dialectical process between individual and collective, then formalizing

---

[4] 1.) Consciousness [das Bewusstsein] can never be anything else than conscious being [das bewusste Sein], and the being of men is their actual life-process. If in all ideology men and theirrelations appear upside-down as in a camera obscura, this phenomenon arises just as much from their historical life-process as the inversion of objects on the retina does from their physical life-process. (MARX, 1998: 42)

[5] "The phantoms formed in the brains of men are also, necessarily, sublimates of their material life-process, which is empirically verifiable and bound to material premises." (IDEM)

'structures' through speeches and other *modeling systems*, and not the other way around, whereas structures are erroneously explained as decisively 'logical' or 'natural', preceding in definite way any social performance in terms of its 'nature'. The design of a structure in this dialectical manner, in consideration of its dynamics, has been compared to the Darwinian adaptationism (INGOLD, 1986: 8), starting from the premise that "post-structuralism (as well as Derrida's Deconstruction) comprise the notion of 'structuring', i.e., the process of producing such structures in an activity that occurs in response to a specific environment" just as the adaptationist premise.[6] Often the things of logic are taken as the logic of things.

In order to avoid the risk for placing a bet on certain methods or schools of thought however, to consider the immense obscurity that the term 'Post-structuralism' suffer, the preferred tendency here is to determine a position in reference to certain intellectuals and their propositions given the appropriate references, whether placed on a specific movements or in some bibliographical productions.

* I propose to focus on the way such arguments were formed as in the study of the linear theory of Time, taking into account a 'reading' that will never lose the awareness of the status of 'retrospective' access, partial and projective, considering the fact that I do not regard logical structures as determinants of human project throughout history, but although I assume the construction of certain structural patterns and that these are understood as ideological results of inter-subjective, collective and ultimately political-cultural processes. Hence, the Objectification or extreme subjectification tend to be set aside, as well as the whole Cartesian conduct of the 'Subject founder of the universe through thought', as shown in one of the most memorable passages of his *Discourse on Method*, Part IV:

> "In the next place, I attentively examined what I was and as I observed that I could suppose that I had no body, and that there was no world nor any place in which I might be; but that I could not therefore suppose that I was not; and that, on the contrary, from the very circumstance that I thought to doubt of the truth of other things, it most clearly and certainly followed that I was; while, on the other hand, if I had only ceased to think, although all the other objects which I had

---

[6] "Thus, in Spolsky's view, "nothing could be more adaptationist, more Darwinian, than deconstruction and post-structuralism, since both understand structuration-the production of structures (and this is the same thing as the production of theories of structures, ad infinitum)-as an activity that happens within and in response to a specific environment." (ZUNSHINE, 2010: 30)

ever imagined had been in reality existent, I would have had no reason to believe that I existed; I thence concluded that I was a substance whose whole essence or nature consists only in thinking". (My emphasis – *Discourse of The Method*, part IV)

The dualist Cartesian *Cogitare* putting the positive universe within the mind, inevitably makes that the universe and the mind correspond in order and function in a primordial 'positivist' correspondence, and this would cease our investigations as these necessarily seek the elements of the human ideals that found their own reality, without assuming any relationship of 'nature' or 'naturality' in these constructions.

* Departing from these assumptions then, reading works of a culture and the juxtaposition of diverse thinkers in their intellectual references may help building a fabric of non-deterministic events, which while viewed from another historical moment can be speculated and not positively 'accessed', and that in respect to these limitations, in a way, enrich and intentionally *complexify* the current understanding of orders and 'structures'.

2.2. Symbolism and Circular time
In the beginning, the earth was flat and time was round.

On the foundations of civilization models that gave cradle to the multiple constitution of the modern ways of dealing with the human universe, is made present a diverse and overwhelming philosophy, theological, cosmic and mystical as a whole, but with the element of Time planted in its center, from which derived the most fundamental arguments about the Christian ontologies. "Christianity arrives, not at a *philosophy* but at a *theology* of history" (ELIADE, 1959: 112) *These* foundations which we refer to here, concerning a historical delimitation, encompass the early centuries of the Christian era; although we are currently aware that many of the elements of the constitution of Western culture still existing are derived from Arabic, are calendars, clocks, zodiac and mapping the sky, mathematics and metaphysics, having been appropriated by the Greeks and Romans and brought back to modernity through Islamic peoples in collections of writings and translations. (WITHROW, 1988: 233) Although Christianity has designed a fundamentally linear temporal model (ELIADE, 1959: 111)- culminating in the sacredness of linear Time and a notion of a historical

God, contributing to the formulation of current notions of chronologies - the logical reasoning behind the need for a deity permanently embedded in an 'always present' Time brought some problems to the process of creating the linear notion of Time in the early Christian philosophy.

In the grounds of the early Christians to address the theme of Time, defining it as the primary factor in determining the order of the world, a name that cannot be overlooked is that of Aurelius Augustinus Hipponensis (354AD-430AD), Augustine of Hippo, or Saint Augustine, being by his intellectual influence or cultural value of his figure. In the extensive work of Augustine, there is the constancy of the issues related to time even if briefly related to it, whether in the explanation of the creation of the world or how the divine timing differs from the original time, where the creatures of time are immersed into a fluid form of time, or where their future is always turning from present and past. God on the contrary is described as a creature belonging to the time of the eternal present. This would lead to conclusions about a specific time in which God could be found, however Augustine seems inclined to the view that although God inhabits the eternal present, he must belong to the past and the future, which would imply the necessary change of moments, and this form would include God again in the category of the fluid time. (MARENBON, 2007: 54)[7] Augustine pounces on projections of the sacredness of the theory of linear time starting from a Platonism whose base has no room for metaphysical arguments of distinct temporal dimensions. (WHITROW, 1988: 191) A universal unity is essential in this line of reasoning, and thus the description of categories related to time follow formulations that have to be positive or negative with respect to that Time known to humans.

If time is the movement, the metaphysics apparently so deduced that eternity should be continued for a single moment - fragment - the continuous time, and not one category absolutely and essentially discrepant from that of human Time.

---

[7] "God is not in time because he exists in a special, permanent way; attributing to him a position or extension in time is inappropriate, because it suggests that he is or could be limited by time, but Augustine may well have accepted that it is true that God exists now, and did yesterday, and will exist tomorrow." (idem)

(FARNDELL, 2010: 77)[8] This are the first foundational elements of the Indexical Time Rituals as analyzed here. Augustine however, in Confessions XI develops an argument that makes room for multiple perceptions of the same time, which is virtually adds no variation to the concept of 'ethereal universal time', which humans and the Christian god both belong to, but it introduces particularities the perception Time, with the following premise; since the present moment is the only one that actually exists and not the past nor the future, this condition ends up doing that time has to be analyzed psychologically, or in one of the retrospective analysis of occurrences in history as Lotman explains, to be later discussed. (Part III) This concept goes against the Augustinian Platonism previously presented, but the criteria of this study in which an exegesis of the author is not needed, the contradictions inherent in their works serve us as important indications of changes in the *modus* and discourse between the periods in which works were published and became historical documentation or *cultural texts*. Marenbon completes then saying that the solution found by Augustine for the resolution of the most complicated pagan questions regarding time happens to the bid price of the proposition that the world did not have its beginning *in* time: It starts *with* time.[9]

* A brief reflection on Time and reality is needed here. Time - which should be understood as opposed to a positivist formulation of simply being a given measurable and accessible data to human senses in the universe - is element based on social relationship, historic-dialectical, a long cultural process of formulating 'appropriative' discourses; discourses are seen here as ways of looking, manners or *modus* of appropriating the phenomenological datum and thus coining the pillars of the belief in the social 'real', which can not be confused with positive speculation in the reading this work. Reality which is understood as a child of faith, beliefs, rituals, intellectual inferences in the world and the individual and collective as opposed to logic and structures, as proposed by intellectual movements of the nineteenth and twentieth centuries and especially structuralism in the first half of the twentieth century

---

[8] For more, see: Arthur Farndell .(2010) *All Things Natural*. Ficino on Plato's *Timaeus*. *Shepheard-Walwyn (Publishers) Ltd* . [Compendium Chapter 36 - *The division of the soul; motion; and time*.]

[9] Further on Marenbon, John (2007) Medieval Philosophy. An historical and philosophical introduction. Routledge: P.45

(BOURDIEU, 1990: 31). Thus it is not too much to say that we intend to demonstrate that reality is *projective* and not *receptive* in its first movement, and conditional or 'given' in its second stage.

Thus, the notion of the circularity of Time cannot be understood as an archaic form in the sense of inferiority commonly attributed to this word, since it is a constant in the forms of organization of all Western societies, whether in small or large scale. Although the calendars have received a linear format in its formal demonstration through the shape of chronologies, it is constituted of daily cycles that renew in new months, and these are organized in a circle around the sun as fragments related to positioning of the earth relative to its star in modern science speech. The cycle is present on the clock and how its arms work returning to the same point each twelve hours. The argument that these are identical positions at different moments may also be canceled when the revolution of the clock is understood to the level of the social day. The time to wake up and work, time to stop working and the time one goes to sleep are weekly correspondents of the one and same magnitude, although arranged in different days, they belong to a calendar which, however, also comes to an end and will resume next year again. The time of going to work as a schedule that is independent of the weekly day instills a series of rituals to be repeated, and as long as they belong to the same ritualistic significance of that time (to go to work) they grant to the time the same value, and thus, all seven hours of the morning from Monday to Friday are ritually the same period in full repetition, in closed cycles and restarted by weekends, in which the position 'seven in the morning' receives another value. Although they are still 'seven in the morning' on different days, as long as there are no breaks in the daily ritual, seven o'clock in the morning every day will carry the power to persuade the biological attitude to certain rituals of equal interest. (OUELLETTE & WOOD, 1998: 67; WITT, 2005: 918) We might then ask the, what is the distinguishing element between the circular 'archaic' Time and the model of overlapping cycles of modern calendars? The answer is up to the value of temporal clustering, the cumulative power of Time which works upon elliptical cycles rather than closed circles aspect, hours, days, months, although they are equally displayed and repetitive, as well as the phases of the year (summer, autumn, winter and spring) receive an additive quantification explained by the annual count, i.e., turns around the

sun from a established position of earth, instituted by chance if not for mere historical cultural necessity. This is similar to the cycles on spiral Time of Greeks. (WHITROW, 1988: 87)   Not for any other reason, the annual count that defines the era - the Christian in this case - was fundamental to Christianity in its post-Roman hatcher with the institution of a year-counting that was triggered by the sacred fact of the coming of the Son of God to earth, calling these years of *Anno Domini* (AD) in Latin, the "year of God."

On the year of 527 corresponding to the Gregorian calendar, Dionysius Exiguus completed his series of calculations on the date of the Christian Easter and as a secondary outcome demonstrated the supposed date of the birth of Jesus, although his calculations are currently criticized by scholars of Biblical archeology since Jesus should have been born before the death of Herod the Great in 4a.C. (MOSSHAMMER, 2008: 339) Appreciation for the *mathematization* on the infallible counting of divine time followed throughout the historic era to the scholastic, culminating in events such as the creation of the Gregorian calendar itself in 1582 in an attempt to adjust the counting of human Time to time and cosmic events. The theological sciences determined by means of technique, the historical path of the form of knowledge of the world, as well as the way of understanding the past and more fundamentally, the projection of the future, an element that was disregarded on circular notions of Time, but a key element to the fundamentally Christian theology.

Mircea Eliade reminds us that for Christianity Time is fundamental because it is not a simple chaotic occurrence, but it is something significant, and its linear aspect grasps a key concept; redemption. He adds: "A straight line traces the course of humanity, from the initial fall until the final redemption. And the meaning of that history is unique because the incarnation [of Christ] is indeed a single fact. Indeed, as emphasized in chapter 9 of the Letter to the Hebrews and 1 Peter 3, 18, Christ died for our sins only once, once and for all (*hapax, ephapax, semel*), this is not an event subject to repetition, which could be reproduced several times (pollakis.) Therefore, the development of history is governed and oriented by a single fact, a fact that keeps absolutely alone." (ELIADE, 1992: 137-142)

2.3. Conflict of Linearity and Circularity in Early Christian Philosophy.

The world of Western culture begins to be organized and understood linearly in the Christian era, in the way it became widespread from the influence of this theology, having among its biggest proponents Augustine of Hippo, among other big names like Boethius (*Anicius Manlius Torquatus Severinus Boethius*) on the fourth and fifth centuries. (MARENBON, 2003: 151; 178) However the formulation of the concept of linear Time ended up being solidified in fact later in history by the way the Circular Notion of Time tended to develop itself in parallel efforts, in constant battle with those who fought for the historical (linear) conception. (WEINERT, 2013: 14)

The conflictive interaction between two ways of understanding the world, cyclical Time and linear Time, stretched until the seventeenth century, when finally became effective the proposal of temporal linearity, which nevertheless, still ensured a sacredness, with points and 'instances' of direct divine influence on the earth and in human life throughout history. The Christian Time remained sacred in its linear form. The linearity of sacred time, as opposed to circular Time is a concept that remained present in Christian theology since the second century A.D., until its moment of highest development and establishment culminating in Hegelian historicism, so it is not an acute abrupt change in the history of human thought, and that must be understood in its procedural complexity. Eliade indicates that the linear conception of Time and history had already been outlined "in the second century by St. Irenaeus of Lyons, [and] will be taken up by St. Basil and St. Gregory, and finally elaborated by St. Augustine" as seen previously. (ELIADE, 1992: 139) Even though, the cyclical theory invigorated tested out by other ecclesiastical authors such as Clement of Alexandria, Minucius Felix, Arnobius and Theodoret.

But it is the work of Joachim of Fiore (1135-1202A.D) and the eschatologist theory that this notion takes its biggest boost, a millenarian theory that divides human history into three major moments according to the order of the holy trinity present in the Eternal Gospel, being; Father - corresponding to the Old Testament, the moment of creation, the fundamental time; Son - corresponding to the New Testament and the coming of Christ, the teachings and 'enlightenment' thereby provided; and Holy Ghost - corresponding to the moment when humanity is completely merged with the enlightenments of the historical event of the coming of Christ, and therefore, would

be complete. Necessary to recall that the cyclical theory does not abandon history so early, and thus, makes itself present as an active intellectual opposition to the idea of linearity, reappearing in different ways and in variable reformulations. Eliade claims that "it is so, that within the theories of Tycho Brahe, Kepler, Cardano, Giordano Bruno and Campanella, the cyclical ideology survives" siding the pre-scientific linearity of a Fancis Bacon or Pascal for example. (idem)

2.4. Medieval Questioning Paradigm

Focusing in the thirteenth century however, it is possible to find the largest and most influential framework of historical thinking on Linear Time, Indexical Time Rituals and its Mysterious Chaotic Happenings, which were the works of Thomas Aquinas. His thoughts are the sparkle of a process that was essential for the full realization, and in a way, the elevation of the theory of historicism to the level of official theory that this notion would find in its future, in the principle in early Christian theology, followed by scholastic, all scientific movement of Enlightenment, and finally still present in the epistemology of modern science. The scholastic proposition is such that it "inclines us to consider 'time' as a thing with which we have a relation of externality, that of a subject facing an object. (BOURDIEU, 2000: 206) leading to a metaphysics of time, conceiving it as a pregiven reality. (IDEM) This moment is marked by a renaissance of an Aristotelianism by the hands of Thomas Aquinas; yet this rebirth is not considered here as explicitly stylistic and the understanding the work of Aquinas should not be limited to this interpretation, being preferable in criterion of complexity, to make the reading of his work as a retelling with important inferences and transformations that confers to Aquinas a completely individual and distinct character from that of Aristotle in several of its facets, distorted or reinterpreted, but definitely based on the Aristotelian universe.

In the historical position that Aquinas holds when viewed in retrospect, with relevance to the topics covered by Christian theology, the thematic *menu* of his logical projections is quite evident: instituting the pillars of scholasticism, the universe of Thomism closes itself in the dome of a pre-scientific theological unit that he develops through the metaphysics borrowed from The Philosopher[10]. Although the

---

[10] In *Summa Theologicae*, Thomas Aquinas refers to Aristotle repetitively as "The Philosopher", as found on the Question 159, article 5 for example.

ontologies are in this way evident, the logical causality of his assertions as having all the work of Aristotle's syllogism as basis, the thematic *menu* of the Thomist thought is quite varied, so that if we stick to the *Summa Theologica*, we find treaties related to the issue of existence and essence of God, the treatises on morality and feelings, and finally treatises with questions regarding Jesus Christ (as the treatise on the incarnation and its fifty-nine questions, followed by the treatise on the sacraments) .

From the thematic variation found in Aquinas and his immeasurable influence on scholastic thought, and consequently in the founding of the Cartesian science and its impact on today's thought, a topic that is not rare in Thomism and that takes space as a central part of the scope of studies of a semiotics of Time, is the way in which the notions of this element are presented and worked throughout his work.

The answers are at the heart of every question, so it is to humanity in the process of a 'projective' observation and not merely 'receptive', so it is in the human way of building scientific apparatus, which although it is a 'whole' of a positivist instrumental category different from the bare gaze, derives from the same rationale on the most basic human assumptions, thus remaining consonant with the idea that 'the form of scientific apparatus is the materialization of a speculative sentence, its manners are the materialization of the verbs of this question, and the subjects determine its predicates." Heidegger contributed to this interdependence inherent in the formulation of the 'wonder' in the first part of his *Magnum Opus* 'Being and Time', where although the whole formulation is held surrounding his research on 'Being', the argumentative process, the choice of tone the question and finally the formulation of what Heidegger calls 'investigation' is presented in temporally distinct parts of one and same intellectual goal; "Every question is a demand (*suchen*). Every search is guided in this way beforehand by a desire to find."(HEIDEGGER, 2001: page 5 - Original number) And later Heidegger adds succinctly that: "Any question as question about something, has in it the 'something' about which it asks."(IDEM) According to Heidegger, the perspective of contemplating the world that opens a loophole to the whole science to be based on this way of formulating a question, which is no more than an oxymoron and has nothing to do with what might be considered outer 'reality', depart from the understanding of the works of Plato and Aristotle, revised by medieval philosophy - primarily and fundamentally Thomism

and Scotist (derived from John Duns Scotus) - culminating in the logic of Hegel. The *processual* line of the intellectual appropriations from Aristotle until the scholastics and its effects in the Hegelian logical constitution, although tautological in bibliographies and repeatedly recited by many authors in diverse intellectual movements, remarks in this work as a historical key of extreme importance, relevant to the comprehension of the history of thought and its influence on the modern *modus* and the foundation of all modern science.

** Yet, however, I still reserve to this theme the need for a thorough review on specific topics such as Time and its historical relations between thinkers and their schools, given the conditional misfortune, and somehow inevitable circumstance, of the retrospective appropriation of historical events (*facta*) and even more on regard of the trans-historical interpretation of documents, either by lack of a pure *textual object*, the intangibility of extra-textual circumstances that influence it, and finally, all the refractions of the processes of translation and cultural adaptation experienced by such texts. However, extinguished the notion of an objective text, the idealism of the proposition of a pure and undeniable reading - mathematical *binarism* in which all natural numbers arranged in the universe are of the same essence, therefore comparable - Texts as mentioned here are active culturally, chimeric residues of interpretations and different uses, whose recognizable process is called 'cultural text' as is proposed by the Soviet semiotician Yuri Lotman. (LOTMAN, 1973: [3.0.0]) By this purpose, textual and intellectual connections as described here are made in respect to cultural appropriations of these same connections, and no overweening idealistic prospection that would culminate in a linear intellectual causality, predictable, logical and aseptic.

2.5. Thomas Aquinas – *Summa Theologicae* and Medieval Thinking

Returning to the character of Time within Thomism, and its influence on the creation of the basic elements for the foundation of a 'theological historicism', - the sacred linear time Christian -, some specific issues on *Summa Theologicae* are more relevant in this matter, being fundamental while focusing on this element to carry out the considerations present in the matter of number Ten (*Eternity of God*) and more

specifically in its Fourth Article named: "*If Time differs from Eternity*". As previously worked within the universe of Thomas Aquinas, the linearity of Time is right, unquestionable and therefore irrevocable, leaving the questions to different forms of Time; those shared by divine entities and human beings, and that where only humans are present. Aquino focuses on two key main aspects of the concept of Time and its formulations, leaving no doubt that his investigation tries to dodge the critical issues of the proponents of the cyclical theory of Time. In the Thirteenth Century, it must be highlighted, that the cyclical theories begin to dominate the historiological speculation, according to Eliade, due to the increasingly constant presence of the translations of works by Arab authors in that period. (ELIADE, 1992: 140)

Differently put, contrary to this Cyclical movement - remembering that the two theories remained in a constant struggle for the establishment of a single theory of Time on the stage of the key issues of the Middle Ages until the Seventeenth Century, as previously mentioned - Christians proponents to the historicism of the Linear theory had among its big names the presence of Aquinas formulations. The *Summa* (1265-1274) follow a logical structure through her entire *corpus* containing five essential steps on building the argument, being 1. The formulation of a question, 2. Three objections 3. A contradiction, 4. Answer Aquino proposes under the lemma: "*I answer that*" - and 5. A numbered answer to each of the three initial objections. In addition to these logical construction, there are two other factors that fundamentally influence the principle of Thomistic argument, so to speak, the inherent response to the question and how it is formulated - ideologically – as well as the *Principle of Sufficient Reason*, commonly found in the sewing logic process of Aristotelian and Neoplatonic traditions. (MARENBON, 2007: 250; PRUSS, 2006: 26)

Centering on Thomas Aquinas and immersed in the universe of the formulation of the Thomist logic, the three divisions proposed for a critical reading of his thought prove helpful for the purposes of this research, however their differences stand to a relationship in which each culminates in a reduction *pars pro toto* more than elements of diverse and distinct essences. This is due to the fact that the structural construction of the arguments follows an order, and this order can not be anything else if not intentionally and actively functional in the process of argumentation; the same way, the two underlying factors - the formulation of a teleological question and

the Principle of Sufficient Reason - are part of the argumentative model followed by Aquinas, and are intentionally cast as logical tools.

* One might ask: Why is it relevant that the argumentative structure of the Summa is dissected or - at least exposed - whereas the focus is to demonstrate the historical-intellectual processes by which the notion of Time was socio-culturally built? To this criterion two main points must to be considered, the first being the need to shed light on the forms and methods, strongly avoiding to assume a 'nature' or 'linearity' that would bring the work of certain authors to present with their objectified content perfectly tangible. Thus, we primarily focus on 'methods undertaken' above any speculation for causes or 'pure function' of cultural data. Second point is the consideration that certain intellectual works reached a level of undeniable influence, becoming a fundamental paradigm where other questions will then be formulated and intellectual schools will be founded, and a indifference on the treat of works that have reached this level of huge cultural influence is the direct contribution to the limitation of any subsequent intellectual projection, a paradigm limitation, a deep scission on the potentials of questioning on sciences that follow. Thus, the critical exposition of the argumentative structure of Aquinas addresses the logical construction methods within an intellectual movement, beyond a naïve conceptual solidification of the reasons behind historical movements. The vision of linear historical Time which took the largest chunk of classic and modern human thought, settled by the publication of several works tended to this view, which by several factors were elevated to central Cultural Texts, identitary references of an *episteme* (Discourse), a discursive apparatus of a given historical moment (both as defined by Foucault[11]). On the structure, the proposition a question and three objections, followed by a contradiction, the opinion of Aquino and systematic response to the three objections leaves no room for doubt about the importance of the relationship of these elements, concerning both, their order, as well as the mere existence of these elements in their quantities and 'qualities'. Therefore, the question assumes three denials (Objections 1, 2 and 3) and a denial of previous denials (Called '*On The Contrary*'), being that on the issue at hand (question 10 Article 4) it is an order that explicitly follows the

---

[11] See: Gordon, Colin (1980) Power/Knowledge – Selected Interviews and Other Writings 1972-1977 of Michel Foucault – Chapter: The Confession of the Flesh. [194-228] pantheon Books, New York

approach of a syllogism between the three initial objections; summing up, we have on the three objections together a negative argument to the proposal of the question.

2.6. Thomas Aquinas – Historical Relevance

Aquinas appears in full evidence in any research that considers the medieval 'mode of thinking' as in movements resulting in the foundation of the classical schools and their reminiscences today, so it would not be in any way different to this work and research on Time the consideration of the Thomist legacy. The 'Aquinas' figure was raised to the centrality of the Christian school of thought, claims Marenbon, mainly supported by the Dominicans while the Franciscans received it with much criticism. Among the factors that have brought greater visibility to Thomas Aquinas, it can be divided into three crucial moments, the first being his canonization in 1323 - although his theories could not yet enjoy immense popularity. Marenbon points out that during the Fifteenth Century universities had the Thomists still sharing space with other doctrines as the followers of Albert, Scotus, Ockham and Buridan, and only in the early Sixteenth Century that the *Summa Theologicae* is put as a substitute for the *Four Books Of Sentences* (*Libri Quattuor Sententiarum*, written in the Twelfth Century by Peter Lombard) and Thomas' book is used as the main source for the students, thus setting the second historical factor of great importance. Then, during the movement of counter-reformation in response to the growth of Protestantism, Aquino's works were favored since the *Council of Trent* (1545-63) culminating in the adoption by the recently established school of the Jesuits, where its founder, Ignatius of Loyola, ordered the study of Aristotle and Aquinas. (MARENBON, 2007: 245-247)

2.6.1. Question 10, Article 4

Exposing the Question 10 completely, we have: "*If the Time differs Eternity*", and follows the first denial or objection, that as it is exposed assumes categorically that there are no distinctions between these two 'Quantities'.[12] The objection says that although we have different magnitudes between the categories of understanding of

---

[12] "Objection 1*: It seems that eternity does not differ from time*. For two measures of duration cannot exist together, unless one is part of the other; for instance two days or two hours cannot be together; nevertheless, we may say that a day or an hour are together, considering hour as part of a day. *But eternity and time occur together*, each of which imports a certain measure of duration. Since therefore eternity is not a part of time, forasmuch as eternity exceeds time, and includes it, *it seems that time is a part of eternity*, and is not a different thing from eternity."

time and eternity, we can draw a similarity between the times that are contained in the day although the days are not contained in the hours, and in this way, time is the particular unit present in eternity, although eternity is not included within time. Time can therefore only be contained in eternity, leading to the conclusion that eternity contains the time and, therefore, they are not separate entities.

Then find the second objection; this one proposes a relation of 'Comparison', not part-versus-all as on the first objection. In this we find the reference from 'The Philosopher' (Aristotle) that in *Physics IV* proposes that 'the Now of time remains unchanged throughout the whole of time'. By being unchanged and thus being a constant moment, the 'Now' shares a similarity with that which appears in 'Eternity', namely, that of remaining and not changing. Thus, it is possible to say that Eternity is - in the likeness of value - the same as the 'Now' in time (permanent), and the 'now' belongs to the time yet, so the time and eternity share a key similarity which makes it impossible to distinguish between both.[13]

On the third objection, the case proceeds to a relation of 'Necessity', borrowing two alleged elements that, although distinct, divide their time and eternity equally, being God and men. The explanation of the ways in which these quantities interact in forms of time is made central to the final conclusion, and the argument is constructed by saying that according to the Philosopher in Physics IV, the measure of the first movement is the measure of all movements, so it looks like it could be said that the measure of the first being is the same that applies to all beings. The first Being (A divine creature) belongs to a measure that is eternity, thereby causing that eternity has to be also the unity of all other beings. But the existence of perishable beings (humans) is measured in time. Therefore the time is to be whether similar to eternity or part of eternity.

The assembly of three straight objections form a syllogism which is expressed in three propositions completely closed in themselves, but that the conjunction of the three being made in a complementary way culminates in a complete negative argument.

The first in a universal premise that Time is contained in eternity, the second proposing Time and Eternity to be joined by a value of an essential Similarity, and

---

[13] "Objection 2: Further, according to the Philosopher, the "now" of time remains the same in the whole of time. But the nature of eternity seems to be that it is the same indivisible thing in the whole space of time. Therefore eternity is the "now" of time. But the "now" of time is not substantially different from time. Therefore eternity is not substantially different from time."

the third as a conclusion, assuming that the relationship of Eternity and Time is the same as that between divine creature and men, previously demonstrated on the first objection, assuming that both are related as in part-and-whole as in similarity. Men, being the work and part of God, necessarily contains an element in its condition which is the same element of its creator, and in so saying, the union of the two previous objections form the conclusion placed here as "Objection 3".

The structure follows to a contradiction whose function is the demonstration of a fundamental distinction in the relationship of the elements presented in the original question. Here, we know that the second objection outlined a similarity between a part of the single unit (the 'Now') and the character of the whole (Eternity) being both continuous and permanent moments. Thus, the contradiction tries to show that although Time and Eternity divide similarities demonstrated by previous arguments, they are different, or better, that "are not the same thing."[14] On thinking this logical process and the development of a contradiction like this, the reader would naturally get in doubt about the fact that the contradiction of the statement merely says that 'there are not the same thing', or that they are two different entities between themselves, however, this statement is also implicitly disposed in the formulation of the previous objections since the relation between part and whole necessarily implies a kind of 'difference' as well as the 'Similarity' implies the need not to be a single entity so that similar objects can be at least compared - placed the *similarity* between *equality* and *difference*, while two elements would only be absolutely equal if they did not have any difference in conditions including time-space, thus making it a single object in a bottleneck process towards absolute equality. Similarity is necessarily difference. The contradiction is no longer a contradiction and suffers from a redundant aspect that Thomas Aquinas leaves without much explanation, but highlights the slow process of transference from the Eternal Time to the Linear Time.

2.6.2. Objections

Now we come to the part where Aquino provides his response, and at the beginning of the formulation it is made clear his position at Time and Eternity are not the same; at first, in a retrospective argument, he calls the arguments that eternity does not have a 'beginning' or an 'end' and the Time has both, being the most commonly

---

[14] Aquinas says: "On the contrary, Eternity is simultaneously whole. But time has a "before" and an "after." Therefore time and eternity are not the same thing."

mentioned distinguishing feature between both, and that however his position is different. I highlight that Aquino supports this distinction, although he does it through the use of Boethius theory in *De Consolatio Philosophiae* Book V in which the key part is that Eternity is the Whole while this does not apply to Time, therefore, the measure of eternity is 'Permanence', whereas to Time is 'Movement'. (MARENBON, 2003: 167) For the second objection - that there would be an essential Relation between Time and Eternity - Aquinas argues that the 'Now' in Time is indeed a constant but that is bound to a perspective, and this actually has continuous changes in appearance, with a succession of 'Nows' at different moments, and therefore, does not carry the same weight of continuous invariance as that of Eternity, once Eternity "remains the same according to both; subject and aspect". Finally, the answer to the third objection is just like the others, by inversion, which originally was supposed a connection between the first and be other beings, these as a work of Him containing His essence, and Aquinas concludes as follows: as all beings cease to be, and are subject to change, they do not belong to Eternity, thus, are subject to Time. Hence, the condition of 'changing' that is present in perishable beings (humans), proves them as owners of a temporal condition, and although creations of the work of God, are not limited to be a fraction Him, but entities of a fundamentally different quality.

In a word, Time and Eternity appear to us as ways of understanding the temporal dimension, even when distinguished Eternity and Time through negative formulations; Eternity is not Time because it has no beginning nor end, Eternity is not Time because they do not share similarities, Eternity is not Time because the entities that dwell in Time do not inhabit Eternity and so on. Paradoxes that potentially arise are not discussed by Aquino as he highlights the question of temporality, as for example, that the Existence is the negation of absence, being that all that there exist must also the *inexist*; this would imply a fundamental change of state, and changes are only occurring in perishable beings, so God does not exist, unless Existence is reset to consider an entity that exceeds time and exists in eternity without ever being able to *inexist*.

Another area is cleared by Aquino on *Aevum*, or *Aeviternity* still on question 10, article number 5 under the title: "*The difference between Aeviternity and Time*" which

takes as argument the fact that it differs from both Time and Eternity and thus incorporates the absolute-middle between both concepts. While eternity has neither beginning nor end, Aeviternity has no end, but has a beginning[15]. And yet, before, at the opening of question 10, still in Article 2, the dissertation about God's eternity is made based on the fundamental premise of His supposed immutability.

After all, what Thomas Aquinas presents us with a review of these concepts, from Augustine to Boethius? As previously mentioned, when considering the process of solidification of the *modus* of understanding and experiencing Time through his discourses, it is clear with the founders of the scholastic the intention of indoctrination towards the Concept of Linear Time, which in many ways encompasses fundamental premises of cyclical theories, eternal repetition, (on Aquinas' references to Eternity as opposed to Time) and 'anthropomorphizing' the 'universality of Time' in a chain of successive events that confer a certain aspect of novelty; the procedural linear Time.

> "An Aristotelian theory of time on which there is only a finite number of actual moments of time in any interval, with the other moments being merely potential, would rule out this example, but Thomas accepted a different kind of example: he was willing to entertain the logical possibility of the cosmos's having in fact always existed, as long as God had, from outside time, created it – that would be an infinite chain with an initial element." (PRUSS, 2006, 27)

2.7. Augustine of Hippo, Aquinas and the Psychological Time

Whereas all the cultural process within the Christian discourse has been moving slowly through the centuries toward the institution of a Sacred Linear Time, - although there were minor differences in internal movements throughout this process, - it is quite interesting to consider that, apart from the metaphysical speculations present in the heart of Christian philosophy, the representation of Time for the implementation of its mechanical and cultural organization, as for production purposes, was a direct reflection of the theoretical propositions, so that the model of understanding and maintaining the world was adapted and turned constantly, as will be shown in later chapters.

---

[15] "I answer that, *Aeviternity* differs from time, and from eternity, as the mean between them both. This difference is explained by some to consist in the fact that eternity has neither beginning nor end, aeviternity, a beginning but no end, and time both beginning and end."

However, on the Fifteenth Century, we can point out as an example applied in opposition to the linearity of Christian chronologies, the way several calendars were designed by organizing the years on still circular structures, (See Chapter on Codex Calendar 354) being common the assignment of the twelve phases of the annual cycle to the zodiac, - as well as to the sowing and harvesting seasons - which are movements of social construction of Time. (HODGES, 2008: 406)

On the research of Christian logic on the discourses from some of the most relevant names, we prepare for some leaps on the history of establishment of the linear theory, tracing the parallels of these moments closer to modernity with the concepts already presented in the formulations on the base of scholastic in the heart of *Summa Theologicae*, but also - and fundamentally – on the thought of Augustine of Hippo and Boethius, from the Platonic and Aristotelian formulations over the character of Time.

What is the Time after all? How can you measure something that does not belong to any of the human senses? The Time itself is left out on most of the questions that address this subject during the classical age. Most medieval formulations consider Time as an effect, a phenomenon, deriving from the observations that come from our direct senses. Time is placed on several occasions as element of mystery that covers a huge ditch between the observation and the mysterious foundations of the universe. The obscurity of the element of Time could not but be revealed through the divine enlightenment of its creation, and in a way, Time is understood as residue or outcome and not really as a substance or force throughout this whole process. Augustine formulates the logic of the obscurity of Time as follows: ""Time is coming out of what does not yet exist, passing through what has no duration and moving into what no longer exists". (Augustine, 1961, BK XI, Sect.21) But results of these obscure and mystic considerations concerning Time on Augustine that his speculations on the time-nature were the first to impart to man the ability to formalize internally - psychologically - what would be considered as responses to external phenomena. This makes him the founder of psychological Time, but as it is now evident, a psychological Time is a Time that is subject to 'psychological alternations', which implies that there is **not** a temporal unit *in-itself*, or the object of time to which we all

have equal access, but a role on our understanding, a category of knowledge that allows us to assume the powers of temporal variation.

* This is character of '*psychological time*' of Augustine of Hippo in which things of the past do not exist if not in mind, and that the Present does not occupy space and should be known only through the perception of its change, as well as the future is not more than a long hope for 'a future'[16], historically, has become an idea of a certain 'condition' that supposedly founded the differentiation between perishable beings and the Christian God on the theory of Aquinas[17], as a division between the Human Conditions and Divine Creations.

In another jump, this aspect was cast in Cartesian thought, and although it was divided into two elements Time still remains as a fundamentally 'mental' entity, and Duration is then considered as an 'objective creature', (the "created things") to which the human mind attributes a relation of measurement and counting and thus comprises its flow.

3. René Descartes

With René Descartes (1596-1650) there is perhaps a fundamental inversion of the concept of Time that is developed from the union of the two previous propositions - that of subjective need for temporal speculation –although still as an objective entity that only makes itself apparent through thought -, and that of the objective nature of a Universal Time. Descartes in his *Principia Philosophiae* (1644) in the chapter "*Of The Principles of Human Knowledge*", question LVII, develops what comes to be one of the main points of support so we can understand the Cartesian notion of Time; in this way, he questions whether "some attributes are on things to which they are assigned, and others are only in our thinking, and what are 'Time' and 'Duration'" From this formulation, Descartes proceeds with a key phrase, being, "Of these attributes or modes there are some which exist in the things themselves, and others

---

[16] "Who therefore denieth, that things to come are not as yet? and yet, there is in the mind an expectation of things to come. And who denies past things to be now no longer? and yet is there still in the mind a memory of things past. And who denieth the present time hath no space, because it passeth away in a moment? and yet our consideration continueth, through which that which shall be present proceedeth to become absent. It is not then future time, that is long, for as yet it is not: but a long future, is "a long expectation of the future," nor is it time past, which now is not, that is long; but a long past, is "a long memory of the past." (Augustine, 1961, Chap. XI)

[17] "Therefore the being of things corruptible, because it is changeable, is not measured by eternity, but by time" (Aquinas, *Summa Theologiæ*. Question XX, Article IV, Reply to Objection 3)

that have only an existence in our thought; thus, for example, time,"(VEITCH, 2002: 21) assuming this way that Time is an element or a 'tool of thought' that logically apply to phenomena that surround us, especially in the form of understanding and measurement of the Movement. He adds: ". (...) time, which we distinguish from duration taken in its generality, and call the measure of motion, is only a certain mode under which we think duration itself,". (IDEM) Descartes then moves in explaining that between two bodies which move differently we do not apply a different measure of time, they both share the same time, however we may consider that one has much more Motion than the other. Important to note here that Time and Duration do not change, are matched as a movement changes, then Time and Duration are two different aspects but supposedly maintain an elementary connection if we follow the Cartesian logic.

Up to this point we could indeed consider that Descartes flirts with the positioning of the absolute-objectified Time, condition in which the bodies invariably belong, but he proceeds to perform a fundamental inversion that culminates on the notion of relationship between the 'universal elements' and what he calls 'Modes Of Thought', i.e. bodies belong to a [universal] Duration, for which Time is but a human way of perceiving and measuring this duration [therefore, a way of thinking]. Descartes continued: "But that we may comprehend the duration of all things under a common measure, *we compare their duration with that of the greatest and most regular motions that give rise to years and days*, and which we call time" (IDEM - my emphasis) Here, he first proposes the existence of fundamental movements, and then follows: "(…) hence what is so designated is nothing superadded *to duration, taken in its generality*, but a *mode of thinking*."(IDEM – My emphasis) Although Time in this sense has a relationship with the Duration - which is an essence and the previous one a 'mode of thinking -, it is extremely important to investigate how Descartes, in the previous section under the number (LVI 56), explains the role of the following classifications: Mode, Quality and Attribute. Here we find the most crucial element of the Cartesian thinking about Time and Duration, but it is necessary first to understand his classifications; we keep in mind that the section (LVII 57) he explains that there is a Duration that is inherent to Bodies, to which Time is a projection, a measurement, but in the end 'Time' is only a *Mode of Thinking*, so it is not present on the Bodies. We leave then to the previous section (LVI - 56) where Descartes talks

about the distinction of *Modes*, *Quality* and *Attribute* demonstrating that he always uses these terms in relation to the 'Substance' and its relation to thought:

- When the substance is affected or varied by assignment, Descartes indicates the use of the term **'Mode'**.
- When from these variations occurring on Substance derive the names by which we know them, we should call '**Qualities'** (designating the different ways that cause the 'naming', thus 'adjectives') and finally,
- When we consider only the Modes as they appear in Substance, it is given the name '**Attribute'**.

For this reason, as Descartes explains, it is not possible to speak of Qualities or Modes when making references to God, because He is superior to 'Change', so we can only cite His Attributes. Finally, Descartes arrives at the crucial point for the understanding of his description of Time; he mentions that God is not changeable and therefore does not receive the naming Mode or Quality, but only Attributes as stated before, and that this category also applies in this way to what he calls "*Created Things*" that can apparently be understood as referring to 'divine creations'. Among these, which supposedly will always be found on the same Modes, Descartes cites two examples, the Existence and Duration, which should therefore be referred to as Attributes and no Mode or Quality as Existence and Duration are Created Things by God.

As on the dissertation of section LVII Time is a mode of thinking, and Duration is set as immutable (being a divine creation), we can conclude that for Descartes, Duration is an Attribute [unchangeable] to which the Time is a logic application that interacts with the length and thus allows us to extract measurements. Note that the relation of Mode implies, as we have seen, in the interaction between human conception and Substance; the relation of Quality would involve substantial knowledge of the 'causes' through which are extracted adjectives (adjectives as 'still human inferences'), and the relation of Attribute refers to internal Modes of the substance to which we have no control but simply perception. To Descartes, Time is linear by being in relation of Mode to the Duration. Time is a mode of thought as Duration is a divine creation that we immerse in experience.

As St. Augustine, Descartes does not objectify Time, which remains as a 'psychological' element, a tool of access to what he finally lists as an absolute objective substance; in a word Duration. The chapters 56 and 57 can be viewed as part of the Cartesian project to understand why it has had a significant impact on the formulation of the medieval discourse of Time and all theories that followed, instituting the imaginary Time and the practical management of Social Time reaching modern era. In Descartes, Time is the mental formula of a universal mechanism, the Duration.

* By jumps, in this movement that lies next to what some call 'cultural archeology', we must stay aware of the risks which influence the two movements of historical knowledge being historicism and intellectualist appropriations; the encounter with a work at first and the speculation about the work on the second step. Human thought is not here seen or understood as a derivative scheme of 'progress' or belonging to historical stages that would place modern view over past presumptions, - and precisely on this respect are based the cause and the critique performed in this work. Thus in respect to the conditions inherent on the act of reviewing processes that helped or even determined the grounding of the Christian notion of Linear Time, - and its medieval and classical aspects laying the foundations of modern science - the relevant effort that is made here is that of exposing ways of thinking by means of their Discourses and performances, that although there is not the arrogance of assuming accessing 'pure' thoughts, we can demonstrate or indicate significant variations through these documented Discourses on juxtaposing themselves.

4. Isaac Newton

4.1. Context and Influences
Continuing in a chronological order - an ordering that in reference to the objectives of this study is not mandatory, - is important to try to trace the references that founded the *land* where the ideas of Isaac Newton (1642-1727) were based. Much of the development of his theories was related to the publications departed from other strands of thought on that historical moment, such as Ramism, although Newton was inserted in a predominantly scholastic-thought environment. Maurizio Mamiani[18]

---

[18] Maurizio Mamiani is Professor of History of Science and Technology at the University of Udine (Italy). Among his books and papers about Isaac Newton's natural philosophy are I. *Newton filosofo della natura* (1976); Il *prisma di Newton* (1986), an essay about the scientific invention; *Introduzione*

explains that on the study of the works of Newton, as we regard logic and rhetoric, the works of Robert Sanderson in *Logicae Artis Compendium* can be counted as the primary sources of the known Newtonian rules, and that supposedly can be conceived the influence by the evidence that Newton himself obtained a copy of this book, whose on the title page he wrote his name and the date '1661'. Interestingly also there has been a direct influence of Descartes' works on Newton's works with quotes and direct references, such as in his *Treatise on the Apocalypse*, where the Twelfth Rule was supposedly borrowed with some literalness from the Descartes' *Discourse of the Method*, where he says: "Every truth I found is the rule that I need afterwards to find other truths."(COHEN, 2001, 5)[19] However, it is stressed to understand that much of the intellectual inspiration of the work of Newton and the development of his thought, as mentioned above, are due to *Logicae* of Sanderson - so much or even more – than the Descartes *Method*. Miamani adds that in a thorough observation we would notice that the rules of Newton turn out to be an extension of the methodological laws listed by Sanderson. The differences between the two great influences Newton highlight a similarity however, that both Sanderson as for Descartes, the general meaning of 'method' remains the same; 'Method' is synonymous with 'Order'. But who is it the configuration of the understanding of 'Time' in Newtonian logic? What is the role of Time in understanding and subsequent controlling of observable and not observable events of the universe? To answer, we will recur to Friedel Weinert in his extensive research on the history of the science of Time, called *The March of Time* published in 2013. Weinert summarizes the time pattern that emerged from the Newtonian formulas under the pediment of "Newton's Mathematical Time" given he aspect of his formulations, making it one of the last models analyzed in this documental review of cultural discourses on 'Time' before the historical Leibnizian and Hegelian man. (WEINERT, 2013: 48-51)

4.2. Absolutism and Mathematical Time

The mathematical Time of Newton is a still very present model on the organization and maintenance of the cultural notion of the Time, and makes a direct link with that

---

a Newton (1990); and *Newton* (1995). He has also transcribed and edited Newton's *Treatise on Apocalypse*.

[19] "The twelfth rule is clearly borrowed from Descartes's Discours. ''Every truth I found,'' Descartes stated, ''is the rule that I need afterwards to find other truths.'' For Newton, this rule took the form: ''The construction of ye Apocalypse after it is once determined must be made the rule of interpretations."

Cartesian description between Time and Duration shown above. However, which for Descartes would make of Time a mere Mode of thought, an intellectual-psychological element for Modes of measurement of supposedly immaterial an ethereal data, eternal and omnipresent, named the duration, - while this was the very creation of God -, for Newton Time covers the dimension of the Duration since both correspond to the same mode of perception and the measure corresponds to the phenomenon. Weinert continues reminding that this reversal is made to Newton when Time is described as an absolute element, and thus so is the space in Newtonian thought. This means that Time is not a factor that can be measured only by its referential character, dependent on fixed coordinates and constantly comparable as they change their states proving a 'flow', but that 'Time' is a previously placed element, prior, in which, and within which, the motion and comparing between coordinates are at last made possible. Thus a complete reversal occurs. Weinert explains as follows: "By a suitable analogy, absolute space can be envisaged as a cosmic container, which exists irrespective of whether it contains material objects, like planets and galaxies. And absolute time can be imagined as a constantly flowing metaphorical river whose regularity constitutes the basis of a clock"(WEINERT, 2013: 48) Time is the space within this 'cosmic box' in which any object that may be placed within it is automatically subject its rules and laws, and therefore Time is not just a subjective measurement derived from positions between two bodies in space.

Worth reminding here that the modern physics go against these Newtonian arguments, having had a fundamental impact the relativistic notions of Einstein, and the still present distinction between mechanical physics and quantum physics. Thus, today we can say that in a room in which we find only one point, there is no possible movement nor time, as movement is always between reference between points, and that obviously if there are only two points, there is only the possibility to draw a line with no possibility of any other reference - if not movement and distance vs. Time - until having three to establish a possible a plan and four points (pyramid) to achieve three dimensions.

The notion established by Newton projects over material and temporal circumstances an absolute immutability, as invariably measurable data, and thus founded the pillars of classical physics and the way the time (social and physical) merged in absolute

mathematization and linearity. The wrist-watches were the proof of the Newtonian time here on earth, references of mechanical constancies of the universe, and the social embodiment of Newtonian notion appears from the classical mechanics prospections of physics to the social *modus*, where factories coordinate production in a decisive moment in the creation of a world market during enlightenment and industrialism, a world understood as being divided between 'different times' - time zones – all within the same 'universal time', in other words, we have the foundation of the Industrial Cosmopolism and the Intellectual Eurocentrism, with the foundation and imposition of 'the same global progress processes'. The presence of the management of Time through the discourse of production is clearly seeing later on the modernization of the Capitalist system coined on the grandiose of the New-World speeches with remarkable phrases such as "Remember that Time is Money", said Benjamin Franklin as the first paragraph of his advices on business.[20] (WEBER, 2001: 14)

5. G.W. Von Leibniz

5.1. Leibnizian Reductionism

Michael Futch points out that unlike most of the opponents of Newton at the time, Leibniz bet on his ontological postulates to be appropriate to conceive both *substance* and *accident* in the foundation of all 'cognizable entities' thus including Time and Space, whereas for Newton, there is a full independence of Time and Space in relation to the 'objects of the universe' – reminding that Space and Time were empty boxes wherein things were found. (FUTCH, 2008: 42). This is due to the fact that Leibniz's ontology is deeply influenced by Aristotelian distinctive patterns between *accidents* and *substance*, in which accidents can be contained in these substances while substances cannot be contained in nothing more fundamental (FUTCH, 2008: 43).

In Leibniz program, *substances* are understood as a "concrete being"[21], and the distinction between *concrete beings* and *abstract beings* is fundamental to the understanding of Leibniz's denial about the substantiality of Time, however the choice Leibniz it can describe as Formal Reductionism (modal or academic) -

---

[20] Benjamin Franklin, *Advice to a Young Tradesman, Written by an Old One*, published on 1748.
[21] Opuscules et fragments inédits de Leibniz. Ed. by Louis Couturat. Paris: Félix Alcan, 1903. P.437

although it is a still disputed claim - leaves room for the understanding this model. Unlike Newtonian postulate, as previously stated, Leibniz formulates a 'referential time', Time becomes thus the 'oil of the universal machine' closing the gaps between parts in which both, Time itself and the Parts can finally have their existence confirmed. Here, exemplifying, the Formal Reductionism comprises Time in the following formulation: *n* time units before and after a *E1* Event: ""is just the collection of actual and possible world-occurrences of actual or possible world events located *n* units before/after *E1*. (FUTCH, 2008: 31) That is, a referential matrix is necessary to formulate Time - a given event from which there arise actual and potential variations - such as it is necessary for Space to have specific coordinates for its existence to be even conceivable, as for instance referential points not arranged in a flat plan.

* Thus is given the dimension of the Space; Thus is given the dimension of Time in Leibniz. This imbricates on the Bergsonian critique of the spatial paradigm on formulating Time, a crucial phenomenon for the structuring the iconical–Type Ritual to be later demonstrated. For Leibniz, space is fundamentally a referential and relational entity (*entia*) in the same way that the Time must be, so we can understand this similarity in dependence of reference arrays using the words of Leibniz: "Space is an order of coexistences, whereas Time is an order of successions."[22]

The opposition to Newton contained in Leibnizian formulations, however, supposedly launches him in an approximate direction to that of how Aquinas builds his logic, with the presence of the temporal aspect of 'before-after' in an Event, which allows to Leibniz to bring up this proposition on a Relational Time.

Regarding the problem of the idea of 'Event' in Newton and Leibniz, the very distinction of this notion between both is one aspect of most outstanding contrast, where, " Whereas Newton introduces his idealization of absolute space and time and then suggests approximations, Leibniz begins with 'actual' events but then moves to the idealization of possible events and 'fixed' existents." (WEINERT, 2013: 52)

Leibniz deduces from this that the stiffness of the Newtonian system can be circumvented by using the Relational Time, although I must highlight that ultimately

---

[22] Leibniz and Clarke Correspondence. Ed. by Roger Ariew. Indianapolis: Hackett, 2000. [3.4]

he ends up forced to delimit 'hard' or 'stuck' events (existents), explaining them as follows "(…) fixed existents are those in which there has been no cause for a change of the order of coexistence with others or (which is the same thing), in which there has been no motion. (MANDERS, 1982) [23]

For Leibniz, Time is not fixed and invariable, but depends on a succession of events whose orderly arrangement founds, justifies and enables Time to be, although it is only possible to justify the supposed rigidity of certain temporal phenomena through the creation of rigid Event types.

5.2. Relational Time

Within this construction of Leibniz's, however, we should underline that it is not a relational formulation that has any resemblance to the understanding of Time within the Idealist formulation, only by both being against the mathematical Time. The Relational Formulation of Leibniz and Thomas Aquinas still gives to Time the value of a *Given* essence, a 'given and relative thing', to which the human understanding is a mere reference. Here, we can include the Cartesian Time with its aspect of Mode as previously demonstrated, standing nearby the Relational Time. Hence the following Idealist formulations assume that Time is a property of the human mind (WEINERT, 2013: 122), that although it takes as references the perception of the external data in what is called Regularities, Durations, successions, etc., it is a relational-psychological concept, thus purely cognitive. "The noumenal world is timeless, since no time exists outside of human perception. Nevertheless, Kant's idealistic notion of time presupposes an underlying causal succession of events." (IDEM) This Idealist formulation we find facets of the Time on St. Augustine[24] and thinkers like Immanuel Kant and several modern physics philosophers.

Among the three major views in understanding Time within science, Weinert proposes that Newton can be categorized as a supporter of *Realist View*; that of the pre-existence of Time in which the whole universe is submersed and therefore blindly participates, culminating in the three interpretations of the philosophy of generalized

---

[23] (Leibniz, G.W.: *Correspondence with Clarke, in Parkinson*, G.H.R. (1973), 205–238 (1715–16) Fifth Paper, Sect. 47, 231. MANDERS, 1982)

[24] "Saint Augustine not only defends an idealist view but his idealist view is purely subjective, since he makes individual minds, affected as they are by psychological states, the metric of time." (WEINERT, 2013, 93)

linear time: *Idealist View*, *Relational View* and *Realistic View*. (WEINERT 2013: 14) Thus we come to the grounds of the reductionist Leibnizian model, in other words, to understand the reductionism of Leibniz requires understanding that in his claim the existence is not given, but rather conditioned by certain relations where the 'existing' emerges. "Space and time are merely relations the existence of which depends on the existence of related things" (FUCHT 2008: 30)

To put it clearly, we can state that the understanding of an Event must be made by the notion of junction between 'real combinations' - existing and preceding it - and 'potential combinations', following this Event and that these are not yet certain; the Leibnizian Event so is an element 'in itself real and potential', the result of 'real' time relations and potential time relations. The "Becoming 'of Hegelian triad may be, to some extent, placed in comparison here.

Thus, Leibniz claims: "space, just like time, is a certain order ... which embraces not only actuals, but possibles also. Hence it is something indefinite, like every continuum whose parts are not actual, but can be taken arbitrarily ... Space is something continuous but ideal"(GERHARDT, 1890: 2379 – my emphasis) Pruss places as follows: "Nowadays, the Leibnizian argument is not likely to be used for showing space and time to be relative. In fact, the argument is more likely to act as an attempt at a *reductio ad absurdum* of the PSR."(PRUSS, 2006: 29) This spots the importance of considering the contextual-historical forces by which these theories are influenced, on the act of retrospectively investigating theories. In this case, the *Principle of Sufficient Reason* so widely implemented in the work of Leibniz, that often resulting on axioms, is not rarely found in the argumentation of Christian Philosophy, emphasizing the principle of 'Necessity' as in Hegel.

6. Kantian Time

6.1. Time and Forms of Intuition

Thus we come to Kant, that although it occupies a chronological position in this work, it is not directly related to the theoretical assertions of Leibniz regarding the Time and its *relational substance*. (HANNAH, 2014) To understand what is the relationship that man has with Time in the world that surrounds him, within Kant's intellectual program, requires the understanding that Time for this thinker is a "*form of intuition* ', i.e. a passive form of representation through which the sensibility allows

us to reach the sensations. This means that the Kantian intuitions need the appearances arranged in time and space, so that one can synthesize the relations between these representations.

Time on Kant, thus, lies on a potential triad that withdraws it from the quality of a dimension, attributing to Time an inherent aspect, to which the perception is only made from other objects by an experience a posteriori (judgments).[25]

In a brief passage in his *Critique of Pure Reason*, Kant argues about what is to be a triad of ambivalence that brings out the existence of the concept of Time through the negativity - as if we saw the beginnings of the fundamental Dialectics on Hegelianism. In the meantime, unlike what was designed by Leibniz, Time is not given as a relational structure between objects 'themselves' in relation to the perception, but the general perception of all objects given to the senses. Kant says: "For the external sense the pure image of all quantities (*quantorum*) is space; the pure image of all objects of sense in general, is Time."(KANT, 2013: 122) But however the entity comprising an 'addition without succession' is the number (quantity). He goes on to say that the reality "in the pure conception of the understanding, is that which corresponds to a sensation in general; that, consequently, the conception of which indicates a being (in time). Negation is that the conception of which represents a not-being (in time). The opposition of these two consists therefore in the difference of one and the same time, as a time filled or a time empty."(IDEM) Thus the 'synthesis'. Since Time is just a form of intuition, Kant warns that it should transcend all objects as 'things in themselves' and therefore is not to be determined by them.

The Substance scheme "is the permanence of the *real in time*; that is, the representation of it as a *substratum* of the *empirical determination of time*; a substratum which therefore remains, whilst all else changes."(IDEM –my emphasis) Then Kant concisely concludes that 'Time itself does not *pass*, in it *passes* the existence of what is changeable'. Time to be immutable receives the name of Substance, and it is presented a logical argument that Time cannot succeed or precede itself without making necessary to be several 'Times'. From the impossibility of Time to put itself in causality with itself, as argument of its quality of Substance,

---

[25] Hanna, Robert, "Kant's Theory of Judgment", *The Stanford Encyclopedia of Philosophy* (Summer 2014 Edition), Edward N. Zalta (ed.), URL = http://plato.stanford.edu/archives/sum2014/entries/kant-judgment.

arise other arguments from which I stress that with respect to the Possibility. Equally here, we find the argument where 'pure' opposites cannot exist at the same Time in the same Thing, but only one after the other. (HANNAH, 2014)

* Again and over, Kant emphasizes that Time is not an 'object of perception' and is not changeable, but it is a structure in which the mutable objects perform their processes, and on this immutability, Kant provides one of the most remarking sentences on this subject: "Only the philosopher expresses himself in a more precise and definite manner, when he says: "*In all changes in the world, the substance remains, and the accidents alone are changeable.*"(KANT, 2013: 146 – my emphasis) The Kantian Time is this stagnant Substance, inert and indifferent, an arena on which all the causality of events around us is manifested, being this notion the starting point of Kantian discussion of Linear Time, or the linearity of events in a Substance-Time. Here *linearity* is not a function or operation of Time itself, but the condition for belonging to Time, i.e., the condition to which the whole is subjected as a basic premise, or as performing the Possibility; this refers to the mechanical binarity cited above, the impossibility of producing two states while in the same object.

7. Iconical Time And Modernity; Time On Hegelian Formulation

Georg Wilhelm Friedrich Hegel (1770-1831) holds a special position on this work because of his ambivalent set of considerations, on regard of history and Time, specially concerning human's agency and the intellectualized subjectivity of reality. This however must be sought on the heart of Hegelian concept of History, Truth and freedom. On Hegelian postulate, there are no erroneous acts in history, for he reduces all the acts in retrospective analysis into necessary actions. – similarly to the questioning of Kierkegaard, whether the 'real should be above the possible'. Hegel includes all into a historicist determinism, including Christianity itself, he says: "That this idea of Christianity had to emerge has been made plain in connection with the previous configurations [of consciousness]."(HEGEL, 1990: 22) distinguishing two levels of contingency, that of history – material – and that of philosophy – consciousness. This leads to the completion of history, as many would say, where finally, in relation to a whole arrangement of *Happenings* (indexically speaking), we

culminated into a point in history whereas scientific truth does not belong to historical framings and limitations anymore. (DUDLEY, 2009: 15) Hegel generates thus his ambivalence, in terms of a relational Time; From one side he considers that there is no direct divine mastery of history (Ibid: 52) as from the other side, he attributes the line of history to accidents and that its complexity receives meaning once grasped by human minds and rationally managed. Hegel proposes what could be, with the present terminology, considered as a dense overlapping of Indexical and Iconical Time Rituals, Happenings (contingent necessity) and Events (historical intellect). "The confluence of timeless philosophical truth and worldly events has been attained" (Ibid: 17)

What Hegel does can be put as the transferring of an 'accidental chaos of mysterious facts' of history, into a mastered formulation of 'scientific procedures and intellectual methods for truth', that is, reality jumps from the status of hermeneutics into contingency through Self-Determination.

> "When we understand just how modernity marks the end of history and the opening for the completion of philosophy, we will see that Hegel's conception of absolute being and truth as self-determining concept means that systematic completeness is linked, not with the foreclosure of the future, but with a historically unprecedented conceptual and practical openness." (DUDLEY, 2009: 17)

Hegel performs an epistemic transference from Indexical Time Ritual and historicism into Iconical Time Rituals and the maneuvering of necessity by cognition. On his *Lectures On The History Of Philosophy* (1837), Hegel cites how the contingency prescribed by a de-historicized God is performed by human intellect:

> But then we want to discern what is rational and hence necessary in this divine decree. This approach can be called a theodicy, a justification of God; it is a demonstration that what has happened in the world has been rational. But more specifically it is a justification of our idea and our views. What this theodicy tells us is that the history and emergence of spirit belongs to that process whereby spirit comes to its knowledge or its consciousness concerning itself, in part as the history of the spirit that has to reflect itself inwardly to attain self-consciousness, as we have seen above. (HEGEL, 1990: 23)

On the very kernel of both conceptions of a Semiotic Time, Hegel gives to his Theodicy the confluent point between a rationally mastered human history and the prior Spirit of Gods inspiration in contingency. The Spirit comes to its knowledge,

that being, the Inspired rationality causes historical reality, whose limitations are given in divine prescription of contingencies in form of logic. Spirit and Knowledge collide in what he calls Transcendent Deduction. Complementarily we find in other moment of Hegel:

> "Know thyself, this absolute command, does not mean . . . mere self-knowledge of the particular abilities, character, drives and weaknesses of the individual, but rather knowledge of the true in man [Mensch]...as well as of the true in and for itself—of essence itself as spirit." (DUDLEY, 2009: 136 – *Science of Logic*)

As "Hegel considers and rejects the assumption that all determinacy is foundational in the *Phenomenology* of 1807"(Ibid, 20) the answer then lies on the conscience, he says: "When consciousness regards being as a given object, its every attempt to fully articulate its determinate nature causes this determinacy to fall outside of what consciousness had originally fixed as present to itself."(IDEM)

The Indexical Time, in which a chaotic universe of scholastics inflict signs for a posterior interpretation is for Hegel an agglomeration of human acts, and history becomes the result of a rational *poiesis,* an Iconical Time. But Hegel sees on the acts themselves contingencies that he relegates to the grounds of all rational prospections. The cumulative rational history determines the basis through which the mind should perform its final understanding as with the investigation of any 'scientific truth'. This is the dialectics of Hegel, to be later revised and inverted on Ludwig Feuerbach and Karl Marx, although it is a paradigm that stands hitherto.

Part II – Social Time

PII. Time as Social Discourse and its Embodiment

* This second part is designed focusing the sphere of the cultural embodiment of notions of Time, by means of highlighting the forms of social arrangements demonstrated by historical registers of cultural management of material instances, assumingly related to the discursive appropriation of reality, and the modes of relation between ideological and material sign systems. This section thus attempts to demonstrate the materialization of the prior discussions upon notions of Time – present in the first part of this work - as well as arguing about the causes for such interactions – ideology vs. materiality – for reasons that will be demonstrated accordingly in the third part of this work; namely a sketch on the theory of the Semiotics of Social Time.

This notion of Embodiment sure entails a broad set of understandings from which the vast scope of references should be reduced to a better-framed perspective. On this occasion, and for the purposes herein contained, it will be recurrent the presence of terms such as *Habitus* and *Practice*, such as presented by Nicolas Bourdieu on the book *Logic of Practice*, chapter 'Body and Belief". It is a historical 'Practical Sense' that is fundamentally opposed to both; Kantian 'Practical Reason' or Pragmatic Faith, and to the Saussurean diachronic structure of pre-Structuralism. Synchronic structure is clearly left aside, and a revised form stamped on the words of Levi-Strauss is also considered here. "Belief is thus an inherent part of belonging to a field."(BOURDIEU, 1990: 67) as it "is not a 'state of mind', still less a kind of arbitrary adherence to a set of instituted dogmas and doctrines ('beliefs'), but rather a state of the body."(IBID: 68) "Practical sense, *social necessity turned into nature*, converted into *motor schemes and body automatisms, is what causes practices*, in and through what makes them obscure to the eyes of their producers (…)"(Ibid: 69 –My emphasis.) In this sense it is slightly distinct from the Marxist proposition of a historical conscious-determination, and greatly distant from a purely structural constrain in which the Structure is taken as a prior instance to the very human acts

historical Acts. Levi-Strauss says ""Men make their own history, but they do not know that they are making it"(INGOLD, 1986: 112) implying a pre-determinacy of history as detached from men's actions, whereas as Tim Ingold highlights, we should attain to Marx claims that "Men make their own history, but they do not make it just as they please, they do not make it under circumstances chosen by themselves, but under Circumstances directly encountered, given and transmitted from the past'" (Ibid: 113) Ideology and *Episteme* are embodied only insofar as they are present as physical performance or Practice, and not to be sought as individual 'Monades', thus belief and practice reach a level of necessary un-detachability, as it is neither possible nor necessary to find a boundary between both. In this sense, Ideology is historical, Belief is practical, Practice is contingent, and history is a conscious process of indirect complex wills and deeds.

1.Cyclical Time, From Sumerians to Rome through Hellenism

Still prior to what will come to be presented here as Symbolic-Type Ritual, there is the purely Cyclical notion of Time, as recorded from early human written history, dating back to Sumerians (Mesopotamia, 3500-5000 BC). The difference is that of a synchronicity found in the Symbolic ritual whereas in a cyclical notion of time we find an independent self-sustained 'wheel of time' independent to human cognition, although, naturally, both share mutual aspects to an extent that is indeed possible to maintain a certain proximity, even a co-relatedness.

Sumerians did compile a great variety of documents among which chronicles can be found and more relevantly, the well known first great work of literature named after 'The Epic of Gilgamesh" and the texts dating back to 2000BC known as the 'Sumerian King List', which comprise a sequence of eight kings whose reigns sum up to a total of 241,200 years. (VOEGLIN, 1980: 84) Yet, the rise of documented tales and myths do not stand for a necessary linearization of the existence, as it is not the birth of a progress-based understanding of reality, and "although libraries were established in temples and palaces in order to conserve records of the past, there is no evidence of any interest in history, except in so far as it was a guide to action in the present." (WHITROW, 1988: 30) The recording the past was a process of grounding moral concepts from which the world will always belong to, as the narratives of

Gilgamesh were not understood as a process of the past that lead to the 'now' or future, but to a much more magical significance.[26] Here we find the elements that underline Mircea Eliade's claims that "the man of the traditional civilizations accorded the historical event no value in itself; in other words, he did not regard it as a specific category of his own mode of existence."(ELIADE, 1954: 141). For the relations these civilizations established in a cosmic understanding meaningfulness of natural cycles regarding the periodicity of the motions surrounding them. Here it is necessary to assert that although motion was central to these notions, this motion was not cumulative, therefore not progressive, but universally ruled, balanced, perfect, cosmic.

These notions are clearly seeing throughout the Babylonian culture as in the whole Persian empire (539-331 BC) (see WHITROW, 1988: 33-36) but it is during the Hellenistic period that we find what is perhaps the most relevant works – or better documented – concerning the cosmic view and the birth of the Symbolic-Type Ritualistic appropriation of Time. Starting with the homogeneous universe in which humans were presumably fully immersed and where chaos took no part, there is a fundamental connection in mutual understanding of the flux of universal laws and the nature of the human understanding, so that myths were no less truths than any 'historical fact'. Time of the Symbolic-Type specially regards this connection as the fundamental element, by means of an elementary synchronicity here called Cosmos. Here we find that Anaximander and Heraclitus extended the concept of justice to the whole universe (WHITROW, 1988: 39), hence "in the life of politics the Greek language refers to the reign of justice by the term *Kosmos*; but the life of nature is a *Kosmos* too, and indeed this cosmic view of the universe begins with Anaximander's dictum. To him everything that happens in the natural world is rational through and through and subject to a rigid norm". (W. JAEGER, 1967: 35)

Plato's immateriality – non-actuality - of time as presented in *Timaeus* influenced Parmenides and Zeno into regarding to the mental features and possible paradoxes that the notion of time bears. Space was meant to comprise everything form visible order and to exist by its own means, while time was just another feature of this,

---

[26] "The significance of the Epic is not as a record of the past, but rather as a means of ensuring the theologico-political supremacy or Marduk in the present" (WHITROW, 1988: 30)

contained and derived from spatial motion. The universal artificer of Plato's, the one who defying the chaos created the order "reducing it to the rule of law"(WHITROW, 1988: 41) makes impossible for time to exist in its own right – in spite of its temporal character-, being relegated to the "revolutions of celestial sphere" (idem), therefore, naturally, could never be conceptualized as continuous. The disagreement with this view from Aristotle – demonstrated in the First Part of the present work - regarding the variation of motion and non-variation of time. Still, Aristotle centered his view on the permanence of cosmos and rejected all evolutionary theories reinforcing the cyclical nature of change. (idem 42) Lotman reinforces this connection between cyclical Time and Nature in terms of narrative constructions of 'historical facts', he says "This kind of narrative does not aim to inform the listeners of something they did not know, but is a mechanism to ensure the continuity of the flow of cyclical processes in nature itself" (LOTMAN, 1990: 152)

Here we find a different concept of Fate from that which we will encounter within the core of Christian philosophy, although both share a common *nexus* of a universal structural determinacy, that is, that the ordering of the things in the world as well as their relations is bound to extra-human mystical forces to which in the former – symbolic – they were in direct correspondence to human understanding and a non-entropic system and in the later – indexical - receives the aspect of a distinctive code and language, to which human intellect could operate to decipher, in a word, entropic. Such differences can be well pictured with post-Platonism and Stoic movement leaned to, against Epicureans, being determinists and advocating an organic unit of the whole universe (WHITROW, 1988: 48). That is, for them, Fate brought a more fundamental essence of being cyclical or eternally recurrent.[27] Fate as the undeniable pre-determined series of facts took its shape in form of a necessity that conjoins with the understanding of cyclic episodes. "The function of myth as a central text-forming mechanism is to create a picture of the world, to establish identity between distant spheres" (LOTMAN, 1990: 152) Whereas in indexical-type rituals we find a crucial detachment from the Happening, a Sign In Time – something that happens out of sudden requiring explanation– to the meaning of this action, in

---

[27] Yet, another similarity can be found between Symbolic Type Ritual to Indexical Type, concerning the fact that fate had strict connections with Necessity: "It was identifies with Necessity and was symbolized by the unceasing rotation of a wheel, like the mythical wheel of Ixion." (WHITROW, 1988: 48).

Symbolic-type this must be understood as an Event, that is, the mental performance of the culture in order to adhere to universal flux – the wheel of time – has no space for mystery or unknown once the thought was made of the same matter of laws of the universe and therefore there were no discrepancies of codes and languages.

Cyclic time though have already brought to light the idea of contingent 'future' as argued by Plutarch opposing necessity to impossibility and contingent to possibility. He says, "the necessary is a possibility, the contradiction of which is impossible, but the contingent is a possibility, the contradiction of which is also possible."(DUHEM, 1954: 299) It means that for Plutarch as Alexander of *Aphrodisias* and the presumed creative freedom he saw in artists (IDEM), the logic behind it can be understood with a simple inversion; the contingent is the possible or the impossible, while the Necessary can only be the possible once it is actualized, that is, anything we see as existing must logically, be also necessary, but not everything that can be done is tied to any enforcement or 'universal coercion'. Whitrow presents this views as some of the already present variations on the understanding of Time in Hellenistic period, and he traces a third, that of the golden age, or the facts of the remote past. On this concept, he argues, it shows that Hesiod referred to a golden *race* and also the Sumerians pointed to the *fundamental time*, the actions *in illo tempore* from which there must have the sign of decline with a mythological depiction such as the myth of Prometheus and the Hebrew myth of 'the fall' depicted in Genesis concerning the act that unpack the forbidden knowledge – Jewish myth of Eve and the apple – or the Pandora's box. (WHITROW, 1988: 49) All of which will be found permeating the Christian primaveral events, the foundations of Time.

The fall of the Golden Age, the Garden of Eden, in which everything was under perfect communion ought to return as the wheel of time closes the cycle and a new beginning, in a logic that was shown and understood by means of rituals, festivities and more importantly, a whole set of living mode and self-conscience. The new beginning in Christian thought is the epitome of the eschatology, the return of Christ, the Holy Spirit in the holy trinity of Time. (BUTTERFIELD, 2009: 2) Eliade stresses that archaic cosmogonies understood the world being given its existence through the sacrifice of primordial monsters that symbolized chaos, and a whole new cycle is meant to start over, and this understanding took place precisely in ritualistic

performance, the repetition of the divine act, where "through repetition of the cosmogonic act, concrete time, in which the construction takes place, is projected into mythical time, *in illo tempore* when the foundation of the world occurred."(ELIADE, 1954: 20)

* However the distinction in this work is to appeal for an understanding that these rituals as not circumscribed by festivals and closed events only, but rather permanently performed in the most mundane daily-basis acts, biased by fundamental presumptions that are embodied, incarnated and visible from the moral, political, aesthetical and practical reasoning. This considered, the signs of Time should be seeing in every corner of a given culture, and not confined to a ritualistic performance only, and then the Models of Rituals and archetypes can be found within any social action.

* For the immediate focus is not the research in depth of the concept of cyclical time and its derivative *modus* only, which could cost too much space and effort, concerning the scope of this work it is understood that the provided references for Symbolic-Type are valuable in stressing the distinct *epistemes* of the early Christian thought and therefore highlighting its gradual fusion onto a broad cultural discursive appropriation of a linear existence. Not exhausting, rather, introducing, this section on Symbolic-Type Ritual attempts to depict certain features that will be necessary for the continuing of this work. Further references and explications are found on Part III, on *Symbolic Time-Type Rituals*.

1.1.Birth of Indexical-Type Ritual, *Praevidentia* and *Providentia*

Born from within the Linear Time conception, the foundations necessary for the consummation of human eschatology, the final limits, the reasoning of the historical direction whose purposes of the actions of 'now' be consumed by the advance of their scheduled consequences. Between centuries IV and XVIII, although still permeated by discrimination overshadowed between the formal representation of time as linear or cycles (ELIADE, 1992: 141), there was a complete organization of the ontological basis of Time and therefor an agreement about its reasons and purposes, objectives and plans. Time is appropriate for cultural discourse and the *modus*, being understood as a process in which we are immersed, a undeniable flow predominantly linear, additive, logical, causal.

Enslaved to scholasticism, the discernment of historical processes operated by the logic of cause, that is, understanding a continuous and sum accretive Time not only led to the possibility of constructing a historical narrative, as led to the question of the inherent need in certain historical events, and precisely for this reason, the creation and triumph of the science of interpretation of Signs of the world, according to the mysterious acts God's. Time, one must remember, remains sacred even when understood linearly, however dependent on a corresponding sacredness of specific historical and sacred attitudes, which the 'overlaps' should be significant simply because the Christian God does not 'exist' in Time and its wisdom belongs to simplicity of its *presentness'*, while the divine timeless condition comprises all the past and the future of human Time. (MARENBON, 2003: 137). The causation is cast by the succession of historical facts - creation of the world, coming of Jesus and the apocalypse – on the moment when the Christian philosophy from Boethius denies the deity's predictive power and gives you the Provision instead.

It is unacceptable to give God the power of prediction, i.e. foreseeing the events that occur in the future, being the future the smaller part of the divisions of eternity. Prevision (*praevidentia*) actually is the Provision (*providentia*) then. (BOETHIUS, 2000: 66-70) Divine wisdom - of all time - compared to human knowledge - the present moment, the 'now' - puts all historical acts within an inert and immovable 'dome', that does not go against the Leibnizian and Kantian formulations, but that certifies a certain time perception at the beginning of scientific discourse that puts movement on that which, by condition, denies the divine eternity. Time is presented to human perception as Mode (Descartes) for which the measure and logic apply, but that however, the size of which is compressed to an indivisible moment of divine eternity. All that begins is already over on eternity, which makes the Prevision an absurd, and the divine Provision implies a plan, a project, a process that directs certain purposes, although not humanly understandable.

* What follows is related to aspects of Social Time from the Romans to the high scholastic philosophy and the beginning of the classical thought, attempting to show

from documented acts, changes in the reality of the manufacturing process in relation to the understanding of Time modes.

* We entered so the first part of Embodiment of Time, which here is called Ritual-Type Indexical, whose epistemology is objectively considered on Part III of this work. This first mode of embodiment occurs by the ordination, the residual element of a logical necessity of historical events before a deity who orchestrates them.

1.2. Ordered Discursive Reality

1.2.1. The Role of Calendars in the birth of Roman Christianity

Unlike the automatisms of modern thought over Time, - its fluidity and movement, fractionability and absolute sense of linearity as well as continuation and causality, - in pre-Christian times the social temporal understanding was given in a completely different way, although not necessarily cyclical as in communities in even earlier stages - or remote tribes still existing - or that are in some way found distant from the civilizatory centers, generators of the western culture.

It is the classical Rome that draws up the first attempts of temporal organization in the form of calendars as we know them - although there are previous calendars Egyptians, Babylonians and Greeks (HANNAH, 2005:. 85, 83, 71 resp.) - which, however, were from origin predominantly related to markings of cosmic and cultural events or dates relevant to the culture of the time, not the mathematical mythical events in additive historical function, progressive, linear and directional, as the sacred path of Christian eschatological Time.

The calendars are part of Roman culture with active participation in society since the monthly functions of planting and harvesting, even having its presence on the foundation of the Roman Empire according to the writers from Augustinian Era [27 BC to 14 AD] referring to the first calendar being related to King Romulus founder of Rome (SALZMAN, 1990: 05; HANNAH, 2005: 100).

Although the Calendar has been an element in the form of cultural organization of Roman society, the forms and uses of calendars differ completely from those to be observed in the first millennium *Anno Domini,* and how Time is structured from there

on. To the Romans there was no need of marking a absolute Time, since as we have seen in previous chapters, although present in the early Christian theory, the linear concept of Time came only much later in history. Instead, the Romans were concerned with the marking and illustration of much longer time cycles than hours. In the Roman Society, the calendars was focused on marking holidays' divisions and ordinary days, cycles like night and day, planting and harvest, summer and winter, war and peace, (BRUCIA, 2007: 97) and thus represent the first solidification attempts to historical cycles, whose graphic setting reaches its peak during Christianity. The Geeks focused on the creation of overlapping cycles, a spiral, rather than simple cyclic turns or straight linear procession. (WHITROW, 1988: 49) This early form of understanding Time, large and tended to great cycles, or 'moments' as events, reveals the fundamental difference from the Christian conception of Time that will give the history a necessary link with the cosmic events and their influence on terrestrial life forms, being significant and intentional, and above all, unique and not repetitive.

In light of the fractionation is found in Romans attempts to reduce their cycles to the greatness of hours – with devices such as a *Clepsydra*. Still, they were not in general a rigid media using constant sets of 'time', so the time of the Roman varied, with sundials marking the exposure time to the sun, therefore, on the summer solstice, the longest of the year, a Roman time would eventually have 75 minutes since it was parted any time with the unity of a 'day' by twelve equal parts - or even 90 minutes an 'hour' on Hadrian's Wall in northern England. (IDEM)

However, the social function of the Roman Time outweighs any speculation about his divine importance and comes down to larger or smaller cycles of social movements. For example, the Romans divided the nights in fourths and not dozens, which means that the nights had only 4 hours (3 hours today in length), under which the sentries and guards varied their positions. (BRUCIA, 2007: 98) Although the Roman division of months is that we inherit and use today - added the Pope Gregory XIII changes in 1582 – in Roman calendars the months had only three 'days' inside them. (BRUCIA, 2007: 98 *and* HANNAH, 2005: 100), being the first day the *Kalendae*, then *Nonae* on day 5 on short months or 7 on months of 31 days, and finally the *Idus* on the 13th of short months or 15th of the long months.

Macrobius (*Saturnalia* 1.15.9-11) details the event that explains the predominance of the lunar marking on the determination of Roman days, and thus the cultural appropriation ritualistic Time, he says:

> "Originally a minor priestly official was delegated the task of watching for the first sign of the new moon and then reporting its appearance to the high priest. A sacrifice would then be offered, and another priest would summon the people and announce the number of days that remained between the *Kalends* and the *Nones*, 'and in fact he would proclaim the fifth day with the word *kalo* spoken five times, and the seventh day with the word repeated seven times'". (HANNAH, 2005: 100-101).

The predominance of the lunar phases in determining the Roman calendar however suffers differences (IDEM), and the lunar year is about eleven days shorter than the solar year (BECKWITH, 2001: 79) and the Romans avoid a 'strictly observational calendar' of cosmic cycles, and prefer calendars whose divisions are focused on social needs of the division of Time, "as the time between crescent and the full moon is not as fixed in reality, and between six and a half to eight full days." (IDEM) For these reasons, religion was the core, the *raison d'être,* of calendars that followed, claims Hannah.

Interference of the cultural calendar ownership has historical relationship with the fact that the seasons as well as the sowing and harvesting related epochs do not have a mechanical determination, and the setting of the observational calendar leads to wide fluctuations and "in practice the decision that a particular year should be the year-cycle (leap for example) must have been less predictable than the decision of a particular day to mark a new moon "(BECKWITH, 2001: 79)

1.2.2. Pre-Christian Eschatologies – Ten Big Weeks Of Enoch

Eschatology, the scheduled end or goal to which the current movement is intended, is the element that this research focuses as more relevant from the Christian notion of Time, that differs it from the cycles presented by previous calendars, but that however, is not limited to it and has extremely relevant precedents that can contribute to your understanding. One of these is certainly the first book of Enoch - In Epistle of Enoch, 'Apocalypse of Weeks' (93: 1-10 91: 11-17) - and the eschatology of the Ten Great Weeks, not recognized by Christianity and therefore not included in the Old Testament.

This book brings the unique presentation of all the history of the world in the Enoch tradition, in a division of 10 weeks with 7 units, so 70 historic fractions of the existence of the world (STUCKENBRUCK, 2007: 2). Qumran manuscripts for the book of Enoch that we refer, whose material includes scriptures dating from 200 BC to the first century AD (FAHLBUSCH E., BROMILEY, 2004: 411), presents a chronological history tracing events in linearity that although still sacred, remain disposed on events whose significance is ensured by their succession. Directly related to Jewish religious speculation of the Essenes, the fragments recovered from Aramaic scriptures do not cover every week of the great cycle, with the third to the sixth week completely missing (BEKHWITH, 2001: 242)

The prophecy in this book covers the entire history of the world, which is divided into 10 major periods called weeks. However, unlike "The Ages of Creation" and Jubilees and other documents such as the Dead Sea Scrolls, events occur differently, and each of those weeks at least one key event, although weeks 6, 7, 8 and 10 present various relevant events as well (BEKHWITH, 2001: 243) The weeks then present from Enoch's birth on First Week (1 En.93.3), 2nd week ends with the flood (1 En.93.4), 3rd week a man is chosen as the reference to a morally correct judgment (1 En.93.5), week 4 presents the revelation of the "law of all generations" (1 En.93.6), 5th week "house of the domain and glory" should be "built forever "(1 En.93.7) after the 6th week the men on the house will be blinded, "a man shall ascend "and the house will be burned (1 En.93.8), in 7th week an apostate generation [infidel] will appear at the end of the week "elected will be chosen" who shall be given "the sevenfold wisdom and knowledge" to exterminate all violence and the lie (1 En.93.9f; 91; 11), the 8th week will be the "week of justice", and will be erected the Temple of the Great "in his glorious splendor for all generations and forever" (1 En.91.12f), in the 9th week the trial will be revealed to all children of the earth, "all the wickedness of the workers will be taken from the earth and all men will see the right and everlasting path" (1 En.91.14) and finally at week 10, in its seventh part will be the final judgment, the first sky die and a new will appear (1 En.91: 15f). (Idem)

* These events show that the Essenes attempted to estimate accurately the passage of Time at regular intervals and intervals calculated by multiplying the sacred numbers 7 and 10. (IDEM)
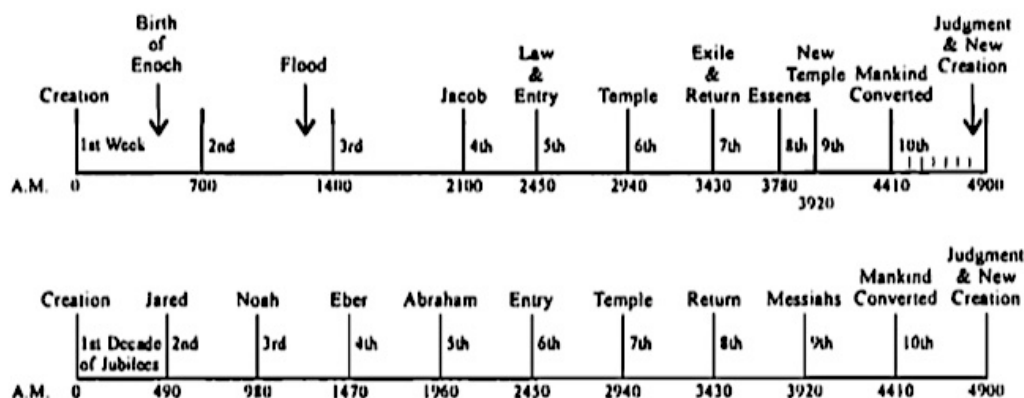

Fig. 01 The Ten Big Weeks[28]

Stuckenbruck adds that analyzing the eschatology of Enoch offers extremely relevant narrative points, as the "story begins and ends with the integrity or honesty"(STUCKENBRUCK, 2007: 58), three weeks juxtaposed Evil and Good, and that the author builds a situation of assured release of the Righteous men and the imminence of their salvation even considered the predominance of 'Evil' in their time, and finally, the author assembles the narrative process of history from a reversal of the fortune of righteous men on earth and "this with no agency of a messianic figure," he adds. (STUCKENBRUCK, 2007: 59).

This clarifies how an eschatological postulation of history was early created on the cradle of Judaism, in a formulation of Sacred Linearity that the Christian philosophy of history partakes. Nevertheless, there are fundamental differences between both Jewish and Christian historical linearities, for the Christian presumes a sacralization of the human time and history with an actual human god acting inside historical Time, whereas for Jews, there are no sacred acts within the calendric time. "Judaism presents an innovation of the first importance. For Judaism, time has a beginning and

---

[28] Fully detailed division of the weeks in Stuckenbruck, Loren T. (2007) *1 Enoch 91-108*. Walter de Gruyter, Berlin.

will have an end. The idea of cyclic time is left be- hind. Yahweh no longer manifests himself in cosmic time (like the gods of other religions) but in a historical time, which is irreversible." (ELIADE, 1959: 110) but "Christianity goes even further in valorizing historical time. Since God was incarnated, that is, since he took on a historically conditioned human existence, history acquires the possibility of being sanctified. (IDEM: 111)

1.2.3. CODEX CALENDAR 354 – Birth Of The Indexical Type-Ritual

A distinction seems clear by this stage of analyze; We deal with two different modes of Time documentation, first we find references in Christian texts concerning Time, whose value is relegated to the chronology of facts more than to a pure and simple trial of division of observative 'data' – natural phenomena – and then we find mathematical division of these cycles. On this distinction is grounded the division between Calendars and Chronologies. (BECKWITH, 2001: XV)

The juxtaposition of events is what attributes the sense of historical ordering and bases the 'necessary' and causal relation between events so that history aims towards a teleologically determined end. As calendars refer to recurring events and chronologies are 'testimonials' of once-for-all events (IDEM), the case of the Codex Calendar 354 casts attention as possibly one of the most relevant signs of a epistemic shift on Christian mode of historical organization. (SALZMAN, 1990: 11) The complete adoption of a eschatological chronology apparently occurs around the third and fourth centuries, as

> "Christian exegesis begins in earnest at the outset of the third century to expound the 70 Weeks as weeks of years leading up to the coming of the Messiah Jesus and the destruction of Jerusalem which followed, and to produce supporting computations, such as are found in Tertullian, Against the Jews 8; Clement of Alexandria, Stromata 1:21:122- 27, 146; Julius Africanus, Chronography, Hippolytus, Easter Table; Commentary on Daniel 4:30- 32."(BECKWITH, 2001: 272)

The Codex Calendar 354 [29] briefly receives our attention for being a perfect compilation in material form of a mixing of both techniques – Calendar and

---

[29] "A wealthy Christian aristocrat by the name of Valentinus received an illustrated codex containing a calendar for the year A.D. 354. Valentinus must have been pleased by the gift. The calligraphy was of exceptional quality, being the work of the most famous calligrapher of the century, Furius

Chronology – already inside a Christianized Roman world. Thus it presents a calendric form of organization, later to be relegated to ostracism during medieval ages, to return only on heights of sixteenth century. Further, the Codex-Calendar of 354, is "the only Roman calendar that can be securely dated to the fourth century A.D.20"(SALZMAN, 1990: 8) It is important to notice that for the purposes of a cyclical measurement of Time, calendars were used much before as frescoes on walls - such as the example found on 1966 in Rome on the chapel of S. Maria Maggiore dating back to the second century A.D. – demonstrating the different material manifestations of different notions of Social Time, and consequently, the forms of social organization and its implications on values of all sorts.

Calendars were very common for private use (IDEM, 8), most of which were firstly manufactured as papyrus rolls, only to be made in shape of Codex only late third or early forth centuries. (idem, 10) The motifs were previously consistently related to astrological signs, cycles of festivals and agricultural activities and never to historical happenings. The narratives therein were usually related to Epics or foundations, and not rarely illustrated. (idem, 11) This however takes us back to the predominance of a foundational event, an exemplar myth, a *in illo tempore* fact that grounds the whole that follows. In this sense, these artistically depicted epics inside calendars were not purely sequential historical facts, but more similarly related to the Symbolic Time of a 'creation' followed by a stagnation of an ethereal Time.

The Codex Calendar 354 is a fundamentally pagan content, organized within a post-Constantinian period, causing some trouble on its interpretation, as "its pagan contents were compiled at a time that was at odds with its date, some thirty years after the Emperor Constantine had converted to Christianity". (SALZMAN, 1990: 18) The Codex is a compilation of both, pagan and official Christian forms of knowledge, as it depicts the structure of leadership on its Christian section accordingly to the "official" view of Roman church "which establishes the legitimacy and antiquity of the bishop of Rome by claiming the Apostle Peter as first bishop of the city (section XIII)".(IDEM, 58) From these parts, differently from other sections, it its clear a textual predominance of historicist assumptions, the establishment of

---

Dionysius Filocalus; Filocalus, himself a Christian, had inscribed his own name alongside the wishes for Valentinus's well-being which adorned the opening page of the codex" (SALZMAN, 1990, 3)

lists of names and facts. "The church emerges from the pages of the Codex-Calendar in possession of a venerable past, with leaders and heroes of greatness and traditions and festivals of specifically Roman import" (IDEM) A striking objection due to the fact that in A.D. 354 "pagan holidays and imperial anniversaries still dominated Roman life."(idem, 59)

These discursive formulations reflect a transitional period as the formulation of a textual-cultural artifact is in no way detached from its social context. This Codex perhaps synthetizes in one material piece the very transition from Symbolic Calendars to the birth of an eschatological appropriation of history, and therefore its subsequent sacralization in Christian 'theosophy'.

The Indexical Time and its mature applications will only much later be fully established, as "Although Valentinus's Christian interests are reflected in the Codex-Calendar of 354 and Christianity emerges as one of the three dominant Roman institutions, Christian themes were not yet incorporated into the civic Calendar of Rome (section VI)(IDEM: 60). The fundamental aspect however, reason of confusion between both modes of embodiment of Time, is that in both cases – Calendars and Christian Chronologies – in spite of a clear difference of Cyclic recurrent natural or mystical events from one side, and the cumulative, progressive and linear insurgence of Time on the other, there is one common feature; externality to the order of things. Mircea Eliade puts it as "the individual man does not occupy the central place."(ELIADE, 1998: 26) "The time on calendars illustrates with simplicity this belonging of the individual to a universe where there is a profusion of other humans, that is, a social reality, and multiple physical processes, that is, a natural reality"(IDEM)

The immersion on an external turbulent profusion of discrepant forces, the terror of those in a Symbolic universe of punishment and reward, the shock of reality of those who assume total lack of control of the universe around in Indexical Time, in both cases, equally, men is not on the centrality of the epic of history. The fashioning of a Codex such as the 354 is the demonstration of both modes of organization and valuation of Time, in both senses, attributing to external forces certain orders to be followed that would only find an opposition with the stature of the sixteenth century philosophy. A cultural Text, as "The Codex-Calendar of 354 is the product of a fourth-century Roman concerned with providing information about the dominant

contemporary institutions in the imperial capital." (SALZMAN, 1990: 59), it is a material that compiles both expressions on the level of graphic Discourse of Symbolic – referred to as Pagan or pre-Christian -

2. Temporality And Cultural Artifacts; From Early Christian To Scholasticism

2.1. The Christian Bible

As exemplified by the ambiguity of cultural productions in early Christian world, as the Codex Calendar 354 containing pagan and Christian modes of management of dates and social Time, mixing Calendars and Chronologies, it could be speculated that the fourth century is the one of most relevance as we try to trace a historical point where cultural *Habitus* starts to be impregnated of a new form of ideological organization. For the reason of this work is not a historical division, these dates are but examples helping to explicate a phenomenon of Social Time, and not a crucial point of departure.

Three relevant things recurrently compose the *corpus* of this analysis being related to the fourth century; The publication of Augustine's Confessions, dated 397-400A.D., and his first concerns on a linearization of Time, although in a psychologist manner. The Codex Calendar dated from 354A.D., highlighting as cultural artifact the immanence of a twofold aspect of notions of Time in Greek-Roman, and Christianized Rome. And lastly, another element that must be considered as a cultural artifact of high relevance is the Christian Bible.

However, the reading of the Bible's texts here are not done from any religious perspective or intrinsic perspective, and it is to be regarded only as a cultural creation in its material conformities and processes. Hence, the attribution to the creation of the bible being constrained to the fourth century is being showed to be a wrong conception. In fact, the both new and old Testaments are fruit of a much longer historical process of compiling and rearranging texts, generally in relation to communities and other power or influence interests. (LINDBERG, 2006: 14) It was during the fourth century that happened some of the most relevant actions towards a solidification of a set of official biblical texts. Before, most of the 27 books on the New Testament were already in use during the second century (IDEM) and the establishment of a group of texts had a big influence of communities of early Christians, aligning the actions of authorities, such as Augustine who assumedly said;

"I would not believe the gospel unless the Catholic Church moved me"(IDEM) The 'church' then, was the communities. So in addition, we find that in 331 A.D. Constantine commissioned fifty bibles in Greek language to be prepared by Eusebius of Caesarea.[30] This commission necessarily requires an agreement upon the Canon of these bibles, although, not much is said about it. Also on fourth century,

> "In 367, in his annual pastoral letter to the churches of Egypt that set that year's date for Easter, he listed the books to be accepted as canonical literature: the four Gospels, Acts, 14 letters of Paul including Hebrews, 7 catholic epistles, and Revelation. The Greek church accepted this list, as did also the Synod of Rome (382) under Pope Damasus I."(LINDBERG, 2006: 15)

Considering the cultural presence of such a compilation of texts, heightened to the level of Canons from old and new Testaments, it is remarking to notice that in one of the most relevant inferences on Time indeed points to a cyclic notion rather than a linear, historicist, accretive and eschatological view. The heaviest presence of concerns regarding Time occurs on Ecclesiastes, one of the 24 books of the Tanakh, the Hebrew Bible, much probably composed during the last part of the third century (ROSEN, 2004: 112). A pre-Christian conception is explicitly shown within this book, having the word 'Time' cited 40 times corresponding to "9% of the words in that book"(IDEM), especially on chapter 3. This chapter focuses on 'Times' for doing, a long list of obligations implying in large sense a notion of recurrence of such 'Times'. Cyclicality is also extensively present on the book of Judges in which they are cited explicitly to the extent that Rosen claims that "the book's author clearly believed that history repeats itself and in that sense believed in cyclical time"(ROSEN, 2004: 118)

A clear difference on scriptures though is found on the Dead Sea Scrolls, that are much more "concerned with eschatology and have a much more developed sense of eschatology than texts from Hebrew Bible except for Daniel which shows greater affinity to the Dead Sea Scrolls than to much of the rest of the Hebrew Bibles". (Ibid, 120) The fact that the two conflicting views, that of a Symbolic Time and the birth of

---

[30] Chapter XXXVI. Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures. "I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art" Found on: http://www.ccel.org/ccel/schaff/npnf201.iv.vi.iv.xxxvi.html by March, 2015.

an Indexical Time, gained a considerable expressive volume of cultural artifacts creation during the fourth century, highlights the inherent aspect of discrepant epistemic formulations to which the contrastive cultural movements are subdued.

In other words, the new comprehension of Time, a linear, continuous and never-returning process, that underlies on the structures of all Christian theological propositions, was first constituted of formal discourses cast by personalities or other persons with imperial, monarchic or clerical powers. These people produced the official, the central texts and actions, as Constantine I (272-337 A.D.) or Augustine of Hippo (354-430 A.D) and their influence, from which whole cultural movements were meant to derive. They were reflexes of movements preceding them, as well as creators of undeniable influences and – mostly by enforcement – to cultures to come in next centuries. As Marc Brettler says: "Those who depict biblical time as linear, with "end of time" as a goal or *telos*, are misreading the text" (IDEM) The bible, a compilation of dozens of centuries of history, and historical though modes, a rich conveyance of completely discrepant cultures, summed in a closed Canon and standing for the whole of the Christian belief, embodies the conflicts on modes of Time, the processes of construction of a reality of two different temporal semiotic processes, Symbolic and Indexical Time-Type Rituals.

The solidification of a strictly eschatological and linear Time within Christianity seems only to occur much later, more relevantly during twelfth century on the 'millenarist' works of Joachim of Fiore and all the following sanctified ecclesiastic intellectuals. However the bible exemplifies the relations between cultural modes of organization, and the creation of official documents in relation or contrast to these beliefs and Practices.

* One question remain: To Christians in Indexical Time concept, the very historical process of formulation of Biblical texts, as well as all the Abrahamic traditions are but processes aiming towards a the realization of a prophet-god coming to earth, Jesus. Not denying any of these past Hebrew historical - 'mythical' - texts is necessarily to construct a 'line' of happenings from which a succession and a direction must arise culminating on the Revelations by means of other facts, such as the historical coming of Christ. Indexical Time Ritual takes place then on the organization of a textual Canon, although this canon does not contain a strictly

linearized narration in itself.

2.2 Scholasticism

During scholasticism, that conventionally refers to a period of time from 1100 to 1700 A.D., the most relevant aspect as previously discussed here, is the meaningfulness of the a world opened to interpretation and a subsequent creation of systems of decoding or deciphering God's signs in an encyclopediatic fashion, by means of proper methodology. On the methodological scope on sixteenth century we find that "At each point of contact there begins and ends a link that resembles the one before it and the one after it; and from circle to circle, these similitudes continue, holding the extremes apart (God and matter), yet bringing them together in such a way that the will of the Almighty may penetrate into the most unawakened corners."(FOUCAULT, 2002: 21) Recalling the Lotmanian sense of homeomorphism, the fractal resemblance crossing boundaries of dimensions, the phylogenetic and the ontogenetic, the ontology and the everyday life, common on Symbolic Time – oriented cultures, (LOTMAN, 1990; 45; 152-153) once laying gaze on scholasticism, a fundamental change occurs; the cognitive ritual of comprehension of Time and history does not proceed in terms of a Resemblance to the foundational acts of deities *in illo tempore*, - and the subsequent distinction of Times, sacred and profane – but with the turning sacred of Historical Time, and transferring mystical rituals into ecclesiastic rituals along with a science of decipherment. "The semantic web of resemblance in the sixteenth century is extremely rich: *Amicitia, Aequalitas (contractus, consensus, matrimonium, societas, pax, et similia), Consonantia, Concertus, Continuum, Paritas, Proportio, Similitudo, Conjunctio, Copula.*" (FOUCAULT, 2002: 20)

Earlier, between centuries XI and XIV, several examples on prisons and judgments provide a broader view of this notion of historical Necessity and meaningful happenings in a discursive reconstruction of reality, consequently guiding or constituting social acts. Literature clearly demonstrates the overall feeling of fate, a sense of determinist necessity explicated on the picture of a wheel of fortune on a poem of Boethius, as follows:

> So with imperious hand she turns the wheel of change
> This way and that like the ebb and flow of the tide,

And pitiless tramples down those once dread kings,

Raising the lowly face of the conquered –

Only to mock him in his turn[31]

In twelfth century there was developed as whole doctrine of understanding the relations between old and new testaments. "The Old testament was seen as a prefiguration of the New. An exegetic network developed that was intend to show how the prophets of old [testament] had already predicted the coming of Christ"(BAERT, 2004: 290) reaching a point in which Honorius of Autun in his *Speculum Ecclesiae* from 1125 prospects the concealed meanings of the cross by connecting the Wood of Paradise with that of the cross of Christ. (IDEM) As in the *Historia*, a manuscript from Regensburg from 1150 A.D. "we are told that in the time of David a certain Jew found a branch of wood" and that this wood in the time of Jesus "was seen and deemed fit for marking a cross" (Ibid: 295) This is called the 'Mysterious Conspiracy' that is already preparing the New Testament in the Old.

Still within literature, the sense of a sacred history on Christian theology brought up several direct and indirect consequences on the understanding and therefore acting about criminality. For Jesus himself, the incarnated human-god, although belonging to a timeless divine plan, has passed through all processes of physical pain and suffering while embodied in human form, there was a transcendent necessity in every real act on earth as well. This is explicit on saints biographies as "Authors of saints' lives could describe cruelty and misery while yet reassuring their readers that such suffering would be rewarded."(DUNBABIN, 2003: 168) For no other reasons, "It was, however, the poetic image of the dungeon that achieved almost universal currency among medieval men and women when transmuted by preachers into the image of hell, the place of eternal confinement for the wicked."(Ibid. 169). The cultural imaginary of hell, as depicted by Dante, as a place for eternal damnation, reconnects the role of incarnated acts as self-determined beforehand by a omniscient deity, as a Temporal performance whose judgment is certain and predicted. Dante's hell provided an image on collective imaginary that stood for the fact that "the worst

---

9. Boethius, *Consolation of Philosophy*, Book 2, 1, trans. S.J. Tester (Cambridge, Mass. and London,1973), p. 179.

fate that could befall an imprisoned man here on earth was just a foretaste of eternal punishment."(IDEM)

Further, the nature of a crime and its relation to intention was a central discussion among theologians regarding the idea of sin. Regarding history as a necessary ordering of happenings whose juxtaposition is a grand eschatological narrative arose questions of every sort concerning the fallibility of the historical acts, such as the crucifixion of Jesus. "The most famous theological expression of such a sentiment occurred in Peter Abelard's notorious insistence that those who crucified Christ were not necessarily sinners, since they did what they believed to be pleasing to God."(Ibid, 106) Henceforth, they played a role in historical time predicted by god in his timeless belonging.

Masschaele highlights that, regarding the importance of imprisonment, we commonly confuse the understanding of the sense of Time in medieval ages, because "our sense is conditioned mainly by our perception of time as a scarce commodity" (MASCHAELE, 2008: 201) whereas we tend to believe that the different demands of that times imply a smaller value to the incarceration, or any privation of freedom. He casts an example of the awareness of Time and productivity when "Representatives from Cornwall petitioned Parliament in 1315, for example, to ask that assize justices be assigned to their county at more suitable times of year than early spring and August, because those were periods of peak labor demand in the agrarian calendar when people ought to be "making their livelihood." (IDEM)

Even more interesting though is the case of Bohemund, prince of Antinoch and the churches of Noblat and Conques. Those were churches with considerable fame on performing miracles in terms their saints patrons helping prisoners escaping from the jail, and for this reason, became centers of pilgrimage, displaying large numbers of broken fetters around their altars, as signs of gratitude. (Ibid, 134). "Although Bohemund in practice owed his freedom to the generosity (and political good sense) of King Baldwin I of Jerusalem, his pilgrimage to Noblat was a clear sign that he felt his prayers to St. Leonard had been answered."(IDEM) Within an Indexical Time oriented society, the meaningful historical acts require an interpretive process, and therefore incite other actions, so "The saint's intervention had prompted the human action." (IDEM).

"They [the men of the eleventh century] knew from Scripture that Pontius Pilate had allowed Christ to be crucified, and that Roman legionaries were responsible for the deaths of Peter and Paul; they knew from saints' lives that the early Christian martyrs had suffered their fate through the wrong- headedness of imperial officials. These religious facts fortified what they had learned from experience, that human sufferings were not in proportion to deserts."(DUNBABIN, 2003, 134)

This is highly connected, as Dunbabin highlights, to an Augustinian notion of God "as the bestower of grace on humans in accordance with principles not evident to man"(IDEM), and the maintenance of a feeling of a demiurgic presence behind all things. However from twelfth century on, there was a clear decline on the notion of miraculous interventions on judgment as we see later, that on fourteenth century there was a "As a result, the century saw an explosion of scientific interest in the quantification of natural phenomena, when, as John Murdoch describes, "there arose a veritable furor to measure all things possible.""(HILL, 2006, 09) This is ascribed to a Averroist and other radical interpretations of Aristotelism, shifting the emphasis to interpretation from external to internal wills, interior experience and so forth. (IDEM). This was previously presented on first part of this work, concerning Augustinian psychologist regards on Time and Duration, and the connection of a divine background on the mode of thought rather than simple on things in the world. This later finds a Thomist intellectualist perspective, as well as a Cartesian *Res Cogitans*, that intermingles spirit and knowledge as Mind, opposed to the nature of biological things as Body in a dualistic fashion.

This demiurgeic aspect of the Christian God, in the pre-written history of mankind, is clearly pictured on medieval trials by battle on thirteenth century. "Trial by battle shared with the ordeal the underlying ideology that God would intervene to ensure that the truthful party emerged victorious, even if the laws of nature suggested that one party had greater strength and fighting ability than the other." (MASSCHAELE, 2008: 77)

During fourteenth century, "the notions of the dual aspects of divine power, nominalism, and the general acceptance of terminist logic served to moderate the high scholastic program of the thirteenth-century summas by promoting a sense of remoteness from God and of the limitations of reason."(Ibid, 12) The encyclopediac mode of organization of knowledge was underpinned by the limits of knowledge

itself, and although they were fundamentally structured by technical terms, - following exponential increase of scientific terminology – the methodology itself was bound to theological questions regarding the proper procedures for uncovering the truths. "The nature of the wisdom sought is consonant with the revealed truths available through sacred scripture concerning those essential articles of faith deemed necessary for salvation, foremost of which is the love of God."(Ibid: 14)

* As the Indexical Time Rituals exist only as a cognitive operation of historical reconstruction underlying the next action by the attributes given to history via meaningful happenings, the transference from a cognitive process of attribution of meaning to natural phenomena understood as God's acts of creation, to the attribution of a power of inspired wisdom on individual minds, is not so absurd. The process is that of an internalization of signifiers that could be considered as a birth of a notion of 'Interpretants'. All knowable things are thus knowable only through a process of inspired reasoning.

Scotus played an important role on trying to bring to will a higher importance than that of Intellect, the primacy of Reason was established back by Augustinian and Dominican thinkers – such as Giles of Rome and Godfrey of Fontaines. (Ibid.15) As René Descartes puts it in his *Principles of Philosophy*: "That in knowing the existence of God, in the manner here explained, *we likewise know all his attributes, as far as they can be known by the natural light alone*." (DESCARTES, 2002, aphorism XXII – my emphasis)

3. Birth Of Iconical Time - Rituals

An important change starts to occur as a derivative concept of Indexical Time performances within medieval societies. Although it is not on the scope of this present work to analyze the reasons behind the shifting of semiotic *epistemes*, hence, to make any assertion in terms of delimiting them to historical periods of specific processes, it is necessary though to cast examples as means of explicating these phenomena, and therefore to place them in a chronological order for the sake of investigative method.

* It can be observed through historical descriptions demonstrated on previous chapters that the sense of cataloging and organizing the cyphered mystical world of

God with the laws of Resemblance on early medieval ages has changed drastically. From sixth to twelfth centuries we notice a solidification of a methodology as well as an explosion on terminological tools for 'scientific' description of natural phenomena. Following a period of dense mixing of intellectual scopes from twelfth to fourteenth centuries to later establish a intellectualist trend following the paces of Thomas Aquinas, as the *Summa* becomes the central scholastic reference as discussed on the first part of this work. The centrality of judgment is procedurally transferred from the world and the things in themselves towards a God-made Cartesian Mind, furnished with all instruments for knowledge. For this reason the ontological division of Descartes of Attributes, Substance and Mode are all in terms of relations, and not an essentialist account, and the Reason becomes the mediation, *res cogitans*.

In semiotic terms, the transference of the presumption of a purely meaningful world as signifiers, waiting to be deciphered though a proper ritual, to a world of minds endowed of reason, withdraws from the 'things in themselves' the power of 'emanate' meaning, and textual decipherment becomes a rational process of interpretation. The birth of the '*interpretants*'.

* Indexical Time Rituals, thus, giving to history a chaotic set of happenings open to decipherment, presumes the inherence of a meaningful line of facts, giving history its sacredness mysterious continuity, an eschatological narrative. On coming to sixteenth century something deeply changes this concept, and the agency of each individual is itself understood as relegated to a divine mediation, therefore opened to posterior judgment. Foucault uses the journey of Don Quixote as a metaphor, in a description of a hero whose power is interpreting the signs of an Iconically composed world. (FOUCAULT, 2002: 51-55). He says: "Don Quixote is a negative of the Renaissance world; writing has ceased to be the prose of the world; resemblances and signs have dissolved their former alliance;"(FOUCAULT, 2002: 53) There's nothing 'out there' to be resolved if not through mediation of human mind, the Cartesian *res*.

This is visible on a high ritualization present during the Carolingian Dynasty on seventh century, on both, reformed and non-reformed Christians, but in different ways. As an example, the case of a dead baby found near to a nunnery leading to an outrage of locals who accused nuns of breaking their celibacy. It tells:

"The abbess, Leoba, led the nuns in parade around the nunnery walls, their arms outstretched in the shape of the cross, chanting the Psalms. In doing so, they were practicing the ordeal of the cross, a ritual of proof attested in law-codes. *The ritual worked*. The invocation of the divine caused the dead baby's mother, actually a local laywoman, not a nun, to confess that she had left the baby before the nunnery."(INNES, 2000: 138)

The Iconical Time Ritual occurs then, as on the example above, by performing an act on Time lead by the concept of designing a next stage of reality, in this case, the reestablishment of justice and punishment of evil and other sins. The mastery involved on this mode of thinking belongs to a semiotic sense of agency, that is, a collective discourse of a Stage or condition (A), and a material performance bound to an ideological contemplation of the world, (aB-Bc), the first, aimed towards the past as Ideological discourse of traditional community roots and the second aimed towards the future as Material performance involving all the signs and rites, postures, songs, and all sets of physical manifestations related to a Practical Sense, or Embodied Belief. (BOURDIEU, 1990: 66-80) This leads to the second Stage (C) as a practical syllogism, a temporal sign.

These meanings applied to procedural or performatic Events, enriched the physical mundane individual gestures of transhistorical and metaphysical values. They are commonly seeing juxtaposing political favors and sanctifications. Concerns about redemption were pervasive. "The charters presented a world of spiritual patronage in which *gifts to a particular saint and a particular church created an associative bond between donor and church*, building a relationship between benefactor and saint and thus aiding the redemption of the donor's soul." (INNES, 2000: 33) Lotman introduces a sense of diachronism that applies to both linear temporal epistemes, Indexical and Iconical, that he calls 'Semiotic Window'. He says: "A fundamentally new stage occurs with the appearance of a temporary break between the receipt of information and reaction to it. This state, above all, re- quires the development and improvement of memory."(LOTMAN, 2004: 142) The memory is fundamental on both Time-Rituals, however, working differently on both. The Indexical is retrospective, as Lotman puts it, as a spectator looked back in Time and inferred meaning to it. The Iconical though, the spectator becomes actor, and performs a jump in Time from Stage to Stage keeping both edges in mind during a process of resemblance of change. Originally, Lotman refers to dreams and their posterior

interpretations, a metaphor of which is handy for explaining also a conscious act and its posterior interpretation as well.

Earlier in fifteenth century, the protestant reformation inaugurated what would be the seed of Iconical Time Rituals, namely, the question of predestination. Differently from Christianity, Lutheran doctrine understands that the salvation is open to anyone who performs the duties of the church, as "Thus Christ calls to Himself all sinners and promises them rest, and He is in earnest [seriously wills] that all men should come to Him and suffer themselves to be helped", found on XI. Election, number 8, and "However, that many are called and few chosen, Matt. 22:14, does not mean that God is not willing to save everybody; but the reason is that they either do not at all hear God's Word, but wilfully despise it […] so that He cannot perform His work in them, or, when they have heard it, make light of it again and do not heed it, for which [that they perish] not God or His election, but their wickedness, is responsible. [2 Pet. 2:1ff; Luke 11:49. 52; Heb. 12:25f.]" Found on number 12 of chapter XI of the Lutheran *Corpus Doctrinae,* the *Book of Concord* from 1580.

Still regarding the Carolingian period, the role of social rituals, Events in charge of bringing a change occurred within the logic of Iconical Time rituals, that is, that the inherent unquestioned linearity o Time allows its processual making by juxtaposition of Stages. "The rituals used to enact a settlement similarly may have acted to crystallize local consensus around a mutually acceptable resolution. That is, disputes were resolved with reference to the consensual view of the locality, stated in ritual form." (INNES, 2000: 139)

On categorizing these differences of cultures, the occurrence of a semiotic window in Time drives us towards two modes of narrative formalization, as Lotman puts it: "We can therefore divide cultures into those where the message transmitted along the general linguistic 'I-s/he' channel is predominant, and those oriented towards autocommunication." (LOTMAN, 1990: 33) In this sense, the I-S/he model of management of messages, - in this case a temporal performance – Lotman stresses that "Since 'message 1' may consist of broad layers of information which in fact make up the specificity of the personality, the restructuring of these layers will result in the alteration of the structure of the personality."(IDEM)

* For I-s/he and Autocommunication are intentional acts, they can only be found on Events, not happenings, therefore, only Symbolic and Iconical Time Ritual can be described as one of these modes. The Indexical Time Ritual presumes an extraneous force acting outside human knowledge, relegating these to decipherment and interpretation. Thus said, Symbolic Time is a culture of Autocommunication implied on the whole of the procedural unity between men and deities and men themselves from beginning to end of their performances. Iconical Time on its turn, has the inherence of a change of receiver as the dislocation in Time occurs intentionally, therefore having two different 'I' on the edges of the syllogistic stages (A-aB-Bc-C) only bound by memory and prospection in discursive manner. In fact, Lotman proposes something similar as he claims that "Modern European culture is consciously oriented towards 'I-s/he' communication."(IDEM).

3.1. Iconical Time Rituals And Medieval Diplomacies

The Iconical Time is a semiotic *episteme* based on a few basic elements, such as Stages, Resemblatory Performance and Mediation. The mnemonic traces of discursive kind that link both stages so that change can be inferred belongs to a mode of representing such transformation. In this sense, it is crucial the creation of a referential center of Textual formulation of realities, a discourse of before and after.

For such action it is necessary first to set an audience and all sets of languages conventionalized in the process of mediation. Concerns on dealing with rebellions and public opinion permeated medieval ages, specially around the notion of publics. The creation of charters and the accurate choice of language and argumentative elaboration was a central issue on thirteenth century, as "In both Germany and England, the issuing of a charter and the public context of the act were central to the diplomatic of these documents." (WEILER, 2007: 105) and "The public nature of the act confirmed and of the reading of the charter that attest to this confirmation were one means by which a public could be created"(Ibid, 106) Diplomatic ceremonies show that "The location of a gathering similarly mattered. In 1236, for instance, Henry III initially waited in the Tower while his magnates and prelates convened in London. This caused considerable unease among his subjects, who feared that they would not be able to receive a fair hearing for their complaints against one of the king's favourites."(Ibid, 110)

* The rise of a 'diplomatic science' was mainly based on an Iconical Time Rituals of performances guiding such Events. Soon great attention was given to the 'symbolic' aspects of organizing such events, as ceremonial procedures that elapse in Time, through which certain values or ideas should be conveyed. There is a distinction between the administrative-bureaucratic English politics and the German politics more concerned with honor and rituals:

"In the context of rebellions, for instance, the primary focus has been on nature and the importance of financial and bureaucratic reform to rebels. In Germany, by contrast, scholarship has increasingly focused on what Gerd Althoff has termed 'symbolic forms of communication', that is, on ideas, concepts and claims conveyed largely through gestures, ceremonies and rituals, rather than (though not necessarily to the complete exclusion of) the spoken or written word. (WEILER, 2007, 130) "Reading accounts of public meetings, one immediately notices the emphasis on gestures, forms of address and behaviour. These were not isolated or incidental episodes, but frequently form part of the overall moral message a text sought to convey."(ibid. 131)

The ceremonial values are taken to a level of centrality as Iconically bearing the constructed Signifiers, implicating on situations such as that "in May 1236, out of respect for the emperor, and so as not to delay him unnecessarily, the body of St Elisabeth was disinterred three days earlier than originally planned." (Ibid: 132) Rees Davies called the 'Theatre of Politics'[32] and "While the act of legal restitution mattered, it was the public kiss of peace that sealed the newly established concord."(IDEM), Weiler concludes that: "These examples also seem to confirm a basic premise of Gerd Althoff's work on ritual: such acts were the result of careful negotiation and planning, with every part of the ritual act pre-arranged and debated."(Ibid, 137) although numerous other incidents of 'symbolic' communication can be found being used spontaneously, generally occurring as a means of protest. Hence, the communion of both ritualistic and textual charters was, as Weiler says, symbiotic, being always in correlation and mutuality.

Until the thirteenth century, the clergy was intimately related to the preparation of the ordeals of prisoners, including mystical mediation seeking for rightful sentences:

10.   R.R. Davies, The First English Empire. Power and Identity in the British Isles 1093–1343 (Oxford, 2000), 22–5.

"For centuries, the ordeal had been widely used in England and throughout Europe to resolve questions of guilt and innocence in serious criminal cases, particularly in difficult or contentious cases that were not amenable to other forms of resolution.81 As appeals for God's help in sorting out difficult problems, they were conducted as religious rituals including fasting, vigils, prayers, and sometimes even specially blessed water."(MASSCHAELE, 2008: 74)

But the withdraw of the clergy from these events, promulgated by the fourth Lateran council in 1215 "undermined the social logic that gave the ordeal credibility: without the clergy there could be no ordeal". (IDEM) The certification of such ceremonies was done by ritualistic means, with a proper conduct of symbolic features in a Iconical Time Ritual supposing a transference of discursive stages. In this case, the clergy where the ones endowed with the conventionalized power of performing such resemblatory acts of change, purification or sacred mediation, the withdraw of which would undermine the significance of the ordeal ceremony.

3.2 Iconical Time-Type Rituals, Mastery and Enlightenment

"Remember that time is money" is the fist sentence of a new formulation of reality within the Iconical Time mode of Linear Mastering, published on *Advice to a Young Tradesman*, written on 1748 by Benjamin Franklin. (also WEBER, 2001, 14) only 32 years after Leibniz's death. Leibniz, as Thomas Aquinas and Augustine, as previously argued, as the bigger early proponents of the psychological Time, that is, a referential entity whose establishment is only achieved by means of a rational procedure.

This was not only a moment of a redesign of reality on discourses of Mastery, linearity, progress and accumulation, with the notion of a Time that was projective, not only reflective on the theories of Leibniz and Kant (later Hegel), so it is no coincidence that during the same century the industrial revolution took place, about 1760. (ALLEN, 2009: 135) Thomas Edison's phrase that "invention was 1% inspiration and 99% perspiration" highlights two main aspects central to this discussion: first, the layers of ideology (ideals, imaginary, projection; 'inspiration') and secondly the layer of manufacturing reality (construction, production, engendering; 'perspiration'). The other element is, obviously, the matter of proportions, inciting the extraordinary prevalence of a pragmatic mastery, the domain of a constructible reality, supposing a possible division of thought and act, as well as the lack of thought during 99% of the process.

The Leibnizian rationalist management of referential world comes hand in hand with the Newtonian mechanical universe during the formulation of the 'industrial enlightenment' of eighteenth century:

> Jacob (1997), Stewart (2004) and Mokyr (1993, 2002)[33] have emphasized the importance of Newtonian science, the Enlightenment and genius in *providing knowledge for technologists* to exploit, habits of mind that enhanced research, networks of communication that dis- seminated ideas, and sparks of creativity that led to breakthroughs that would not have been achieved by ordinary research and development. (ALLEN, 2009: 138)

The use of machines and fragmentation of the manufacturing process cast attention of people who were opposed to this technological revolution because of their fears concerning machines taking jobs of men. Nevertheless, the promises were high in terms of attributing to the future in long term, a real benefit for those lost jobs. This discourse of 'progress' presumes a necessary material process of creation of a next Stage, by means of actions that are both ideological and practical (aB-Bc – See Part III on Iconical Time Rituals). "(…) anti-machine riots in the eighteenth century were based on the idea that machines cut jobs. Bentley (1780), who believed that the rioters were short-sighted (they failed to recognize that higher labor productivity would create more jobs in the long run by making Britain more competitive)"(Ibid: 143)

> "According to the Rostow (*Stages of Economic Growth, 1959*) 'stages of growth' model this was approximately the date at which Britain reached 'maturity', and had, by definition, *mastered and extended over virtually the whole range of its resources all that the then modern science and technology had to offer* an economy with the resources and the population-resource balance of mid-nineteenth century Britain" (DEANE, 1965, 272 – my emphasis)

---

[33]Referring to: Jacob, Margaret C. 1997. *Scientific Culture and the Making of the Industrial West*, New York, Oxford University Press.

Mokyr, Joel(1993). *'Editor's Introduction: The New Economic History and the Industrial Revolution'*, in Joel Mokyr (ed.), *The British Industrial Revolution: An Economic Perspective*, Boulder, CO, Westview Press, pp. 1–131.

(2002). *The Gifts of Athena: Historical Origins of the Knowledge Economy*, Princeton, NJ, Princeton University Press.

Stewart, Larry (1992). *The Rise of Public Science: Rhetoric, Technology, and Natural Philosophy in Newtonian Britain, 1660–1750*, Cambridge, Cambridge University Press.

Necessary is to remember the 'stages of growth' of Rostow's, being: 1. Traditional society, 2. Preconditions for take-off, 3.Take-off, 4. Drive to maturity, 5. Age of High mass consumption. (ROSTOW, 1960: 16) That is, an eschatological market prophecy-like, recurrently encountered on the Projective manners of Iconical Time and its discursive appropriation of 'reality' as 'mastered process'.

These confluences of thought and act, found on many levels, in *Habitus* and *practice* as embodied ideology, are to be understood without presuming a clear distinction, as Bourdieu puts it: "All the automatic reflexes of 'thinking in couples' tend to exclude the idea that the pursuit of conscious goals, in whatever area, can presuppose a permanent dialectic between an organizing consciousness and automatic behaviors."(BOURDIEU, 1990: 80) Organizing consciousness is then, similar to a *modeling system* so to say, as Lotman finds a way to synthetize it: "1.3.1. A modeling system is a structure of elements and rules of their combination, existing in a state of fixed analogy to the whole sphere of the object of perception, cognition, or organization."(LOTMAN, 2011: 254) Later (paragraph 2.1), Lotman describes - with the case of art - that a modeling system is something that follows a path departing from the world of reality, translated to the language of our consciousness, translated in turn to other metalinguistic structured human creations.

Exactly on this sense should be observed a pictorical representation of such *zeitgeist* on the painting that brings the ontology of the American romantic nationalism called "*Manifest Destiny*" performed by John Gast on 1872 in which he depicts Columbia migrating from the east to the west of the United States sided by conquerors equipped with the industrial steam power of trains. The painting brings elements such as a book and the electric power on Columbia's hands, and is divided from light to darkness, with a sunrise on East and the native lands to be conquered still on darkness at West. The title is but the right attribution of a 'fate' to which enlightened humanity is subjugated in so to achieve its freedom in pure technical mastery, designing a progressive future as present on most romantic nationalist movements on nineteenth century.

On a culture highly influenced by a protestant ethics, both Lutheran and Calvinist perspectives are embedded and manifest on such descriptions of a 'reality', as Max

Weber underlines it: "The God of Calvinism demanded of his believers not single good works, but a life of good works combined into a unified system."(WEBER, 2001, 71) This sense of fate, necessity, obligation and calling present on a vision of existence as a *Manifest Desitiny* is found since St. Paul's condemnation that "He who will not work shall not eat" and later becomes a sense of Calling that is different from the Lutheran in which it is "a fate to which he must submit and which he must make the best of," (Ibid. 106) but "God's commandment to the individual to work for the divine glory."(IDEM) Weber concludes tracing exactly the same genesis of such behavioral praxis on post-enlightened societies, by claiming: "This seemingly subtle difference had far-reaching psychological consequences, and became connected with a further development of the providential interpretation of the economic order which had begun in scholasticism. (IDEM)

Bourdieu seems to point directly to the question concerning the practice as embodied belief, as we assume as premise that every human action has at least two analyzable levels of origins and effects, being material and ideological, and for both a belonging on notions of Mastering Time. "Practice unfolds in time and it has all the correlative properties, such as irreversibility, that synchronization destroys. Its temporal structure, that is, its rhythm, its tempo, and above all its directionality, is constitutive of its meaning."(BOURDIEU, 1990: 81) In this sense, the actor performs temporally whereas the scientific analyzer *detemporalize* historical truths, as a scientist who approaches a battlefield after war, and only sees a final picture whose temporal order and auto-reflexive processes inside a process completely disappear. Supposing then the discursive logical assumption of management of Time – as its various manifestations in human discourse – may add to this final picture a gap of relative complexity.

3.3 Iconical Time Type Ritual and The Case of Adolf Eichmann's Trial

An Iconical Time performance or ritual imply the necessity of designing certain norms, so that the conventionalities that elect them are the same that infer the sense of change through a similar language and code systems. Eichmann's trial (1960-1962) would be understood in Iconical Time Ritual by means of:

1. *Setting a discourse of condition (Stage A):* Following the examples of the Nuremberg Trials (occurred from 20 November 1945 and 1 October 1946),

Eichmann's trial must necessarily be understood as a modern ritual. Its performance is, as Hannah Arendt depicts it on *Eichmann in Jerusalem: A Report on the Banality of Evil* (1963), a "show trial", a spectacle of justice-making. The question on whether Eichmann should have been shot dead on the streets of Buenos Aires instead of taken to Israel for trial was present specially for those who were shocked by the kidnapping spotting questions to the performance. The option for a trial is then an explicit demonstration of the values of such a Ritual wherein 'justice' must be 'made'. Iconical Ritual as a resemblance of 'justice'. Arendt reminds two cases of similar outcomes:

> Shalom Schwartzbard, who in Paris on May 25, 1926, shot and killed Simon Petlyura, former hetman of the Ukrainian armies and responsible for the pogroms during the Russian civil war that claimed about a hundred thousand victims between 1917 and 1920. And there was the case of the Armenian Tehlirian, who, in 1921, in the middle of Berlin, shot to death Talaat Bey, the great killer in the Armenian pogroms of 1915, in which it is estimated that a third (six hundred thousand) of the Armenian population in Turkey was massacred. *The point is that neither of these assassins was satisfied with killing "his" criminal, but that both immediately gave themselves up to the police and insisted on being tried* (ARENDT, 1964: 125)

For the court is a spectacle of both sides, these assassins "used [their] trial to show the world through court procedure what crimes against [their] people had been committed and gone unpunished."(IDEM) From the other specter, referring to Mr. Gideon Hausner (1915-1990) – Israeli jurist and politician – Arendt says "Like almost everybody else in Israel, he believed that only a Jewish court could render justice to Jews, and that it was the business of Jews to sit in judgment on their enemies."(Ibid. 9) This occurred in reference to a condition of abuse in general Discourse that lead to the need for a performative judgment, a show-trial, that would be the process of changing the Stage A (oppression) by means of performance dealing with two aspects; the Ideological 'structuration of the morals' (aB) parallel to a material action of the 'formal accusation' of Eichmann. (Bc).

2. *Superstructure/Ideology/Imago; The argument for a trial (aB)*: On the syllogistic form of Iconical Time Rituals (A-aB-Bc-C), the aB stands for an imaginary layer of the action, that underlies the practical physical movement. For this reason, aB stays in relation to the point of departure (A), it looks back into past to find its basis and ideological references. Bc stays in relation to the future prospections, in a pragmatic attempt of reconstructing the next Stage (C), so it aims on future and exists in

materiality. 'aB' and 'Bc' are two parts of B, the middle of a syllogism. B stands between A and C, so it has necessary connections with past and future on the way aB and Bc do as explained. (For a thorough explication of the syllogistic scheme, see Part III)

In the Ideological layer of (aB), as a reflection upon the past, the court was divided on considering Eichmann guilty as the motor of all that happened, or simply as a "tiny cog" of a much greater bureaucratic system. Arendt remarks: "In its judgment the court naturally conceded that such a crime could be committed only by a giant bureaucracy using the resources of government. But insofar as it remains a crime - and that, of course, is the premise for a trial - all the cogs in the machinery, no matter how insignificant, are in court forthwith transformed back into perpetrators, that is to say, into human beings."(Ibid. 135) In spite of Eichmann's allegations of being just a professional within a criminal machine, but that he himself was not a criminal in this sense, the trial felt it ought to construct a judicial formula that would subdue the 'necessity' for a trial instead of simple execution *in locus*. This is related to the setting of a discourse that "the only unprecedented feature of the trial was that, for the first time (since the year 70, when Jerusalem was destroyed by the Romans), Jews were able to sit in judgment on crimes committed against their own people, that, for the first time, they did not need to appeal to others for protection and justice"(Ibid. 127-128)

3. Ritual/Material transformation/ Changing Performance/Embodiment; The Formal Accusation (Bc): The manufacturing of a maneuvered performance is made explicit with all sets of preoccupations regarding the 'necessary' acts that the trial should contemplate in order to achieve its goals, that is, "to do justice". "Israel herself, through the pre-trial statements of Prime Minister Ben-Gurion and through the way the accusation was framed by the prosecutor, confused the issues further by listing a great number of purposes the trial was supposed to achieve"(Ibid.119) The proof of a notion of necessary actions, and unnecessary actions, presuming the power of a Ritual performance in order of change (even abstract as to set Justice) is shown as the court then understood limits not to overstep so to not end in complete failure. (Ibid. 119) Here they receive the name of Tools for investigation, that is, a physical procedure in Time whose syntagmatic disposition is not only meaningful, but

determinative of the sense of Justice that is held on a parallel Imaginary sphere (aB). The bureaucratic ritual took its shape as "For two days, divided into five sessions, the three judges read the two hundred and forty-four sections of the judgment."()

4. Setting a discourse of condition (Stage C): "the question most commonly asked about the Eichmann trial: What good does it do?, there is but one possible answer: It will do justice."(Ibid.119) The whole book of Arendt's is in fact a diary with critical digressions upon the aspect of a Ritual of Justice, although not formulated in these terms. The whole effort of the trial was, instead of a clear sentencing of a criminal, an enormous self-reflective process concerning notions of justice and the performance required to assure such asset. In the end, the formal discourse of a new Stage arose as: "Dropping the prosecution's charge of "conspiracy," which would have made him a "chief war criminal," automatically responsible for everything which had to do with the Final Solution, they convicted Eichmann on all fifteen counts of the indictment" (Ibid.115)

Highlighting the intentions of such Iconical Time Ritual, we find the striking last phrase of Arendt in a turn to her own work that summarizes the objective that mastered the whole Ritual: "The present report deals with nothing but the extent to which the court in Jerusalem succeeded in fulfilling the demands of justice" (Ibid.140)

Part III. Semiotics Of Social Time

1. Semiotics And Time

Within the field of articles published under the tag of Semiotics, in relation to Time, it is overwhelmingly present the studies of Narratology also presented under 'Temporality' focusing on literary works and management of time in narration. Also noteworthy is the heavy presence of Greimasian Semiotics on studies of flow of events, fractures, finiteness and infinity, simultaneity, synchronism, diachronism, sacred and profane and other oppositions within literature and narrativity. On the Philosophy Documentation Center (pdcnet.org) it is returned 2685 documents with the word 'Time' on the title inside the field of Semiotics.[34] Under the query " Social Time" in Semiotics, it is returned six relevant works, three of which belong to the Sign System Studies (SIS), being the titles "Tiit Remm, *Understanding the city through its semiotic spatialities*", "Irene Portis-Winner, Eric Wolf: *the crosser of boundaries*", and "Thomas J. Bruneau, *Time, change, and sociocultural communication: A chronemic perspective*". None of which is related to the categorization of Time under Christian philosophy, nor on considering Lotmanian theories on comprehending the dynamics of Social Time. Terms "Symbolic Time", "Iconic Time", "Indexical Time", "Semiotics, Time" did not return relevant results.

On Scielo Scientific Electronic Library (scielo.org), a search on the terms above did not return relevant results, although using the term "Semiotica, tempo" 15 works are found, none of which specifically related to the present topic.

With higher relevance though, there is one article published in 2005 on SIS, by Leonid Tchertov under the title "*Spatial Semiosis and Time*" (volume 33.2, [297-315]), although much higher emphasis is given to Spatiality of Semiosphere rather than the notion of Time and cultural textual operations as Time-rituals.[35]

On Tchertov's analysis, a few distinctions should be highlighted. On his approach, semiotics of Time is not understood as a potential epistemological approach to '*Sign*

---

[34] http://www.pdcnet.org/collection-anonymous/search?fq=category%3a%22Semiotics%22&show=mine&rl=standard&f1=&q2=&f2=&q3=&f3=&q=time | Last viewed on March, 10th 2015, 21h11.

[35] http://www.ut.ee/SOSE/sss/alphabetic_list.htm

In Time' and '*As Time*' with absolute lack of materiality, as hereby presented. For his method circumscribes a so called "Substance of expression" – in a *quasi*-rationalist fashion – so he claims "the difference between "temporal" and "spatial" bearers of meaning is not essential for the substance of expression. Both of them participate in the process of communication by means of a material mediator, for which both space and time are inalienable attributes"(TCHERTOV, 2005: 4) Not only 'substance' and 'attribute' derive from a Cartesian ontology – missing only 'Mode' – but it infers a substantiality underneath the fracturing topology of space in discrete units, or a constancy of any sort of this same Substance through time. Inevitably, as it happens latter, with what is called "spatial texts in time". There are some similarities as Tchertov proposes an Indexicality of a relation of past to present, as a contingent outcome of previous conditions, he says: "By these indexes the cultural history can be naturally laid up like geological processes leaving their traces in spatial structures of rocks." (Ibid, 10) And "But imprinting of time in the space can be developed also as intentional, in specific cultural forms most of which are produced and reproduced deliberately."(IDEM) Invariably however, the conclusion slips towards the material conformation of temporal processes, from which his analysis departs and arrives, including architecture, urban landscape and so forth.

For it focuses on a 'substance' whose processes vary in dimensions of space and time, his methodology ends up locked within a terminate 'object' with necessary physicality – something that passes unnoticed and not made explicit – from which two dimensions are 'perspectivational' influences on the grounds of a substantial entity crossing time. My analysis however, focuses on a object that is dematerialized, for it is present in performance presuming a *episteme* whose result is not permanent in any physicality. Thus, the three modes of managing time, the foundations of a Social Time, are of ideological origin, relegated to cognitive processes and discursive collective constructions and rituals of two kinds: Happenings and Events.

For these reasons, I came to conclude that there is no other work hitherto proposing such hypothesis as my present work, attempting to propose a methodology for immaterial signs in Time as social performances.

2. A Sign in Time

2.1 Historical Texts On Lotman

What would be like to conceive Symbolic, Indexical and Iconical signs operating on Time? How would they be manifested without materiality? What are their internal operations and structures like? Further, what are the implications of the understanding of Time as a conceptual social element, maintained through Discourse, and understood by means of analysis of cultural performances and rituals? Furthermore, is it possible to explicate a semiotic epistemic functioning attributes of these three modes of Signs in Time, departing from historical (archeological) evidences? These are the central questions of this work, along with the compatibility of the historically developed theories within the Semiosphere that comprises the framework of the Semiotics of Culture.

Concerning the efforts herein contained, I cannot but agree with the following concise lines of Juri Lotman's saying: "The semiotic analysis of phenomena in the history of culture is one of the most urgent and at the same time more complex tasks in the whole group of questions that we today call the human sciences." (LOTMAN, 1967: 213) Following this idea, specially while keeping in mind the definition of a historical 'fact' as a Text. This means that it is composed of a certain materiality that can be understood as more or less accessible through its references, to which Lotman dissertating on dissertating on *The Problem Of The Historical Fact* Also confers the term Event as correlated to Fact (LOTMAN, 1990: 219) – both being Texts – and opposed to a Parable. The event is meaningful, and its meaningfulness "hast to be interpreted" (IDEM) by the addressee, in this case a historian. This way, Lotman ascribes to the entrepreneurship of a process of historical interpretation, the capability of systematically analyzing Texts-Events in respect to the notion of Code (structure) and Message (information) that he earlier borrowed from Roman Jakobson (LOTMAN, 1967: 214), distinguishing Language and Speech not in a Saussurian way, but rather having Language as a "system that can be theoretically reconstructed" and Speech as "the mass of material external to the system"(IDEM), therefore as in western tradition, Cultural Ideology and Historical Contingency. There is a hierarchy between both in a materialist bias, present on what Lotman calls "The goals of the typology of culture (..)" being the first rule that of the "description of the main types

of cultural *codes on the basis of which the "languages" of individual cultures*, with their comparative characteristics, *take shape*" (IDEM- my emphasis). Lotman then presumes that besides Texts being composed of one or more systems Codes, the latter might be understood as a historical 'pattern' (*episteme*?) while on the level of 'empirical reality' (Ibid: 216) the "speech" presents different systems and not a single Code, and it follows that "the code of an age is not, therefore, the only key to the cipher, but the prevalent one"(IDEM).

To connect Code with an "age" comes along with a simple and recurrent claim on Lotman's works; the term "cultural codes". This as long as cultures themselves might be understood in unity only insofar as there are boundaries in spatial and temporal axis. A "Culture" is then a finite geographical phenomenon as "Every culture begins by dividing the world into 'its own' internal space and 'their' external space."(LOTMAN, 1990, 131) In this sense, culture and its Codes are a temporarily finite Event as well, and in this case, not necessarily through strict determination of its individuals, but by being merely perishable, dissolving on both axis (time and space) due to its immense complexity weaving with other cultures.

2.2 Semiotics of Time Through Lotman's Concept of Memory

I understand that by far, the most relevant element on Lotman's concept of Sign and temporality is that of Memory, specially in this case, brilliantly constructed through two most relevant processes: First on the formulation of a break or temporary space between Action (impulse) and Reaction, and Second, the mechanism of Autocommunication (LOTMAN, 2004: 142) This is the founding aspect we encounter on the conception of both Time-Rituals specially attributed to Christianity throughout this work being Indexical and Iconical Time-Rituals. To this temporal opening of diachronic relation between stimulus and response, Lotman attributes the name of "Semiotic Window" and analyzes it through the theme of Dreams. To this language it is attributed a great level of unpredictability given its retrospective active process of 'decipherment', where the gap between the impulsive generation of meaningful elements displayed in a certain order must be held in memory and later opened to interpretation.

The Indexical Time that lies on the kernel of medieval Christian philosophy presents exactly the same feature, composed of three main elements: 1. A necessary succession of events forming linearity. 2. A Cultural Text whose Code and Message are retrospectively attributed. 3. Absolute unpredictability, which in turn transforms these events into what here is called "happening". The furthering of this notion of Indexical Time is bound to the process of distancing from the primaveral cultures' interpretations of dreams in a Cosmic way, where the structure of abstract narrativities (dreams, annunciations) become an intellectual process with aesthetic predominance, and the "dream was pushed out to the periphery of the sacral space." (LOTMAN, 2004: 144) although he recognizes that "poetic inspiration and mystical dream" both are kept as universal phenomenon for many cultures. This metalinguistic process of attribution of values into potentially meaningful sets of happenings with temporal dislocation is precisely what distinguishes the Indexical Time from the Symbolic Time ritual, later to be discussed the permanence of the element of Sacredness or Mysticality in a linear mode of conceiving Time.

With the words of Lotman, we encounter that the historian is a 'reader', who in the lack of material objectified data about Events (and happenings) in history, "is condemned to deal with *texts*" (LOTMAN, 1990: 217) and interpret them extracting, reconstructing and/or speculating about its events. This movement is precisely that of what is here understood as a Sign in Time operating Indexically, that is, it does not presume a proper, pure, integral of confident 'reading' of history, but the understanding that 'along a line of history something happened, to which residues are capable of being reassembled and interpreted". Furthermore, this notion of the Happenings and their posterior interpretations during Christian medieval science, underwent through a understanding of holding a meaningfulness not only inside the acts occurred within a Happening (i.e the coming of Christ to Earth) but the very existence of this happening in relation to posterior ones, and to a unpredictable next one.

3. Signs In Time

It is necessary to firstly recall a set of necessary standards: 1. Social Time is a discursive appropriation of the understanding of Duration, permanence and change,

and it is not contemplated here as a physiological phenomenon. 2. Signs in Time are therefore manifestations and performances of these speculated Modes of understanding and attributing Meanings to Time. 3. I assume that it is not possible to order historically none of the three grand-movements (Symbolic, Indexical and Iconical Time Rituals), as they are NOT homogeneous moments, and all three modes necessarily coexist. 4. This implies that the shifting from one to another is not an event of necessity or contingency, and the predominance of any appears to this moment purely accidental. 5. None of these movements are extinguished, and although the linear concept is understood as being the actual predominance – directly connected to the discourse of Reality on political, economic and moral discourses – infinite minor traces of both others can be found. 6. Time is not a substance, nor an object or phenomena, but along with modern physics, time is a compound of space-time that correspond to gravitational forces and other fields, subject to alteration and relative, thus much more complex than modern science can fully conceptualize but speculate. In this sense, Social Time MUST be kept limited to cultural Discourses about Time and its values.7. It is not about phenomena, but about active performances of interpretation, description and management of time, and these actions are the called Time-Rituals, and receive the nomenclature of Time with capital 'T'.

** The term '*Iconical Time-Type Ritual'* stands for determining a mode of dealing with time – Symbolic, Indexical or Iconical 'Times' – and 'Ritual' sustains a necessary attributive performance, act, conscious material process. Hence, every mode of conceiving Time is here understood as bound to a social performance, whose material signs (texts) direct to a certain mode of conceiving and dealing with notions of Time that are socially constructed. This infers that there is a necessary connection between physical performance of collective or individual beings, and an abstract formulation of reality residing on a Discursive realm or *episteme*. Precisely this relation is used in order to establish any critical investigation, and all theoretical speculation must be bound to a methodic argumentation on the grounds of these relations; Body and Belief, *Modus* and *Episteme*, *Habitus* and *Illusio, Ergon* and *Energeia,* among other known binary paradigms.

* Concerning the question of process as these signs belong in Time and not materiality, this thesis supports that in order to assume any materiality of a sign, as in a Text, it is therefore necessary to assume a previous process of its incidental, accidental or deliberated creation. For the constitution of a Sign needs a certain performance, certain performances can themselves stand for Signs. This lies in the difference of *ergon* of *energeia*. A purely semiotic *Theoria* (observation) can be found on Form or Process, Object or Performance as in a raw comparison between a painting on the wall and a live played music performed by and orchestra. The first as an objectified End conceived through ideal and performative means, and the latter as an *Imago,* an imaginary mnemonic and cumulative assembly that only permits its 'existence' through observation of a process in Time. Despite of their inherent difference in Code, Language and Message, both share in common a 'procedural manufacturing through performance'. That is, the Painting is not but a collection of all actions, choices, movements and performance, through Time, via which the author crafts the structure bound to Codes and Language, to which the physicality of the painting itself is a posterior residue. Although C.S. Peirce belongs in a pragmatist positivist trench, he recognizes – after some struggle on making causality fit to a sign relation - that "it is necessary for a sign to be a sign that it should be regarded as a sign for it is only a sign to that mind which so considers and if it is not a sign to any mind it is not a sign at all."(PEIRCE, 1873: MS214) and "A sign is something which stands for another thing to a mind. To its existence as such three things are requisite." (PEIRCE, 1873: MS221) The relations possible between *Object* and *Representamem* are not straightly and blindly aligned among themselves, but bound to the *Interpretant* on the observer's mind as a potential sign relation. The discussion of potentiality and contingence of a sign will be made later as the necessary inherence of Social and Ideological purposes on the *Interpretant*; but here we find that in any circumstance, the construction of a Sign is given through specific procedures that necessarily occupy Time, whether the result is or not material. In this sense, I draw three models of Temporal Sign-relations, that for the reason of being modes of thinking, their objects are Performances and thus receive the name 'Time-Rituals'.

Departing from the following schema, it is possible to go into each of the three Signs manifested in Time to delineate the distinct qualities of their constitutions. The schema attempts to provide a simple visualization of nomenclatures found along the

text and a plain comparison between the models:

Time Rituals - Signs	Form	Inference	Manifestation	Attribute
Symbolic	Circular	Event	Cosmos	HARMONY
Indexical	Linear	Happening	Chaos	MYSTERY
Iconic	Linear	Event	Logos	MASTERY

Table. 02. Further categories of Three Notions of Time

3.1 Symbolic Time-Type Ritual

Borrowing the words of anthropology for its explication, Symbolic Type rituals necessarily imply a material Ritual that stand for the reconnection to a *time of origin*. This understanding of Time provide a circular notion of events (cyclic time) bound to the idea of a constant –necessary or deliberate - return to a moment of great sacredness *in illo tempore*, that is, a moment with enormous Paradigmatic value, and therefore, "that is why man seeks to reactualize it periodically by means of appropriate rituals."(ELIADE, 1959: 85) In Symbolic Time, the "past, present and future are mutually projected into one another with an accentuation of continuity and a weakening of contingency"(GURVITCH, 1963: 32) and along with the circle as the fundamental form, we can add the synchrony between the original event of creation and the worshiping ritual.

There is this fundamental difference on the understanding of how Time operates: "The periodic reactualization of the creative acts performed by the divine beings *in illo tempore* constitutes the sacred calendar, the series of festivals. A festival always takes place in the original time."(ELIADE, Ibid). "According to the cyclic theory of time, the past and future states of the world look identical" (WEINERT, 2013: 75), and this common temporal identity distinguishes Symbolic Time from both, Indexical and Iconical, as well as from circular Time. As previously demonstrated, the circularity of Time may be manifested as 'closed circle' or a 'repetitive progress' – Heraclitus Time (Ibid: 90) and stayed as a predominant view during the first centuries of Christianity. Commonly studied and found on more 'primitive' cultures (primitive must not be confused with 'simple' or 'less complex'), the Symbolic Time operates

as seeing all through Greek culture, by means of an understanding of Time that has movement, it is not stagnant and fixed, but has motion and can be seeing through the motion of the universal bodies. In this sense, Heraclitus does not attribute to these fluxes a chaotic motion "for it would be impossible to discern any pattern in chaos"(IDEM)

There are two remarkable passages on Heraclitus' *Fragments*, with a striking convenient ordering for this purpose of showing his notion of Time, flux and cycle. The one numbered XLVIIA saying: "The sun is new every day" and the following XLVIIIB: "the sun is extinguished in old age, but rekindled again", but the following demonstrates the notion of a great year: "There is a Great Year, whose winter is a great flood and whose summer is a world conflagration. In these alternating periods the world is now going up in flames, now turning to water. This cycle consists of 10,800 years." Heraclitus also says "the sun is overseer and sentinel of cycles"(XLII) and "there is a certain order and fixed time for the change of the cosmos in accordance with some fated necessity"(XLIIIB). The excerpts from *Fragments* could be endless. The flux since Heraclitus is a cyclic flux, fundamentally different from the flux on linearity we know nowadays. Concerning Heraclitus's notions, "the central role [Edward Zeller[36]] assigns to the doctrine of flux, understood as a physical cycle of elemental transformation. (Here Zeller follows Plato's account at *Timaeus* 49Bff. — as many others have done in assigning an elemental cycle to Heraclitus."(KAHN, 1981, 148) On Timaeus we find: "If it is always in movement, then it is in circular motion; for whatever moves in a straight line stops moving when it has traversed space, which is finite."(FARNDELL, 2010, 41).[37] On tracing back to the Greek culture, the belief on a Cyclical Time and a Great Year is commonly ascribed to a inheritance from the Babylonian culture. (WHITROW, 1988: 42) Even Astronomers were engaged on the construction of schematics for measuring cycles and fixed periods (idem, 44) as Greeks from the time of Herodotus "knew astonishingly little about their own past. Not only they had no documents going back

---

[36] Eduard Gottlob Zeller (German); 22 January 1814, Kleinbottwar – 19 March 1908, Stuttgart), was a German philosopher and Protestant theologian of the Tübingen School of theology. He was most known for his writings on Ancient Greek philosophy, especially Pre-Socratic Philosophy. Wikipedia.
[37] Also: "That axis is eternity, while this circumference is time, an image, as it were, of eternity. As the soul turns in its orbit, the heavens also turn in a similar proportion and receive their time from its time." FARNDELL, 2010, 79).

more than a century or two, but much of what they 'knew' was merely myth and legend."(IDEM; WEINERT, 2013: 07)

3.1.2 The Structure of Symbolic Time

Being labeled as an Event and not Happening is an important element of distinction because it deals with the intentionality implicitly contained on the means of relationship between humanity and their notion of Time. The comprehension of a Symbolic Time Ritual must depart from the very core of its practical implications, such as the detachment of Sacred and Profane Times. Here, the activation of such a Time is attained through differentiated behavioral patterns before and after the festivals (ELIADE, 1959, 85) So "This is as much as to say that religious man periodically becomes the contemporary of the gods in the measure in which he reactualizes the primordial time in which the divine works were accomplished"(IDEM, 87) This identitary temporal equality is corroborated by Lotman while describing the differences of Texts created on linear and cyclical Time cultures. Assuming a high complexity on these Symbolic Time structures, he claims that the "first thing that is striking about them is the absence of the categories of beginning and end" (LOTMAN, 1990: 151) as "The story, then, can begin at any point, and that point will serve as a beginning for the narrative which itself is a partial manifestation of the Text without beginning or end."(Ibid: 152) This directly implies in incapacity to fully isolate from the Sacred Time once "On the level of primitive civilizations, whatever man does has a transhuman model; hence, even outside of the festival time, his acts and gestures imitate the paradigmatic models established by the gods"(ELIADE, 1959: 87, and ELIADE, 1954: 20).

Concerning the categorization of Cosmos, we find on Lotman as he ascertains a tendency for making identical characters through a "multi-layered system with clearly defined features of topolotical organization"(LOTMAN, 1990: 152) climaxing on homeomorphic cycles, usually seen on generalizations, cycles within cycles, a life as a metaphor of the universe. This deep-rooted connection between particulars and Universals is precisely what is called Cosmic as opposed to Chaos and Logos. Cosmos as "Order" or "world", defined by Merriam Webster Dictionary

as "an orderly harmonious systematic universe".[38] The general category I attributed is that of Harmony by direct analogy to all others.

To explicate its structure's functioning system, a visual representation can be done as follows:
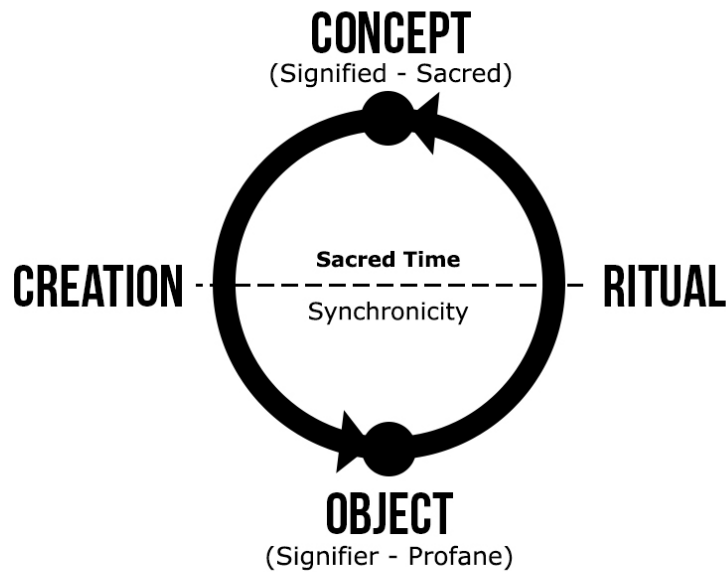
EVENT: COSMOS

Fig. 02 Symbolic Time Rituals

It can be conceptualized as two semi-circles congregated, departing from the Concept and moving to the left. The term 'Concept' stands for the primordial foundation of reality according to a mode of Discourse, the birth of the universe in the first act, generally present on the narrations and ontologies as myths of the creation. For "before a thing exists, its particular time could not exist" (ELIADE, 1959: 76) the "act of the Creation realizes the passage from the nonmanifest to the manifest"(ELIADE, 1954: 18). Thus Time as such must start following all the actions of Creation – in this model correspondent to the left semi-circle leading to the Object. 'Concept' is then the Sacred, contemplating the Mystical beginning and all the acts of creation. It is also a Signified as these are the elements behind the reincarnation, representation through ritualistic Events aiming a mode of Resemblance. Following

---

[38] http://www.merriam-webster.com/dictionary/cosmos. As seen on 12th February, 2015

the scheme, we arrive to the 'Object', that here stands for the notion of Objectivity of 'Reality' as a thing that is undeniably given. This is the start of the profane place where the mortals inhabit. From this Object we follow to the semi-circle on the right side that contemplates a mirror-like opposition to all the acts of creation, and as a mirror of such, receive the name of Ritual. These are the Symbolic Events mirroring the *in illo tempore* (beginning) and the *Illud Tempus* (That Time) achieving the line of a perfect synchronicity between both. This synchronous action occurs through the notion of sacred Time, a Time that is "One and all" on the homeomorphic layers of the structure of Symbolic Time Rituals. The reenactment of these primordial Events cannot be simply understood as intentional allegoric representation, but instead being deeply tied to the mode of living this notion of Time, the *Habitus*, a *modus vivendi*, that determines not only the festivities, but hereditary bonds, attitudes and deeds and endeavors, as Lotman shows:

> "In the cyclic time of myth events continually repeat the primordial order of the eternal Cycle, but in order that each event, uniquely preordained in the Order, should come about, magic intervention of a ritual action is required. So in the same way *the heroic deeds of the descendants are required in order that the eternal bell of the ancestors' glory should resound*. This type of consciousness focuses its thinking not on the end or result, but on the beginning or origin." (LOTMAN, 1990: 239 – my emphasis)

The line horizontally crossing the schema picturing a synchronic correspondence between both sides also contributes to a problem that arises on epistemological level, namely, that the complete closure of the cycle presumes a return to a beginning where/when no living consciousness were present, and therefore a complete annihilation of life should be necessary as the ritual approaches the point of "Concept" (*conceptio*). This cycle is only perfectly closed due to the element of ritualistic destruction and rebirth, "creation, exhaustion, destruction, [and] annual re-creation of the cosmos" (ELIADE, 1954: 107. *Also* 112, 114, 115)

This takes us straight to the question of major relevance in distinction from this mode of operating Time to both others; that of progression, inherently considering accumulation, accretion, cumulativeness, juxtaposition, particularization, succession and obviously direction. Even on considering the beginnings, as it usually would naturally be for us, the *in illo tempore* is not a thing from the past, but instead, understood and acted as the whole, a coexistent set of Events in one and only time.

"*The drama in heaven*. We have already stressed the idea that in eternal Time the eternal divine Past is eternally actuated and does not fall into the past as a time which "is no longer"."(CORBIN, 1983: 37) Similarly to Lotman's understanding on hierarchical and homeomorphic layers of physicality and Time, Corbin claims that "the events of this past eternally in the present [are] manifested to us as the harmony of a perfect hierarchy; there is no retard, no surpassing of one by the other"(IDEM), while analyzing the Ismaili culture.

The performative social acts played by individuals in collective-historical constructions, can be understood as appearances or figures to which a Sign structure lies underneath. This sign structure is a Practical Logic, a mode of externalizing by acts a certain embodied belief. This does not presume a Logical connection between a datum immediately observable in its materiality (*parole*), as the necessary outcome of a mythological structure (*lang*) (BOURDIEU, 1990: 30) in a Saussurean fashion, but that these performances do imply a preceding ideological or imaginary, non-fixed or rigid cultural system. This system then operates through a conventional Code system.

3.1.3 Narrativity And Symbolic-Type Ritual

We have to deal with a fact of actions based on interpretations of the actuality of Time and people's lives, and the correlation between these elements. On this regard, with Lotman we learn something extraordinarily enlightening regarding the acting towards Time, that comes specially handy on the comprehension of the structural configuration of a Symbolic-Time Ritual. This is made by means of analyzing forms of constructing the 'reality' and reacting to it as certain understandings of contingency and possibility are gradually solidified. Lotman explains that there is a enormous moment of unpredictability following the moment of Explosion, but even more importantly is that "the event, once completed, casts a retrospective reflection"(LOTMAN, 2004: 125). On considering logically the dependence of the moment of Now on the previous events, a historical perspectivation implies on the transformation of the character of the fact as datum, thus transformed into text. This retrospective analysis can be split into two main ways: "the view from the past into the future on the one hand and from the future into the past on the other"(IDEM). From one side, looking from the past into the future, the present acquires the sense of "a complete collection of a series of equally probable possibilities. When we look into the past, reality acquires the status of fact and we are inclined to see it as the only

possible realisation."(IDEM)

For the Symbolic Time there is no *before* and *after* on its configuration, but the permanence of a homogeneous Time, the reference to the fundamental acts of creation cause a necessary immersion and reenactment by the individual to the "once upon a time", "(*in illo tempore, ab origine*), that is, when the ritual was performed for the first time by a god, an ancestor, or a hero."(ELIADE, 1954: 21) This embodiment of a procedural performance however brings up two aspects, one of which is in accordance with Lotman's claims. On the one hand it should have the knowledge of the end, or better put, a pre-established conception of the whole, the entirety of the enactment or Event (Ritual). On the other hand this knowledge of the end – or the present as Fact – would be only possible through the perspective of retrospective observation in which the spectator is conscious of its present situation – and not enactment. It appears that Lotman acknowledging this ambiguity finds a way by proposing that even through the enactment, the spectator who transports itself 'back in time' and rewatches the evolving events may experience uncertainty, "an alleged 'ignorance' of how play will end" (IDEM)

On these purposes, the Symbolic Time Ritual is a performance of reenactment of the first type proposed by Lotman, in which there a metaphorical transposition from the spectator to the moment of explosion, and a conscious following through the process back to 'present'.

3.2. Indexical Time-Type Rituals

The manifestation of social acts, understood as an embodied practice of a mode of Discourse upon notions of Time, must be kept strictly related to what is here the Object of research, namely, the meaningfulness of acts in relation to a more fundamental understanding of the dynamics of Time. This management of performances to achieve certain goals cannot but be strongly tied to the understanding of temporal fluxes, repetition, creation, continuing, progressing, etc.

Differently from the manifestations demonstrated over a Symbolic Time-Type of understanding, the signs in Time occurring on cultures based on the understanding of a Linear Time – as on the examples explored on the first and second parts of this work specifically focused on the Christian *Teosophy* – are manifested through

performances of a different kind of officiality, and thereby, the establishment of a Textual cultural centrality of the work of Interpretation, or a historical hermeneutics. For Time is conceived as Linear, although still holding its sacred mystical aspect, Christian philosophers built a concept of a Historical Sacred Time, with punctual appearances of God on history as a timeline. (ELIADE, 1959: 111) These sporadic events on the course of history, understood as a deity's intervention towards the creation of a holy sequence of facts is distinguished from Calendars and receive the name of Chronologies (BECKWITH, 2001: XV) as previously demonstrated (second part of this work), calendaric organization is mostly based on mythical or natural cycles, so that the aspect of repetition and recurring events stay on the realm of worship. Since the Jewish understanding presumes a continuity with a re-start after the Ten Big Weeks, its eschatological understanding still resides on a set of mystical happenings in a Time that differs from the mortal's (Ibid, 242-245; see also MILIK, *The books of Enoch*, pp.263-269). Thus, the predominance of Linearity within Christianism is one of a different kind, wherein a deity comes to earth in form of man, the Historical Jesus, and transforms through this gesture human history and the mortal's Time into a sacred sequence of events. Only thus—in all sincerity—could the Last Judgment be conducted validly and with appropriate affect." (RABINOW, 2007: 75) Augustine of Hippo in his two main works, *Confessions* and *City of God* is found "passionately concerned with the nature of time and vigorously rejecting cyclical theories of history. (WHITROW, 1988: 63) This points to the fact of a new temporal notion still on the womb of Christianity.

The medieval era was, as previously said, based on the determinative establishment of officialities, centers of intellectual references for a proper reading, decipherment, exegesis or hermeneutics of a world encoded by God. These procedures of reading and interpreting were fundamentally historicist. Such as the metaphors of emulation and universal connection of codes ready to be decrypted, accessed. "As Crollius[39] says: The stars are the matrix of all the plants and every star in the sky is only the spiritual prefiguration of a plant, such that it represents that plant, and just as each herb or plant is a terrestrial star looking up at the sky, so also each star is a celestial plant in spiritual form, which differs from the terrestrial plants in matter

---

[39] Georg Christian Crollius (1728 -1790)

alone."(FOUCAULT, 2002: 22-23). This is what Foucault calls 'The Prose of The World", a process through which manuals of deciphering God's Signs were created, with specifications of a 'semantic web of resemblance' during the Sixteenth Century containing modes of relatedness between all things of the universe, such as: "*Amicitia, Aequalitas (contractus, consensus, matrimonium, societas, pax, et similia), Consonantia, Concertus, Continuum, Paritas, Proportio, Similitudo, Con- junctio, Copula.*"(Ibid: 20).

But the most important aspect here is to grasp that the notions of decryption and assessment of these encrypted signs can only be done through a proper set of procedural performances and official methods. Only through this knowledge, the similitudes can be well understood and categorized. The Linearity of Time not only requires the understanding and decipherment of God's actions and creations, but on their successive interpellations giving rise to the Historical Narrativity. An Indexical Time-Ritual requires thus a retrospective establishment of a discursive 'reality' upon 'facts', and departing from these moments, the subsequent attribution of meaning to their linear arrangement giving birth to a Plot. Indexical Time Signs are thus, Happenings followed by interpretation through the creation of a set of norms and rules cast as official, commonly held by a centralist institution, in this case, the Christian Church. An Indexical Time-Type Culture therefore acts in retrospection, and all acts of official 'weight' stand for a reading and applying meaning to unknown things happening around in the complete Chaos. The understanding, and subsequently the avoidance of this Chaos is made through methodological means, and the whole universe of common things remain embedded in an aura of mysticality and meaningfulness. "Christianity arrives, not at a philosophy but at a theology of history. For God's interventions in history, and above all his Incarnation in the historical person of Jesus Christ, have a transhistorical purpose the salvation of man" (ELIADE, 1959, 112; BARASH, 2003, 239)

3.2.1 The Structure of Indexical Time

The first and predominant aspect is that of Linearity. This linearity comes filled of a Deterministic pattern of realization, the actualization of a 'necessary set of happenings'. This implies on a very specific kind of understanding Possibility and Contingency. This linearity then necessarily gives birth to a notion of Plot that inevitably comes along all the Christian sacred history or eschatology. As Lotman

reminds us, "Plot is a syntagmatic concept and consequently involves the experiencing of time."(LOTMAN, 1990: 151) and it stands in opposition for the first type, that of a Symbolic Time, in which the spectator seems to return to the Fact and re-actualize it through ritual. In this mode of Linear Time though, the spectator is a being conscious of its permanence in a 'linear present', looking backwards to the happenings preceding its moment in Time, and attributing them values by deciphering their meanings, to reinterpret its own condition on the present.

As previously examined, the actual establishment of such a understanding of pure linearity comes rather late, around Sixteenth Century, while on the preceding centuries the church held host of an internal battle of multiple understandings of a Sacredness of Time, both Cyclic and Linear. Aquinas – on the thirteenth century - on the showed process of taking the central stage of the church's ideology on the following centuries, bound to a Thomist perspective, deduces that Time is a human perception of an actual duration of things. Aquinas then comes up with what will be later understood as a Linear 'Relational view of Time'. (WEINERT, 2013: 13 *and* WHITROW, 1988: 65) In this sense, Time is a human representation of a natural Duration of non-divine things, and "The movement of bodies is always measured in time, but time is never measured by reference to the movement of bodies, including the sun" (Augustine XI, Sects. 23–24). They are indifferent to our understanding. This is crucial for the meaningfulness of the Linearity of Time, for it attributes to the human intellect the ability to decode and interpret such happenings.

The medieval methods of hermeneutics of life, as the abovementioned categories of resemblance, are grounded on the perspective of an actual reaching of a fundamental understanding of the Change, wherein history can be a collection of *facta* parceled into discrete sections, elements and therefore objectifiable 'moments'. This understanding of Time is a semiotic perspective that implies as a plot would, that the possibility of separation into sections, parts of blocks, and attributing them difference of substance, can then lead to a construction of a substantial motion through duration, that is, that once conceived Identity through difference of moments, a analyst armored with a set of interpretive tools, can clearly look to the scriptures and resignify them, elevating historical facts into meaningful sings. Important to say that the Sign is not the happening as a unitary element in History, but the fracture, the gap

between the identitary substances of each block that attributes them a difference. Highly aware of this phenomenon, Lotman claims that "The 'medieval' type [of cultural-historical structures] is distinguished by its high semioticity. It not only tends to impart the character of a cultural sign to everything that has meaning in natural language, but proceeds from the assumption that everything is significant. (LOTMAN, 1967: 216-217).

* Sign in Indexical Time is not then that of ritualistic equality and synchronicity as in Symbolic Time, but that of a Chaotically established difference of Stages in a discrete set of historical elements, linearly arranged. The meaning arises through juxtaposition, the yesterday and today, before and after, whose meaningful substance belongs to a subtraction of these two moments. The residue of this epistemic subtraction of two Discursive Facts is the Meaning of Indexical Time. This comes along with the movement of transformation from Metaphysics to Epistemology on seventeenth century as a trace of these facts and description. "During the medieval period, metaphysics had been the starting-point and foundation of all philosophical speculation: first determine what there is, and then decide what to do about it."(ANNAS, 2000, XI) For later, epistemology had the principle of "first determine what we can speak of, and then speak about it". (IDEM) So we deal with two main elements; Description (discourse) and Juxtaposition (Meaning).

We come to the aspect of *Happening*, inherent to this mode of Sign in Time. A happening here is a chaotic and unpredicted fact that took place back in history and does not belong to those facts born from any entrepreneurship of mankind. A happening in this sense of 'occurrence' is closely related to the Explosion on Lotman's notion, where "the moment of explosion creates an unpredictable situation. A very curious process then occurs: the event, once completed, casts a retrospective reflection."(LOTMAN, 2004: 125) Being this happening a fact that does not belong to humane power for both, prediction and creation, leaving only the possibility of posterior interpretation, it belongs to the realm of mystical unpredictability of God's actions, and for this reason it is here called Chaos. Differently from the perfect Cosmos in synchronicity and perfectly understandable causes and ends as seen on Symbolic Time-type Rituals, on Indexical the happening is always imminent, sudden, 'out of nothing' and profoundly shakes the structures of a historical society. A

chaotic universal perspective then arises.

The question then remains; to which extent can the development of a medieval science whose view of the universe and universal laws tends to chaos, be correlated to the aspect of Mystery in spite of the attributions to a chaotic circumstance of reality as determined by natural forces and a new Aristotelian thought, later culminating on a Newtonian 'Universal Mechanics'? The answer is that, as it was for Newton, the mathematically and mechanically-bound-Universe of causal chains and intrinsic interconnectedness of phenomena had also a more fundamental set of laws and Necessities underlying these events, as he based his scientific work on theology, prophecy, biblical history and interpretation of Scripture[40] (COHEN, 2001: XIV) Sir David Brewster[41] calls Newton the ''High Priest of Science' on his work entitled The Life of Sir Isaac Newton. As back to the eleventh century we find Anselm of Caterbury proposing the use of reason to equip the Christian though arguing that certain tenets of faith – for instance, the impossibility of salvation without divine assistance in the shape of an incarnated Jesus – could be proven by reason. So we see that Scientific mechanic Chaos and causality are not so clearly opposed to Mystery and sacredness. This is precisely how Indexical Time operates. The sacredness might or might no be related to the Mystery of a Happening, as during the medieval ages in which the occurrences on Time were performative signs of a divinity, but we may find on rationalist and 'technicist' societies post-enlightenment the attribution of a Mysterious autonomously rearranging universe. "Levi-Strauss famously remarked, men do not think in their myths; rather it is the myths that 'think themselves out' through the medium of men's minds and without their knowledge" (INGOLD, 1986: 198) and in this sense, the this describes perfectly the notion of mysterious autonomy, and by being not a self-evident happening, the interpretation is what places it under humane control, categorization and consciousness. This Mysterious 'substance' underlying happenings for this kind of retrospective analysis is invariably found

---

[40] "There have also been important studies of Newton's alchemy and his general philosophy of nature, including his views on ''matter'' and ''spirit'' and their relation to the operations of nature. Newton's ideas concerning the books of Daniel and Revelation have been studied, as well as his concern for the issue of prophecy. Researchers are now examining the links between what we today consider to be Newton's scientific work and the general religious and philosophical background of the times in which he lived." (COHEN, 2001: XIV)

based on at least 8 main steps:

1. Linear continuity and direction.
2. Discreteness, subsequent contiguity and spatial inference in Time - as the Bergsonian critique.
3. Discursive determination of distinct Temporal Realities.
4. Perception of an eventual Change.
5. Retrospective observation, juxtaposition of Temporal Realities (before-after).
6. Attribution of a narrativity as a sequence of changes is determined. Plot.
7. Attribution of a meaning by the analysis of such series of happenings.
8. Prospection of Possibilities, Contingency and Necessity based on retrospective reading of historical facts, added to the Now.

3.2.2 Operation of Meaning on Indexical Time
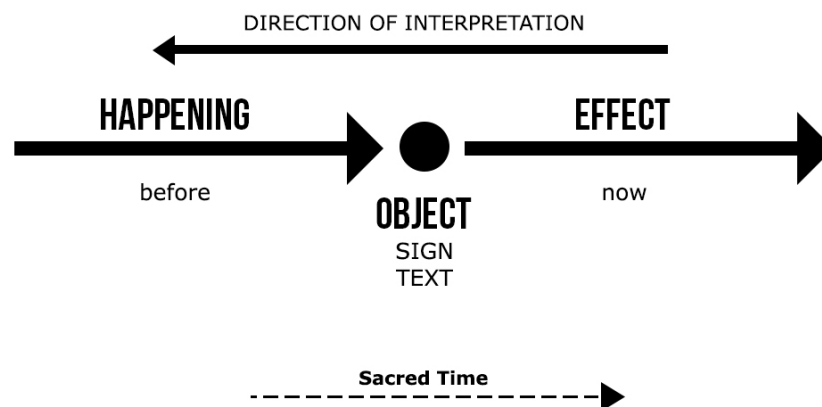
Fig. 03 Indexical Time Rituals

The Object or Sign of Indexical Time is not the Happening *per se*, but something that only takes shape by means of retrospective and active interpretation. First there is an attributed unpredicted happening formulated in a historical Discourse, then the Effect understood as the 'configuration of reality' that proceeds. The *Difference* between both is the Sign in Indexical Time. This difference is also called *Residue* and arises from the juxtaposition of the previous to the next 'States of reality'.

It is clear at this stage that the meaning arises from the interpolation of two or more elements in substitution, whose substitution is 1. Known discrete elements, and 2. between two or more elements where some (Signifiers) are standing for others

---

[41] Sir David (1781 –1868) was a Scottish physicist, mathematician, astronomer, inventor, writer, historian of science and university principal. (Wikipedia.)

(Signified) in a relation that has to be known as potential or possible. These relations are often seen as also contingent or necessary. Borrowing Saussure's terminology of a system within the phenomenon of a Sign, originally presented as the opposition between Sound Image and Concept (SAUSSURE, 1958: 37), but I understand that it can be adapted to fit all sets of oppositions such as; image-concept, performance-concept, text-concept, syntactic-semantics, etc. as Signifier-Signified or Representamen-Object. In Peirce's words, indexical relations are "Those whose relation to their objects consists in a *correspondence in fact*, and these may be termed Indices or Signs" (PEIRCE, 1868, CP1.558 –my emphasis) These are also called Propositions (ibid. CP1.559) and exemplify the point concerning the systematic logical operation of Indexical Time: There is the presumption of a 'correspondence in fact' between Sign and Object, making possible to build a propositional discourse bound to a toolbox of arguments and terms. Peirce neglects the phenomenon of framing and all kinds of reductions between *a priori* correlated or causal connections to the vast scope of complexity on the heart of sign attributions. This is clear when Peirce claims that "A weathercock is a sign of the direction of the wind" by the necessity of a physical connection "between every sign and its object". I respond that a weathercock is a potential sign, simply because What it is a sign of depends on a previous multitude of interpretive contingencies. Weathercock is a sign of 1. I can see. 2. It denies its inexistence, 3. We are on earth. 4. There is light. 5. There is gravity and therefore any gas whose mass in currents may cause wind as effect. 6. A given culture or country whose use of weathercock is more common. 7. The translucency of the medium I inhabit (oxygen) and its variable qualities and etc. The list could be endless if we do not agree upon a fact; Peirce conceives a natural tendency for interpretation as a natural relation between signifier and signified, through which there is one relation possible and truthful. Whereas in fact, the attribution to the direction of the wind depends more on a given circumstance of culturally learned 'normality', then the actual scope of potentialities and contingencies involved between Object and Concept.

On Indexical Time, the attribution of a 'correspondence in fact' follows this false *a prioristic* relation to which human cognitive operations are mere passive interpreters. The notion of a real connection lies on the kernel of any indexical attribution. What I mean is that one specific physical phenomenon in fact occurs, but this depends upon

a framing of preceding processes – cultural, individual, intersubjective, psychological, etc - to determine exactly what phenomenon must stand for as sign, by means of Conventionality or individual experience. For instance, in Mars a weathercock is a sign of humanity, and only if it moves, it becomes the sign of the presence of some gassy environment, maybe oxygen, and so forth.

Following the schema above, the Signifiers are the formulation by Discursive means of a 'Before' (happening) and a 'Now' – or Then – (Effect), as observed from a spectator dislocated in Time. Signified is the articulated Proposition, notably often presented in form of a Plot. Sign thus is not the Effect of a given Happening, for it cannot be conceived as a material change in Substance between two slices of time. Indexical Time Signs are the mental activity of attribution of values and reasons for a Happening, and will always have present: 1. A description of a 'Before' 2. A description of an 'After' 3. A Proposition of causes. 4. A method for juxtaposition of both stages. 5. A cultural framing and personal registering of Potentially comparable elements.

As on Luke 2:11-2:12 we find: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this [shall be] a sign unto you", the Sign here is not Jesus, but an abstract and more complex concept around Birth:

- First, the Birth bears two sides – it did not exist before and then it comes into existence – and this is already meaningful, in this case, via a religious Proposition of Necessity.
- Second, the Before (Happening) is the birth and the After (Effect) is the Redemption of all Sins, the salvation of humanity.
- Third, the Sign is none of these, but that of a deliberate action of god upon history, the proof of god's existence by means of a prophet, and etc.

* In order to explain a process of changing, whose interpolation of 'Facts' hold a boundary that is the Sign, a Plot comes to light. This is also to say that the Indexical Time, or Indexicality on Time does not have a material Sign, but that Sign arises on the midst of a conflictive sequence of Discursive 'facts'.

3.2.3 Indexical Time, The Question Of Adumbration and Henri Bergson
Indexical Time is not *Being*, but only exists as *Becoming*.

Indexical and Iconical Time-Type Rituals share in common the aspect of an adumbrative existence. Adumbration is here used as a foreshadow or prefiguration, in

the sense that the whole of the components of Indexical Time cannot be contained or grasped at once, but is procedural. It is never seen as whole, as it 'fades in Time'. In this sense, as a metaphor it might be used the example of how Music operates.

Indexicality of music in Time derives from its necessity of being unleashed in Time, and its fundamental belonging to no 'definite Time' is what arises the necessity of actively linking stages, moments, into a formal meaningful ideal closed Object. A song. This active linking only takes place on cognitive construction of unity based on memory. On his critique to the notion of Linearity of Time, Henri Bergson claims that there is a still spatial notion permeated in all concepts of Linear Time. After some conclusions on the succession of conscious states, on his book *Time and Free Will*, Bergson proposes that instead of setting alongside each other both states of time, as in a line of successive individual units, the human consciousness instead "forms both the past and the present states into a organic whole, as happens when we recall the notes of a tune, melting, so to speak, into one another." (BERGSON, 2000: 100), for "we project time into space, we express duration in terms of extensity, and succession thus takes the form of a continuous line of a chain". (Ibid: 101) Following to a critique on the necessity of distinguishing terms to define places they occupy and therefore their *order,* and the distancing of the 'I' from the 'line of time', so that a line can be perceived as a line, to conclude a 'Pure Duration', that is the succession of qualitative changes melting into one another "without precise outlines"(Ibid: 104). This occurs, he claims, by attributing homogeneity to Time, so it is understood as a 'temporal space'. Bergson accepts that 'we count successive moments of duration' but alerts that wen we say, e.g., "that a minute has just elapsed", we do not picture sixty oscillations of the pendulum of a clock, for, if we picture sixty oscillations at once, we exclude the idea of succession. This linear notion of Time, fundamentally Newtonian has an essence; "As Bergson succinctly put it, 'The essence of mechanical explanation ... is to regard the future and the past as calculable functions of the present, and thus to claim that all is given"(INGOLD, 1986: 134)

Indexical Time then is this Non-homogeneous Time, constituted of a qualitative succession of moments, perceived – erroneously- as side-by-side in a line. In discourse, I reinforce, it was taken as homogeneous. (see chapter on Newton. Part II.) In this sense, the comprehension of a historical whole and therefore its enclosure is only possible with two features: Being present after it all happens, and holding the

whole process in some kind of memory – material or oral. For one cannot know how much time has elapsed by seeing only the last oscillation of the pendulum – as it occurs with numbers that the single sign 7 presumes 6 previous points of equal duration or value – the Indexical Time is only existent with a conscious ritual of construction of a sequence. Like music, that the last note does not hold the sum of all preceding notes, it only has completeness at the end as long as one remembers and juxtaposes all notes in syntagmatic sequence.

One epistemological implication is that Indexical Time however, on the metaphor of music, develops this aspect only for the first time of its execution as a continuous Signifier, and thus, if a Signified (whole song) already exists on the mind of a person as memory, the re-played song is nothing but a Symbolic performance of correspondent expected ends. As history has no repeated occurrences according to medieval-modern thought, it will endlessly hold its indexical value.

Written texts and movies can perhaps also be understood as timeless happenings, adumbrative, and occupy an Indexicality on Time, whose existence is never 'whole', but faded in time, thus reconstructed as whole at its end.

As a critique to linearity of time, we can support the Bergsonian view of an organic duration, with accretion and changed during its own process, as explicated below:

> "An artist, Bergson tells us, does not simply transfer onto the canvas a conception that springs ready-made to his mind. That is to say, he does not live to execute thoughts that think themselves in him. Rather, his picture evolves as he works on it, so that 'the time taken up by the invention is one with the invention itself'. Thus the duration of the artist's consciousness is built into his creation, becoming 'part and parcel of his work'"(INGOLD, 1986: 183)[42]

3.3 Iconical Time-Type Ritual

Iconical Time-Type Rituals are procedural and technical acts, whose very performance is meant to hold the resemblatory aspect of a Change between Stages in Linear Time, thus based on Mastery. Iconical Time is procedurally maneuvering a given discursive reality through ritualistic destruction or construction, commotion, or

---

[42] Taken from: Bergson, H. 1911. *Creative evolution*, trans. A. Mitchell. London: Macmillan. Page 359.

revolutionary properties to attribute a change by means of a conventionalized performance, allowing a posterior Juxtaposition of the Before and After in cultural conscience. Such Events are easily seeing on facts such as Louis XVI execution in January 1793 in France, or all the processes involved on the sentencing of Nicolae and Elena Ceaușescu on 25 December 1989 in Romanian Revolution, as well as Adolf's trial on 1961. These symbolic acts, understood as 'the procedures of Change', are logically of Iconical kind on its *resemblance* of Change, and operates similarly to a syllogism. Opposed to the scholastic metaphysical time, "considering history as a pregiven reality", Bourdieu claims that there is another way of dealing with Time as a non-sterile field, bringing it into rationality as "We can break with this point of view by reconstructing the point of view of the acting agent, of practice as 'temporalization', thereby revealing that practice is no *in* time but *makes* time (human time, as opposed to biological or astronomical time) (BOURDIEU, 2000: 2006)

As practice, *Signs in Time* do not occupy space nor have any materiality, but reside on the very same '*substance'* of that within which Time is cognitively conceived. Such claim afford ascriptions such as that the preceding adjectives of the concept of Time must also be applicable to *Sign in Time*. In this sense, the existence of a concept such as '*Social Time'* implies the necessary existence of '*Social Signs in Time'*.

Iconical Time-Type Rituals are, equally to both others – Symbolic and Indexical Time-Rituals – a performatic composition of a Discursive Logic concerning the grasp and management of a temporal reality. Implying being *speculable* through the methodic argumentation of its demonstrable relations between a mode of thinking and conceiving Time – *episteme, Discourse, Energeia* -, and its grounds on material processes, rituals, organization of physical reality, condemnation of a Body to a belief as *Modus, Habitus, Ergon,* etc.,

Iconical Time consequently holds its divergences from both other in the ways that follow: it is Linear, understood as an Event, qualified as Logos and based on Mastery. For a better explication on the implications of such concept of Iconicity in Time, it can be reduced to three main structures:

- Firstly, a Discursive appropriation of a given 'reality', whose materialization is called

Stage.

- Secondly a social performance of active and material basis constituted of conventionality.
- Thirdly, juxtaposition of Stages and the formulation of a 'Discourse of Change' by means of Mediation.

Summing up, the three main elements are: Stages, Act and Mediation. Iconical Time resides on a purely linear concept of Time, for it assumes the capability of transposition between subsequent Stages. By default, it implies in accumulation, accretion, process and progress, as well as direction. The acts played within this view are constantly confronted with arguments of progress and a preconceived second Stage or 'Future'.

It is an Event, differently from the Indexical Time as it is, according to the understanding of those who partake this Act, a controlled set of controlled occurrences, and not something out of the hands of humanity. It is also in this sense, completely discrepant from that Event of a Symbolic Time, where a human performance is in accordance with those of the first acts of creation, so in the general category, Symbolic Time presents Event under 'Harmony', and Iconical Time presents Event under 'Mastery'. Later to be seen as a relation founded by Hegelian philosophy, here understood as one of the main characters on the turning towards Iconical Time from prior Indexical Time on the Discourse of reality of the centers of thought.

Opposed to *Cosmos* in Symbolic and *Chaos* in Indexical, the Iconical Time Rituals are structured under the key of *Logos*. For the symbolic, as demonstrated, presumes the prevalence of a universal (cosmic) order to which human beings are rooted, surrounded, and the Indexical Time operates with a fundamental distancing between gods and humanity, thus assigning to History the picture of a line of indeterminate Happenings in a divine mysterious - and meaningful – ordering, the Iconical Time is a movement of ascribing to Reason the a-historical truth in Hegelian terms, that is, that the designing of all the Events on the history of humanity, as well as the designing of our own future depends solely on a specific process of Changing Stages. To these manners it is applied the term Mastery, as opposed to Mystery on Indexical and Harmony on Symbolic.

As these are self-descriptions, therefore, terms attributed to a mode of conceiving different forms of Social Time, none of these are expected to be related to any grounds of 'reality', but to, and only to, the logical construction of a Discourse of Reality. In this sense, these nomenclatures come handy to differentiate between the three modes, exemplifying notions of ordering, capabilities, contingencies and possibilities only within those who partake in these modes.

Again, none of these Modes of conceiving Time have a 'necessary' order nor hierarchy, as Gurvitch puts it, studying "different manifestations of social time which collide and combine in the involvement of different levels, at the very heart of the total social phenomenon."(GURVITCH, 1963: 30) where *Total Social Phenomenon* is borrowed from Mauss, implicating that "The different social activities (religious, magical, technical, economic, cognitive, moral, juridical, political) can only be understood, as manifestations of a same whole which is the total social phenomenon."(idem, 28) These three modes can be traced and placed historically, although their historical disposition is not a matter of a necessary substitution as the level of complexity between them is not clearly quantifiable as well.

3.3.1 The Structure Of Iconical Time-Type Ritual

Not a whole of human thought, as well as not an 'evolution' of other modes, Iconical Time Rituals can however be placed as the predominant among modern thought. And modern thought here is traced back to Hegel as the first Modern. There will have a specific subchapter on Hegel and history later, so for now it will be constrained to the analysis of a functional structure of the Iconical Time, grounded to the most recurrent premises of modernity since Hegel.

For there are too many intricacies on the functioning of this mode of thinking, and this is the most relevant for this work because attempts to provide tools for a semiotic analysis of the biggest Events of modern society, this section will be divided in two parts, the first contemplating the overall schematics in a more simplified manner, and the second going within the processes and its syllogisms.

First simplified schema:

RESEMBLANCE

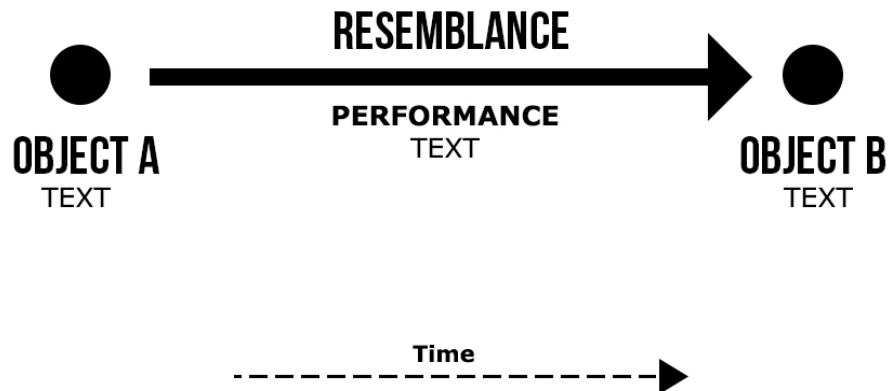PERFORMANCE
TEXT

OBJECT A
TEXT

OBJECT B
TEXT

Time

Fig. 04 Iconical Time Rituals. Simplified Scheme

Iconical Time, unlike Symbolic and Indexical as demonstrated, operates through a process of Stage Setting. For it is epistemologically aligned with a causal procession and the development of a procedural *resemblatory* performance, it implies mastery over Time and history. The seeds of this model of thought can be found on Hegelian concept of History.

The Stage Setting is a process of determining a given 'reality' by means of a formalized discourse, whose qualitative attributions distinguish the Stage A from any other (oppression, slavery, monarchy, totalitarism or dictatorship, etc.) The presumption of a naturalness on the Linearity of Time, brought from the Christian formalization of Time, adheres to this understanding a certain capability of designing a next Stage. The Stage A (Object or 'concept of objective reality') is then changed through a maneuvered set of Performative Acts, leading towards a next stage of reality; Stage B.

Here occurs the most important feature of Iconical Time. There can not be conceived as measurable the differences occurred on material level between any of the stages, so the Change remains as exists ONLY inside a descriptive plane, through linguistic formulation, based on mnemonic traces and known potentialities. So in order to the transformations undertaken on material level to be Signifiers of Change, the conscious spectator must be aware of the descriptive planes of both Stages, and furthermore, comprehend the value of the conventionalized procedures of Change (decapitation of the King, Destruction of Social Symbols and Monuments, etc.). This

is due to the fact that in physical reality, there are no embedded *a priori* signs of any change. A destructed monument of a dictator is only meaningful while observed by a conscious mind who knows this as a Negation of a previous Stage of Dictatorship, then the temporal process of the revolution and all its Signs can properly – according only to a conventional rule – declare a historical Change.

This process however is not an object, and here resides the Iconical aspect of Time Rituals. It fades in Time adumbratively, as the performance is played according to a set of cultural conventionalities whose signified must be the Change.

It can be said that there is no natural rule or deterministic necessity – perhaps not even archetypes as a structuralist premise – for these conventionalities, as it is not the destruction of monuments or decapitation of Kings that really set an end to a monarchy or dictatorship. However, the epistemic notion of change seem to correlate to a rearrangement of material elements of culture through physical processes. These processes are the Iconical Time Rituals, and are distinct from physical processes on Indexical and Symbolic Time Rituals.

It is necessary to explain more accurately the process of Resemblance that guides the Performance in between stages, and for this purpose a second scheme will be explicated with syllogism, and instead of A-B transference process, a ABC where A and C are Stages and B divided in AB-BC is the *Resemblatory Performance* of Iconical Time.

3.3.2 Iconical Time, Hypothesis And Its Conclusions.
Icon is "Something that resembles something else";

"1st. Those whose relation to their objects is a mere community in some quality, and these representations may be termed Likenesses."(CP1.558), Quality (Reference to a Ground), (idem, CP1.555), "firtly, Likeness, or, as I prefer to say, Icons, which serve to represent their objects only in so far as they resemble them in themselves…"(SHORT, 2007: 215) This 'resemblance' however, as Peirce puts it, occurs on the grounds of a Substantial likeness. This is an aspect that is further discussed, as in Umberto Eco's claim that "iconicity is 'a matter of cultural convention' or 'a codified system of expectations'"(Ibid: 229), that better employs

the concepts hereby presented of Iconicity, as it is regarded that no *thing in itself* must be considered in 'quality' and 'meaningfulness'.

Peirce as a pragmatist, similarly to the Vienna Circle, followed a premise that 'there exist a given set of data, irrefutable in principle, that can be considered totally separated from the theoretical structure from which they are identified'. (RUSH, 2004: 50). Peirce shows this as he claims that the *Being* has no content, as *is* on the example: "the stove is black" is a *Copula* in a void of meaning. For the Stove is a *Substance*, 'Is' stands for the Being black, and thus this blackness is confusedly applied as a predicate. (PEIRCE, 1968, CP1.584) In this sense, Peirce presumes a *More Immediate Conception* that precedes all three categories of signs – indexical, iconic and Symbolic – (CP1.551) as mediates, and that the Quality necessarily presumes a ground, "Such a pure abstraction, reference to which constitutes a quality or general attribute, may be termed a ground."(CP1.551, W2.53) Here though, resemblance is not understood as any 'ground', but a process of conventional construction of possibilities of 'relatedness'. As pointed out by Nelson Goodman, on regarding Iconicity "in important respects a picture resembles other pictures more than it resembles what it pictures."(SHORT, 2007: 214-215)

- *Iconicity in Social Time is not a fixed object, but a kind of performance, and therefore occupies Time*;

  To start with, the Iconical Time-Type Ritual is also a 'Ritual' as its name says, and that means that the sign of a temporal unit necessarily also belongs to a temporal category. Here, we refer to the Sign of Iconic Time as a *Resemblatory Performance,* or *Performatic Resemblance,* either way, implying a procedural ritualistic assemblage of means towards a construction of a different Discursive Stage, that is, a 'jump' through process whose the very performance imply a Change. One might question about the materiality of the performance, and this performance is indeed material, occupy space as it is embodied and contemplates all sorts of social structures, but the 'Sign of change' itself is not held by one single body or structure in material shape, but a *necessary succession of occurrences* within the whole Event. This is the dematerialization of the Sign in Social Time, its adumbrative aspect of performances fading in Time, and never a lonely or single material fact, but a temporal act.

- *Iconical Time is the performance that resembles 'change', between two or more stages.*

  In this sense, the *performatic resemblance* is an act (Event) like a revolution, protest, rage, destruction, revengeful act, popular commotion, decapitation of a king like Louis XVI executed in January 1793 in France, or a procedural trial and sentencing of an enemy such as happened with Nicolae and Elena Ceauşescu trial on 25 December 1989 in Romanian Revolution or that of Adolf Eichmann's trial in Jerusalem District Court, on 11 April 1961.

- *For a cultural study, the 'reality' is a discourse, and is here called a 'Stage';*

  These stages are those holding formal descriptions like "we are in a situation of slavery because of X and Y". The *Resemblatory Performance* comes as the "we have to do A and B" in order to achieve a second discursive Stage "B and C".

- *In Linear Time, Stages are commonly understood in causal procession and substitution, ABC in syllogism;*

  Due to the inherence of succession of discrete blocks of reality, a fragmentation of Time on the discourse of 'moments', in this case 'social moments', the substitution of one Stage to other is rationally performed syllogistically.

- *In Iconicity , the Stage is changed purposefully, in indexicality, the stage is changed accidentally;*

  Thus the difference between Chaos in Indexical Time and Logos in Iconical Time comes to light, on its logical inference of a Necessity on Indexical and Possibility on Iconical.

- *Iconicity's changes work by means of a 'proper performance' that leads to a 'next Stage'; (A-AB-BC-C)*

  The scheme between Stages A-B demonstrated above is a simplified model. The next scheme will attempt to demonstrate how the change is operated through a dematerialized process where A is the discursive 'before', AB is the Imaginary of Change, BC is the material series of acts within the Event, and both lead to the next

stage C. – Freedom, democracy, or whatever other Discursive appropriation of the second disclosed Stage.

- *The performance is the thing in charge of providing the resemblatory capability between Stages. That implies that the 'Now' is a performance whose rules come from past and future juxtaposed and not a permanent moment in Aristotelian terms;*

  For there are some broad conventionalized *Cultural Explosions* such as French Revolution, Cuban revolution, Occupy Wall St. and so forth, it is tempting to reduce the Stage Setting and the Resemblatory Performances to these major Events. But in fact, there has to be assumed that at every moment in every scale such Iconical operation of Time happens. In this sense, the 'Now' is but a process of achieving the Ideological Next Stage, as this ideology is impregnated in all social organizational *corpus,* and mastering of Time, seeing on producing, designing, planning, projecting, stocking, constructing, destructing and all other rhythms of a social life.

- *Indexical Time Ritual operates by subtracting one Stage from other retrospectively, whose residue (product-difference) is the Index in Time. (A-C=[AB=BC]) Past minus Future equals Now.*

  With a discursive project of the past (before WTC attack=normality, Stage A) and the completion of a discursive set of the after (terrorist acts on New York, Stage C) by means of mediation, the Indexical Time operates by subtracting the First Stage A from the Second Stage C (A-C). The difference left is logically the pure event (NY in 'Normality', Minus NY under terrorism, equals a necessary Happening; WTC Attack.) The 'Now' is a dislocated moment whose Lotmanian spectator projects back historical facts as "being located on the future in relation to the event described" (LOTMAN, 2004, 126), so we understand that we live in the Necessary Result of the past (A-C) namely, the Present (B=[aB-Bc]). As A and C are Signifiers (Texts) and occupy space, B is the cultural Signified of Change occupying Time, practice, thus not an object but a set of actions through Time.

- *In Iconic-Ritual, one Stage is built in negation to the previous. (A=[AB=BC]=C) The link of Past and Future are the actions of Now, where past determines the potentialities, and future stands in Negation*

Opposed to the Indexical Time Ritual, Iconical Time is a conscious logical construction of an Event that leads to the negation of the previous Stage. As we are never out of the Present, and this scheme is just a logical formality within this episteme, the Now is preceded by the Past which determines the Potentialities. This is due to the fact that the 'Potential' can only be a hypothesis that departs from the previous knowledge of Possibilities. The knowledge of Possible facts constrains all that what is 'Potential' to happen or to be done. (BOURDIEU, 2000, 210) In this sense, the First Stage A contains the potentialities and all subsequent acts. For the Stage A contains the possibilities, it also constrains all actions and performances to stay only within the understood as Possible. Therefore, the second Stage C can only be a Negation of the Stage A, as C is a product of A, understood in causal connection.

In a more complexified model, in syllogistic form, it can be analyzed using the Stages A-B-C, in which the process departs from the established discourse of a reality (Stage A) as the premise of an Iconical Movement, heading towards the Stage C, the conclusion. The second premise however, B, stands for the procedural resemblatory act, the Iconical Ritual *per se*, and for the purposes of this work, it has to be divided into two levels. a-B and B-c, as transition between A and C.

- 'aB' is a Premisse-Premisse level, standing for a Discourse of Reality (A) and the manufacture of reality on the process (aB) aiming towards the future. That is related to the notion of material determination, so that it implies the physical performances i.e. the destruction of a monument, the attack to the Bastille on 1789, or 2003 removing of Saddam Hussein's statue in Firdos Square in Baghdad, etc.

- 'Bc' is the parallel layer of performance, although related to the Ideology, imaginary or conventionalized means of performances and aimed towards the past. This is not physical, but constitutes the *imago,* the social revolutionary imaginary, that guides the material acts.

- The correspondence of these two is made by means of mediation. A performance must be observed as an exemplary act, and the closer communion of aB-Bc determines the resemblatory aspect of a Iconic Time Ritual. Only through a proper performance, can a second idealistic stage be thus reached.
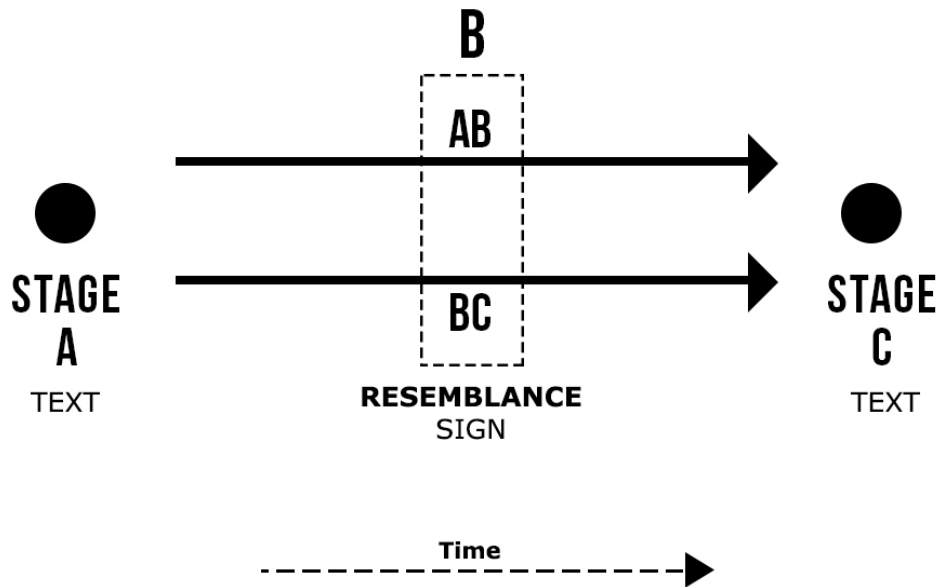
Fig. 05. Iconical Time Rituals. Complete Scheme

3.3.3. Iconical Time And A Syllogistic Scheme

The presence of the Past is necessary in the overall configuration of the formulation of a 'Present' as possibility. In this sense, Present is the negation of the discursive configuration of the Past, hence the Present is thus the necessary foundation of the forth coming, the Future. Considering the Past as the Stage from which Present departs in causal cognitive construction of linearity, the Jump (Iconic-performance) must be tied to both, Past and projected Future contained at one movement, a line between two points.

The Hegelian linearity of the negation triad as exposed on the *Philosophy of Mind*, inside his *Subjective Mind*, presupposes that the second movement should be a negation of the first instance, that is itself a negation *in sui generis* (HEGEL, 2007, 154), however, for the purposes of this work I assume that the Negation of the Past is neither Past or Future in fact, but merely retrospective, *Projective backwards and onwards*, and the existence of the middle term depends on being fundamentally both as follows: 1) The negation of a formulation of the Past and 2) the in-advance performance of the link to Future stage. And this implies logically that the Stage B (Iconical performance) does not have a 'substantial' permanence or 'objectifiable' discourse. Although the Iconic-ritual is a comparative in negative aspect from the Past, its formulation depends on the projection towards the next Stage in Time

simultaneously, being this projection though not a simple negation, but a Time-detached role orienting itself to the other Stage in which the next position determines its own actuality more than the simple negation of the past. This occurs because logically the Present is a contingent stage of the Past, but the Future is a Stage whose configuration is circumscribed on Potentialities instead. Here it is made clear that Potentialities on the level of Discourse are themselves constrained by historical and cultural processes of high complexity, rather than 'real' possible configurations, as "the experience of time is engendered in the relationship between habitus and the social world, between the dispositions to be and to do and the regularities of a natural and social cosmos." (BOURDIEU, 2000: 208) In this sense, Habitus, Bourdieu says: "is that presence of the past in the present which makes possible the presence in the present of the forth-coming." (Ibid: 210 and 212)

It is clear at this point that the intermediary moment between two stages – the B in ABC syllogisms standing between A and C – is not a thing with the same 'value' neither the same 'essential unit' of those of A and C. The connections made possible between A and C are always of assimilative purpose, whereas B stands for a non-Unit that is itself a connection employed in conferring truth or falseness to A-C relations. The *middle* in Hegelian doctrine, as συλλογισμός (syllogism) already mentions a middle (μέσο) as Heidegger points out (HEIDEGGER, 1988: 109), that in this sense is not understood as a formal logical sense of simple deduction of propositions "but in speculative sense of *joining together* a higher unity, a synthesis of thesis and antithesis" (IDEM), The stages in time are unrelated and do not comprehend the same temporal moment, and it's adumbrative aspect fades the connection ABC into a process that can be understood as the four following stages: A-aB-Bc-C for this analysis.

The stage A is standing for a formulation of a given 'reality' in discursive manner, being this reality engaged with the notion of past. aB-Bc are the intermediary connections where the Iconic-rituals take place, supposedly as abovementioned, grounding B into a link-level and not a pure discursive stage. aB-Bc as thus engaged with the discourses of the present 'reality' and holds its twofold aspect of progression in both moments:

- aB the projection onwards (Material acts), and

- Bc holding the projections backwards (Ideology).

- A and C do not exist in Time, only in discourse (past and future); aB and Bc do not exist in space (the 'NOW') only in Time, practice, process.

* The question remaining is then if is there a difference of significant kind between B in aB and B in Bc, that if it does so, it must be the union of both B's what confers to B a stage-like value. It is possible to stretch the above scheme A-aB-Bc-C to correlate both values of the different B-movements culminating in the progression line: A-ab-BB-bc-C. But then, the amount of discrete units possibly reachable turns out to be potentially endless, and it is here important to highlight that no further divisions are apparently made necessary for the purposes of the description of Iconicity in time. The extrapolations could be from the scope of comparative sublevels between A to A in aB, B in aB to B in BB and C in bC to C, and so on.

* In spite of that, B as present in aB-Bc do never belong to space as said (historical-material configuration or solidified stage) in the way it is performed as a non-fixed stage, a stage of commutation, transmutation, transference, and thus, B is nothing but the accidental logically formulated 'unit' that is a hiatus in the overlapping extremities of both A to C, as a blurry boundary that acquires a value of unit. The space in between 1 and 2, being 1 and 2 understood as stages (such as any natural numbers) brings an infinitely dividable space between them that is understood as a unit called *Period*. This is precisely what Iconic-type-rituals are made of, and the principle to which it is made possible as an idealist projection in the sewing of the historical fabric of Social Time.

3.3.4. General Remarks On Iconical Time-Type Ritual

Performance corresponds to Iconic-actions, which gives rise to the EVENTS. This Iconic Event is not a return to a fundamental state as symbolic-ritual, but a presumed substitution from a given State to a Next State. Projective.

The goal of the performance (i.e. Iconic-Revolution) is to construct a link, which is the very performance itself, that will allow the comprehension of "reaching a second

stage". i.e. The death of a dictator being broadcasted is a whole performance that leads to the final piece (the Sign) that is the image of the society watching themselves watching the death of the dictator. The supposed final Icon is just the termination of a whole process-performance-event, conducted in accordance to the social 'intention', that is only made possible by delivering to the agents the belief of controlling time in a linear-progressive way.

BUT, the final piece, Image or Sign, in Iconic-rituals is only enriched of meaning by connecting in opposition the Previous State to the Next, in which the process Must keep alive the departure point as reference ('How the country was before'). This way, the performance-Event ('a presumed revolution') itself is regarded as the Objective and goal, rather than its ends ('to free the nation'), and the actions all acquire an aspect of being constantly Performed, Roles are played corresponding to the overall Icon that is in charge of connecting both States via conventionality, ('the former dictatorial Republic to the New Free-democratic Republic.').

In social Iconic-Rituals, the mediation comes not as a medium of information, but as the support in charge of actualizing the Performance into Image-Icons. The movement of watching the "Me in action". Being part of is 'Performing accordingly'. This occurs between the layers of aB-Bc, as corresponding to material and ideological levels guiding the performance towards its resemblatory aspect of Change.

As the only connection between the given state and the next is via a performative act, which constitutes the Icon (the painting), the performance is the realization of the act itself, and the first stage must be kept iconically in mind to hold the aspect of 'changed' in comparison to the presumed second stage.

Conclusions

I believe that the epistemic formulations underneath the whole of a Semiotics of Culture may indeed contribute to the current set of theories commonly used for analyzing cultural phenomena of various types. For it provides from its 'theses' a

postulate of essential elements or 'forces' on the regiment of a cultural sphere, such as opposition, boundary, hierarchy, sender and receiver, memory, and the notion of Text. Lotman promptly acknowledges the twofold nature of Text, the Function and the Meaning (see *Theses on Semiotic Study*, paragraph 3.0.0). 'Meaning' for those who are the carriers and 'Function' for those who are the investigators. Later he claims that not every message is a Text, but those that belong to a speech genre (3.1.0). Nevertheless, this is only to the carriers, and consequently refers to an application of meaning. On the level of analysis, the functional-textual cultural element may remain as unit, as the analyzer determines its frames.

Although there is a traceable lack of proper scientific concerns within this methodological grid of Semiotics of Culture, in relation to Social Time, and subsequently, the development of a epistemic postulate of *Temporal Signs* or *Signs in Time*. This is the objective of this present work, to firstly highlight such lack and then, to perform an attempt to structure and argument about the value of such perspective.

This requires a detachment from the recurrent framing of cultural analysis in a Substantial manner, by means of avoiding Cartesian premises of Substance, Attribute or Mode to Objects present only to spatial conformation. Therefore, skipping the void generated by the analysis of material meaning barriers, even when dealt with temporal dimension. This relegates the cultural semiotic analysis to a 'science of residual materiality of culture', as an archeology of signs in hermeneutic fashion. What is proposed here though, is a necessary review of the history of this science, and the opening for a more 'relational' science rather than materially-bound analytical descriptions.

What is to be achieved with a Semiotics of Social Time, I believe, is a science of relations elevating the Object in physical form (*ergon*) to Cultural Imaginary, Discourses, Episteme, Ideology, and consequently transforming the *Curpus* of analysis into a Social Performance, Act, *Habitus,* Practice (*energeia*). The procession of Christ (*viacrucis*) for Christians is not simply an enormous amount of material elements with cultural precedents as an archeological investigation would prove. It is

a performatic meaningful action established through a notion of Time, whose performance itself is significant, meaningful, and therefore relates to an embodiment of a social Discourse of Time. As we cannot detach the social organization and its material shape from the ideology, beliefs, morals and ontologies of any society, we cannot understand cultural actions on its purely material form, as every act presumes a mode of belief.

Further, withdrawing the meaningfulness (Signifier) from a Cartesian 'Substance' on its materiality, solves an epistemological problem; In this common sense Semiotic approach, we, along with the pragmatists and the Viena Circle, could say that: *There is a given set of data, in principle irrefutable, that may be considered separately from the theoretical structure from which they are identified.* In other words, this presumes that the 'meaning' applied to any 'substance' precedes the cultural knowledge that formalizes it into language.

It must stay clear that this work stands in direct opposition to these propositions, as it centers on a culturally managed concept, and therefore belongs on a level of Discourse. Here we deal with a collective-historical construction that not only disregards an *a prioristic* concern of Time as Substance or *res* – 'Mode' in Cartesian postulate -, as it reiterates that these imaginary collective constructions shape and are shaped through historical accumulation culminating on this highly complex meta-systemic cultural spheres, the *Semiospheres*. Here it is valuable to reiterate, as Marx puts it:

"Men make their own history, but they do not make it just as they please, they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past" (MARX, 1963, 15)

To this Semiotics of Social Time, the meaningful performances in Time are thus product and producing of a historical construction of the 'given' as contigent, perversely and deliberately performed departing from a Stage of 'reality' that is nothing but Discourse, towards a result that is evidently not directly controlled. As stated before, the reality of Time is hereby understood as the formalization of its knowledge (*episteme*) through Cultural Discourse, fundamentally *inter-subjective*,

not comparable to any quality that transcends this cultural inter-subjectification such as *substantialism* or *essentialism* or *realism*.

And this is why, on the composition of the structure of this investigation, a historical-chronological structure comes handy. For none of these modes of Time – symbolic, indexical or iconical Times – are necessarily ordered in human history, nor homogeneous and regular, the historical investigation presented on first and second parts is but a reinforcement of the theory sought on two levels of cultural spectrum; that of official texts on the centrality, publications and intellectual works, and that of cultural manners, costumes, habits and performances of the same periods. This is as well opposed to the Hegelian de-historization of truth in his formulation of an eschatology of the scientific knowledge.

In this sense, the present work departs from, and centers on, a historical analysis of the formulation of notions of Time within Christian teology, and the foundations of what could be called theosophy of history. This is supposed to carry an inherent notion of linearity, transferring the sacredness from the Jewish eschatology of the big weeks, partially linear, to the historical time of humanity. This founds the sacred history of Christian thought, with its unique aspect of a god-man as a historical *quasi-archeological* fact, and deducing human history to a divine plot. This linearity is then opposed to all previous descriptions of notions of Time, wherein their ontologies regarded Time as *uno,* a stagnate universal moment of permanent belonging to the same time of creation, as demonstrated with the vast research works of Mircea Eliade and many others, shown on the first part. From Persian empire (539-331 BC) as all Babylonian culture, the notion of cyclic time is documentally available, but all through Hellenistic to Roman periods and places, the aspect of a synchronous belonging (here called Cosmos) can be found. During Hellenistic period, for its vast documented data, we find from Heraclitus to Plato, Parmenides and Zeno. Plato makes it impossible for time to exist on its own right, relegated to the 'revolutions of celestial sphere', thus impossibly linear. O Part II, we see a distinction between Calendars and Chronologies, and the modes of calendric organization of time on Egyptians, Babylonians and Greeks, as primordially cyclic, explained on excerpts from Macrobius (*Saturnalia*) and other sources. This Greek notion was rather a spiral

of time with continuing-cicles, and this leads to the Big Weeks of Hebrew culture, mainly depicted on the Book of Enoch, covering the Ten big weeks divided in seven parts, constituting a grand-historical narrative, here taken as a Pre-Christian Eschatology. Further, the study of the Codex Calendar 354 shows the cultural mixture of modes of management of Time in social discourse, and overlaps with other events on intellectual circles of that time.

Departing from the first attempts of a linearization traced back to the millenarian works of Joachim of Fiore, the Eternal Gospel and the division of all human history in three stages according to his interpretation of the book of Revelation, demonstrated on his Liber Concordiae Novi ac Veteris Testamenti, from 1200A.D These punctual efforts however did not turn out to become evident until much later, having in the kernel of Christian intellectuality two dissonant theories striving to become hegemonic, the cyclic and the linear. Boethius (480 A.D.) is the intermediary interlocutor of an eschatological view, advocating the divine Providence in his De Consolatione Philosophiae, while depicting an argumentation between himself and philosophy (personified in a woman) while waiting for his execution. Hence, his "wheel of fortune" (cited on Part II) relates to the Indexical Time, besides the linearity, referring to the Chaos of unpredictability that underlines the Mystery of historical divine interventions.

The Bible itself is treated as an object of analysis, for it compiles centuries of different texts derived from different cultural circles, and probably finished by the time Constantine I commissioned fifty bibles to Eusebius of Cesarea on fourth century. The scriptures later found, known as the Dead Sea Scrolls can be compared as being much more concerned with eschatology and have a much more developed sense of eschatology than texts from Hebrew Bible. The bible embodies the conflicts of dozens of centuries of thought, and brings in its own textual structure such divergences. In this sense, the Bible is a Text as a recollection of multicultural Texts, and the acceptance of Christianity, and posterior officialization of this compilation encompasses the conception of a necessary historical process from Abraham to the prophet-god Jesus in one single eschatological plot.

The Circular Notion of Time tended to develop itself in parallel efforts, in constant

battle with those who fought for the historical (linear) conception. It reaches its maturity with the works of Thomas Aquinas on Summa Theologicae, highlighted on the matter of number Ten (Eternity of God) and more specifically in its Fourth Article named: "If Time differs from Eternity". Succinctly speaking, it is demonstrated through his arguments and objections that for Aquinas, Time differs from Eternity, although one is contained within the other. In this sense, the Linearity of Time is assumed by detachment of the permanence of the Eternity, that only belongs to God. The division implies directly on the transforming of human history into a Linear and still Sacred mode of Time. The 'Aquinas' figure was raised to the centrality of the Christian school of thought mainly supported by the Dominicans while the Franciscans received it with much criticism. Among the factors that have brought greater visibility to Thomas Aquinas; first being his canonization in 1323. The second is the Summa becoming a main reference; during the Fifteenth Century universities had the Thomists still sharing space with other doctrines as the followers of Albert, Scotus, Ockham and Buridan, and only in the early Sixteenth Century that the Summa Theologicae is put as a substitute for the Four Books Of Sentences (*Libri Quattuor Sententiarum*, written in the Twelfth Century by Peter Lombard) and Thomas' book is used as the main source for the students. This is investigated on Part I.

Along with the linear Time, the millenarian plots, the mysterious happenings on history were also an important element on medieval though. It lead to a whole process of hermeneutics, that is, an ecclesiastic methodology of decipherment of the world that extended until seventeenth century. "The semantic web of resemblance in the sixteenth century is extremely rich: *Amicitia, Aequalitas (contractus, consensus, matrimonium, societas, pax*, and *similia), Consonantia, Concertus, Continuum, Paritas, Proportio, Similitudo, Conjunctio, Copula*." Reminds Foucault as shown on Part II, referring to the modes of Resemblance. But if we go back to eleventh century, the mystery of the historical meaningful happenings is treated in terms of Fate as we go through the history of judgment and imprisonment. The Christian historical progress reaches a high point in which Honorius of Autun in his *Speculum Ecclesiae* from 1125 prospects the concealed meanings of the cross by connecting the Wood of Paradise with that of the cross of Christ.

Back to Part I, in a section destined to René Descartes, it is explored the understanding of Time in its aspect of Mode, that is, a relational mode of reasoning that allows humans to extract a logical measurement from the Attribute of Duration (immutable). Time for Descartes is nothing but a human projection, a fruit of human logical reasoning in reference to a natural and immutable essence of Duration. In doing so, he re-launches the concept of a psychologist perspective also contained in Augustine and Aquinas, whose intellectualist propositions place Time within human mind, as a reference to something 'out there', perfectly immutable. This notion of Descartes' is present on his work called *Principia Philosophiae* (1644) in the chapter "*Of The Principles of Human Knowledge*", question LVII.

This notion gradually transfers to humanity the capacity to analyze the mysteriousness of the natural phenomena, generally attributed to god, and thereby, - embedded on its scholastic methodology, - are born the principles of modern science. Indexical Time Rituals of reconstruction of history in retrospective manner find its bases on the theories of Lotman, as he distinguishes two modes of a retrospective historical participation. The one in which the spectator 'goes back in time' and re-live it all in its original syntagmatic disposition, as a concluded plot or a theater play, that here is related to the Symbolic Time Ritual, and the one that the spectator remains logically on the present, and extends its cognitive assumptions in retrospection therefore explaining the Now by means of its understanding of the 'Before'. The later is here related to what is called an Indexical Time Ritual. This is mainly discussed on Part III, inside Symbolic and Indexical Time-Type Rituals sections.

Further, the mathematical Time of Newton is absolutist, and can be categorized into the realist proponents. However, which for Descartes would make of Time a mere Mode of thought, an intellectual-psychological element for Modes of measurement of supposedly immaterial an ethereal data, eternal and omnipresent, named the duration, - while this was the very creation of God -, for Newton Time covers the dimension of the Duration since both correspond to the same mode of perception and the measure corresponds to the phenomenon. The notion established by Newton projects over material and temporal circumstances an absolute immutability, as invariably measurable data, and thus founded the pillars of classical physics and the way the time (social and physical) merged in absolute *mathematization* and linearity.

Newtonian Time then, is finally indifferent to measurement, although its logical mathematical projections perfectly correspond to the nature of Time itself. This highly Christianized notion can be related to the biographical data o Newton's life and religiosity.

Contemporarily to Newton, Leibiniz denies this substantiality of Time, as his ontology is deeply influenced by Aristotelian distinctive patterns between accidents and substance, in which accidents can be contained in these substances while substances cannot be contained in nothing more fundamental. Unlike Newtonian postulate, as previously stated, Leibniz formulates a 'referential time', Time becomes thus the 'oil of the universal machine'. Leibniz in his Formal Reductionism supposes that Time is not substance as it requires a referencial matrix in order to be formulated - a given event from which there arise actual and potential variations - such as it is necessary for Space to have specific coordinates for its existence to be even conceivable, as for instance referential points not arranged in a flat plan. These formulations supposedly launch him in an approximate direction to that of how Aquinas built his logic, and in terms of a psychologization, he can also be connected to Augustine.

A little later on eighteenth century, the Linear Mastering concept of Iconical Time contained within the premises of a psychological understanding of Time, comes to a succinct iconic formulation through the words of Benjamin Franklin, saying on the very first sentence: "Remember that time is money", published on *Advice to a Young Tradesman*, written on 1748. That is only 32 years after Leibniz's death. This period also showed the importance of a Newtonian mechanical universe besides the Leibnizian self-sufficiency of Rational formulations, and its relation to the premises of what is commonly referred to as 'industrial enlightenment' as discussed on Part II.

Along with a concept of actuality of a Time to measure (Newton) and Master (Leibniz), the designing of reality was centered on the active construction of the future, the benefits at a long term and subsequently, the subjection of life to an ideal that transcends it in Time, implicit for example on the fragmentation of knowledge in an assembly line of a factory post-industrial revolution.
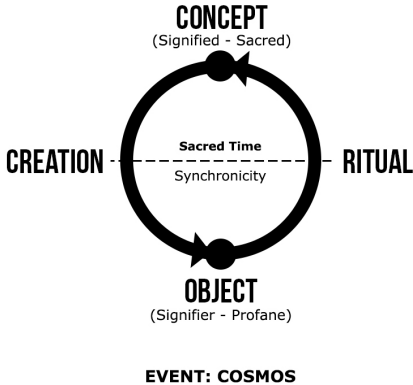
Also notable, is the pictoric power of such view, widely known as represented by the enlightened industrial conquest of lands and peoples, as on the example of the painting called "*Manifest Destiny*" painted by Jonh Gast on 1872, depicting Columbia migrating from the east to the west of the United States, sided by conquerors equipped with the industrial steam power of trains. The painting brings elements such as a book and the electric power on Columbia's hands, and is divided from light to darkness, with a sunrise on East and the native lands to be conquered still on darkness at West. The title is but the right attribution of a 'fate' to which enlightened humanity is subjugated in so to achieve its freedom in pure technical mastery, designing a progressive future as present on most romantic nationalist movements on nineteenth century. Specially important, is the notion of calling, obligation of fate in a fundamentally Lutheran culture such as the American culture of nineteenth century as highlighted by Max Weber concerning the Calvinist trend reformation (see part II - *Iconical Time-Type Rituals, Mastery and Enlightenment*).

* The study of human actions may concern a more semioticized questioning paradigm, in which culture is not a given state of things requiring spatial framing, but as a constant process presuming both intentionality and action as dialogical instead. The role of *Modeling Systems* must be brought to surface. Providing a semiotic system of Signs in Time is to work with the hypothesis of a understanding of culture as not simply constrained to an *omni*-directional source of power, because the notion of Discourse itself presumes a necessary subjective register to an also necessary collective reference. A Discourse of Time, in its social nature therefore presumes an inter-subjective course of Formalizations and Registers that are impregnated on the actions of everyday life as presumptions of social resolutions and goals, to which the body is restrained. In this sense, it must be sought on *Practice*, but not only on its material configuration, but on *Practice in Time*. Time as ideological assumption of fluxes and durations, and Practice as embodied material management of physical state (*poisesis*).

The proposition of modes of Signs in Time, dematerialized and present only on abstract constructions (Social Time) might provide substantial level of complexity to semiotically problematize the source of cultural analysis. In this sense, this work supposes collective-cultural mental models of dealing with the possible and the

contingent throughout history, as modes of Discourse. Seeks for analytical models intended to enhance the complexity of understanding the management of social time. This analysis centers on these three models of a meaningful management of Time, (Time-Rituals) and uses as reference of research materials of study of history from anthropology to archeology, framed on the Christian notion of Time. Although it would be extended to an exorbitant amount of data, even within Christianity, for the purpose of reaching a goal, the intellectual work of a thesis is bound to a necessary reduction of *corpus*.

The scheme can be pictorially reduced to the following categorization:

Symbolic Time Ritual	Circular time
	A Symbolic gesture is a ritual that recalls a whole process of social signification via *Reflex;* the movement is signified by accessing the primordial time – *in illo tempore.* The reconstruction in terms of belonging occurs via dislocation from the spectator to the past and its subsequent re-actualization, as one mode of Lotman's retrospective analysis of past events after explosion. The logical deduction is that within a stagnate universal moment it is possible a homeomorphism of belonging between men and gods, sharing the same moment of creation as perpetual 'now' with only natural cycles within it.
Social-Semantic	*// Synchronic*
Event-Cosmos- Harmony	*// Reflective*

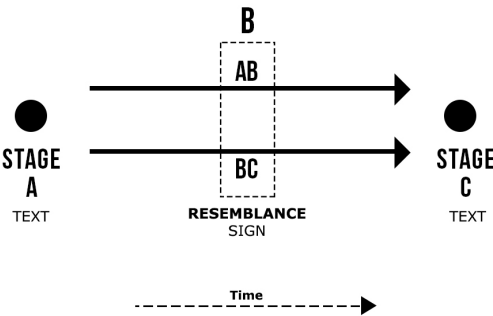| Indexical Time Ritual	Linear time - Residue=Signifier
	In the Axis of a linearized time, a Happening leaves recognizable 'traces' that triggers logic connections. These connections occurred in terms of interpretive analysis (resemblance, hermeneutics) on scholastic period. The mystery of a happening is embedded on the sacredness of a linearized history in Christian terms. Eschatological assumptions, meaningful juxtaposition, narrative, direction, progression and accumulation arise. Calendars become chronologies. The logical deduction is that the Now is a result of past happenings, and its meaning must be sought through decipherment, implying Necessity, causality, determinism.
Social-Syntactic	// Punctual
Happening – Chaos - Mystery	// Responsive

Iconical Time Ritual	Linear time - Residue=Signified
	A discursive objectivity or Stage is transposed into a next Stage in which the connection is the aspect of Resemblance, carried out by a Ideological level aimed towards the past (aB) and a material realization aiming the future (Bc), being this intermediary aspect, a Ritual in charge of connecting both states, standing for Change. The logical deduction is that the state of the world is 'changed' if certain actions are performed accordingly. Time understood as linear may be measured and prospected by individual Rational self-sufficiency, in terms of Naturalism, Rationalism, Positivism and orthodox Materialism.
Social-Pragmatic	//Diachronic
Event - Logos - Mastery	// Projective

Table 03. Full Categories of Three Social Time Semiotic Models

Concerning Iconical Time Rituals, as stated before, it is: Procedurally maneuvering a given discursive reality through ritualistic destruction or construction, commotion, or revolutionary properties to attribute a change by means of a conventionalized performance, allowing a posterior Juxtaposition of the Before and After in cultural conscience. Such Events may be easily seeing relevant historical modern facts such as Louis XVI execution in January 1793 in France, or all the processes involved on the sentencing of Nicolae and Elena Ceaușescu on 25 December 1989 in Romanian Revolution, as well as Adolf Eichmann's trial on 1961. (See Part II - *Iconical Time Type Ritual and The Case of Adolf Eichmann's Trial*)

On Harmony, Mystery or Mastery, a social construction of Time cannot be relegated to forgetfulness as it belongs on the kernel of all cultural movements once analyzed on its complexity of correlation between individual and collective. For a notion of creative evolution presumes a *Noosphere* besides a simple biospherical environment,

avoiding a mechanicist biological (naturalist) appropriation of life, it must too be applied to human animals as living within physical and imaginary constrains where meaning is the mediation of life from smaller to bigger spheres and not function. There is an immediate necessity to leave behind the sense of 'awakening' that the enlightenment applies to humans as the ones endowed of an ability to see without refractions a certain 'reality', and by the same pace, to put behind the notion of a non-historical truth in Hegelian terms, the terminate epitome of all knowable facts through scientific maneuvering of technical means presuming closed ends. It is in the fantasy of non-human-animals whose *Umwelts* construct a sense of reality, as it is on humanity whose creative capabilities shape the world as the humanized world shape human beings as embodied ideologies. It is on the meaning, the relational energetic property of consciousness that we find the opening of a closed-causal Cartesian system, a gap for creativity that underlies all human creation and destruction.

This is implicit on the meaning inherent to Time as all other features furnishing the human universe, as the conceiving of certain truths and adhering meaning to things fundamentally interfere on how humans see and act upon a prospected reality. To understand the notion of Signs in Time is fundamental in this sense, to extrapolate a functionalist perspective that presumes truths in scientific discourse, and invite to social sciences the elaboration of a thesis wherein humans and our universe are more intimately connected by means of self-reflection, understanding that even our physical senses are themselves more projective than simply receptive, and finally bring to light Hoffmeyer' maxim that perhaps in fact, to be alive is to be semiotically active.

> We walk, walk. How long, how far? Who knows? Nothing is changed by our
> pacing, there is the same as here, once on a time the same as now, or then;
> time is drowning in the measureless monotony of space,
> motion from point to point is no motion more, where uniformity rules;
> *and where motion is no more motion, time is no longer time.*
> **(Thomas Mann, *The Magic Mountain*)**

REFERENCES

ALLEN, Robert C., 2009. The British Industrial Revolution in Global Perspective. *New Approaches To Economic And Social History*. Cambridge University Press

ANNAS, Julia & BARNES, Jonathan, 2000. Sextus Empiricus. *Outlines Of Scepticism*. *Cambridge Texts In The History Of Philosophy*. Cambridge University Press

ARENDT, Hannah, 1964. Eichmann in Jerusalem. A report on the banality of Evil. The Viking Press

ARISTOTLE, 2006. Physics Books I and II. Translated and revised by William Charlton. Clarendon Press. Oxford.

AQUINAS, Thomas, 1917. Summma Theologica. Revised By Tim Perrine, CCEL Staff Writer. Christian Classics Ethereal Library

AUGUSTINE of Hippo, 1961. Confessions. Penguin Classics

BAERT, Barbara, 2004. A Heritage Of Holy Wood. The Legend Of The True Cross In Text And Image. *Cultures, Beliefs And Traditions*. *Medieval And Early Modern Peoples* - Volume 22. Brill

BARASH, J.A., 2003. Martin Heidegger And The Problem Of Historical Meaning, Fordham University Press, New York.

BECKWITH, Roger.T., 2001. Calendar And Chronology Jewish And Christian. Biblica, Intertestamental And Patristic Studies. Brill Academic Publishers, Inc. Boston

BERGSON, Henri, 2000. Time And Free Will. An Essay On The Immediate Data Of Consciousness. Translation by F.L. Pogson. Dover Publications

—— 1911. Creative evolution, translated by A. Mitchell. London: Macmillan

BOETHIUS, 2000. Consolation Of Philosophy (De Consolatione Philosophiae). Ed. C. Moreschini V.6. [16–17]

BOURDIEU, Pierre, 1990. The Logic Of Practice. Translated By Richard Nice. Stanford University Press.

—— 2000. Pascalian Meditations. Translated By Richard Nice. Stanford University Press.

BRUCIA, Margaret. A., 2007. To Be A Roman - Topics In Roman Culture. Bolchazy-Carducci Publishers, Inc.

BUTTERFIELD, H., 2009. Christianity And History. Charles Scribner's Sons.

COHEN, Bernard 2001. Isaac Newton's Natural Philosophy. edited by Jed Z. Buchwald and I. Bernard Cohen. Massachusetts Institute of Technology.

COUTURAT, Louis, 1903. Opuscules Et Fragments Inédits De Leibniz. Ed. by Louis Couturat. Paris: Félix Alcan

DEANE, Phyllis, 1965. The First Industrial Revolution. Second Edition. Cambridge University Press

DESCARTES, René, 2001. The Principles of Philosophy. Translated by John Veitch, LL.D. Blackmask Online

DUDLEY, Will, 2009. Hegel And History. State Ubiversity Of New York Press. Sunny Press

DUHEM, P, 1954. Le Systeme Du Monde. Paris: Hermann, Ii, New Edn.,

DUNBABIN, Jean, 2003. Captivity And Imprisonment in Medieval Europe,. Palgrave Macmillan [1000–1300]

ELIADE, Mircea, 1992. Mito do Eterno Retorno. Mecúrio-SP

—— 1959. The Sacred And The Profane. The Nature Of Religion. Harvest Book, Harcourt, Brace & World. NY

ELIAS, Norbert, 1998. Sobre o Tempo. Editado por Michael Schröter. Jorge ZAHAR Editor Ltda.

FAHLBUSCH E., BROMILEY G.W., 2004 *The Encyclopedia of Christianity, Volume 1* (A-D): P–Sh. Wm. B. Eerdimans Publishing Company

FARNDELL, Arthur, 2010. All Things Natural, Ficino On Plato's Timaeus. Trans; Arthur Farndell. London: Shepheard-Walwyn Publishers Ltd.

FOUCAULT, Michel, 2002. The Order of ThingsAn archaeology of the human sciences. Rotledge

—— 1980. Power/Knowledge. Selected Intervirwes And Other Writings 1972-1977. Edited By Colin Gordon. Pantheon Books, NY

FUTCH, Michael, 2008. Leibniz's Metaphysics Of Time And Space. Springer Science Business Media B.V.

GERHARDT, C.I, 1890. Die philosophischen Schriften von Gottfried Willhelm Leibniz. Berlin: Weidmann, 1875–1890.

GOODY, Jack, 1991. Time: Social Organization. International Encyclopedia of Social Sciences 16, 30–42. Macmillan.

GOODY, Jack, 2006. The Theft of History. Cambridge University Press

GURVITCH, Georges, 1963. The Spectrum Of Social Time. Synthese Library. D. Reidel Publishing Company / Dordrecht – Holland.

HANNAH, Robert, 2014. "Kant's Theory of Judgment", The Stanford Encyclopedia of Philosophy (Summer 2014 Edition), Edward N. Zalta (ed.), URL = *http://plato.stanford.edu/archives/sum2014/entries/kant- judgment*.

—— 2005. Greek And Roman Calendars. Constructions Of Time In The Classical World. Gerald Duckworth & Co. Ltd

HEGEL, G.W.F., 1990. Lectures On The History Of Philosophy. The Lectures Of 1825-1826. *Volume III Medieval And Modern Philosophy*. Edited By Robert F. Brown. Translated By R.F.Brown And J.M. Stewart. University Of California

—— 2007. Philosophy Of Mind. Translated by W. Wallace & A.V. Miller. Carendon Press. Oxford University Press

HEIDEGGER, Martin, 1988. Hegel's Phenomenology Of Spirit. Translated By Parvis Emad And Kenneth Maly. *Studies In Phenomenology And Existential Philosophy*. Indiana University Press.

—— 2001. Being and Time. Blackwell Publishers

HILL, T. E., 2006. "She, This In Blak" Vision, Truth, And Will In Geoffrey Chaucer's Troilus And Criseyde. *Studies In Medieval History And Culture*. Routledge

HODGES, Matt, 2008. Rethinking Time's Arrow: Bergson, Deleuze And The Anthropology Of Time. Anthropological Theory 2008; Vol 8(4): [399–429]

INNES, Matthew, 2000. State And Society In The Early Middle Ages. The Middle Rhine Valley, 400–1000. *Cambridge Studies In Medieval Life And Thought*. State And Society In The Early Middle Ages. Cambridge University Press

INGOLD, Tim, 1986. Evolution and Social Life. Cambridge University Press

JAEGER, W, 1967. The Theology of the Early Greek Philosophers, trans E.S. Robinson, Oxford University Press.

KAHN, Charles, H, 1981. The Art And Though Of Heraclitus. An Edition Of The Fragments With Translation And Commentary. Cambridge University Press.

KANT, Immanuel, 2013. Critique of Pure Reason. translated by J. M. D. Meiklejohn. An Electronic Classics Series Publication.

KUHN, S. Thomas, 1970. The Structure of Scientific Revolutions. Second Edition, Enlarged. University of Chicago Press

LEIBNIZ, G.W. 1973. Correspondence with Clarke, in Parkinson, G.H.R. 205–238 (1715–16) Fifth Paper, Sect. 47, 231. MANDERS, 1982

LINDBERG, Carter, 2006. A Brief History Of Christianity. Blackwell Publishing

LOTMAN, Juri, 1967. K probleme tipologii kul'tury" [Problems in the typology of culture], in Trudy pO znakovym sistemam, HI. *Sign System Studies, vol. 3*. Tartu University. [30-38.]

—— 1973. Theses On The Semiotic Study Of Cultures. In: J. Van Eng (Ed). Structure Of Texts And Semiotics Of Culture. The Hague, Paris: Mouton. 1-2

—— 1990. Universe Of The Mind. A Semiotic Theory Of Culture. Translated By Ann Shukman. I.B. Tauris&CO.LTD Publishers.

—— 2004. Culture And Explosion. Translated By Wilma Clark. Walter De Gruyter Gmbh & Co. KG, D-10785 Berlin.

—— 2011. The Place Of Art Among Other Modeling Systems. Sign System Studies 39 (2/4). University Of Tartu

MANDERS, K.: On the space-time ontology of physical theories. Philos. Sci. 49, [575–90] (1982)

MARENBOM, John, 2007. Medieval Philosophy. An historical and philosophical introduction. Routledge

MARENBOM, John, 2003. Boethius. Great Medieval Thinkers. Oxford University Press

MARX, Karl, 1963[1869]. Eighteenth Brumaire Of Louis Bonaparte. New York: International Publishers.

MARX, Karl, 1998. The German Ideology. Including Theses On Feuerbach And Introduction To The Critique Of Political Economy. Prometheus Books. NY

MASSCHAELE, James, 2008. Jury, State, and Society in Medieval England. Palgrave Macmillan

MOSSHAMMER, Alden, 2008. The Easter Computus And The Origins Of The Christian Era. *The Oxford Early Christian Studies Series*. Oxford University Press

OUELLETTE, Judith A. & WOOD, Wendy, 1988. Habit and Intention in Everyday Life:The Multiple Processes by Which Past Behavior Predicts Future Behavior. *Psychological Bulletin1998, Vol. 124, No. 1,* [54-74]

PEIRCE, Charles S., 1868. On a New List of Categories. Proceedings of the American Academy of Arts and Sciences 7 -Presented to the Academy May 14, 1867. [287-298].

PEIRCE, Charles S., 1873. MS 214. On the Nature of Signs. Writings 3, Winter-

Spring [66-68]

PEIRCE, Charles S., 1873. MS 221. Chap. 7. Of Logic as a Study of Signs. (Robin 380): Writings 3, 82-84 March 14.

PRUSS, Alexander R., 2006. The Principle of Sufficient Reason. Cambridge University Press.

RABINOW, Paul, 2007. Marking Time. On The Anthropology Of The Contemporary. Princeton University Press

ROSEN, Ralph M., 2004. Time And Temporality In The Ancient World. University Of Pennsylvania Museum Of Archeology And Anthropology.

RR Davies, 2002. The First English Empire: Power and Identities in the British Isles 1093-1343 (Ford Lectures; 1988). Oxford University Press

ROSTOW, W. W. 1960. The Five Stages of Growth-A Summary. The Stages of Economic Growth: A Non-Communist Manifesto. Cambridge: Cambridge University Press. [4–16].

SALZMAN, Michele Renee, 1990. On Roman Time : The Codex-Calendar Of 354 And The Rhythms Of Urban Life In Late Antiquity. *Transformation Of The Classical Heritage; 17*. University Of California Press

De SAUSSURE, F., 1958. Course in General Linguistics. Edited by Charles Bally and Albert Sechehaye. Translated from French bt Wade Baskin. Peter Owen Ltd.

SHORT, T.L, 2007. Peirce's Theory of Signs. Cambridge University Press. NY.

STUCKENBRUCK, Loren T., 2007. Commentaries On Early Jewish Literature.1 Enoch 91-108. Walter de Gruyter.

TCHERTOV, Leonid, 2005. Spatial Semiosis And Time. *Sign System Studies (SIS) volume 33.2,* [297- 315]

VOEGLIN, Eric, 1980. The ecumenical Age. vol.4 of the Order and History. Baton Rouge: Louisiana State University Press

WAZIK, Zdzislaw 2014. Lectures On The Epistemology Of Semiotics. Philological School Of Higher Education In Wrocław Publishing

WEBER, Max, 2001. The Protestant Ethic And The Spirit Of Capitalism. Rotuledge

WEILER, Björn, 2007. Kingship, Rebellion and Political Culture England and Germany, c. 1215–c. 1250. *Medieval Culture and Society*. Palgrave Macmillan

WEINERT, Friedel, 2013. The March of Time. Evolving Conceptions of Time in the Light of Scientific Discoveries. Springer-Verlag Berlin Heidelberg

WHITROW, .J. 1988. Time In History. Views Of Time From Prehistory To The Present Day. Oxford University Press.G

WITT, Melissa G. 2005. Changing Circumstances, Disrupting Habits. *Journal of Personality and Social Psychology 2005, Vol. 88, No. 6*, [918–933]

ZUNSHINE, Lisa, 2010. Introduction To Cognitive Cultural Studies, Edited By Lisa Zunshine. The Johns Hopkins University Press, Baltimore

Kokkuvõte

Märgid ajas: Hüpotees sotsiaalse aja kohta kultuurisemiootilise analüüsi jaoks

Käesolev töö üritab näidata võimalust mõtestada Aega semiootiliselt, seda Sotsiaalse Aja terminoloogia raames ja osutusena Aja tajumise ja haldamise viisidele, mida kehtestatakse ja säilitatakse sotsiaalselt. Niisugusena erineb see füüsilistest ja füsioloogilistest „aegadest", olles „ellu kutsutud" vaid sotsiaal-keelelise komplitseeritusena. Töö on jaotatud kolmeks osaks, millest esimene osa tegeleb uurimisega, kuidas töötas formaalne diskursus Aja kohta kristlikus filosoofias, alates varasest Rooma filosoofiast kuni 18. sajandi modernsuseni, tuues esile selle perioodi olulisemad uurijad ja mõtlejad, nagu ka mõisted Sattumuslikkus, Võimalikkus ja Paratamatus, lisaks maailmalõppu uskujate arusaamad, eshatoloogilised narratiivid ja ajaloolised deterministid. Teine peatükk puudutab sama teemat, ent keskendub arheoloogilistele andmetele, mis puudutavad Aja haldamist erinevates kultuurides. Kolmas osa üritab kirjeldavate, teoreetiliste vahendite varal süstemaatiliselt kategoriseerida käesolevas töös Sotsiaalseks Ajaks nimetatut, jagades selle kolmeks laadiks või suhteks, nimelt Sümboliliseks, Indeksiaalseks ja Ikooniliseks. Kuna säärane „Aeg" on sotsiaalne, diskursiivne, ideoloogiline, tuleb seda mõista kehastunud esituste, füüsiliste, ent samas kultuuriliste tegevuste varal, mis on ettevaatavad (ikoonilised) ja tagasivaatavad (indeksiaalsed) või sünkroonsed (sümbolilised). Igasugune sotsiaalne tegevus kannab endas arusaama Sotsiaalsest Ajast, mis eelneb talle endale, alates kristlikust lineaarsest ajakäsitlusest kuni postmodernse progressini, mille tegi loogiliselt võimalikuks pidevuse, järgnevuse ja muutumise homogeensete mõistete süstemaatiline ümbermängimine. Käesolev töö pakub seega hüpoteesina välja teatava teoreetilise raamistiku kultuuriuurimiste tarbeks, mis tegeleks konkreetselt just sotsiaalse arusaamaga Ajast selle kogu implikatsioonidega, ehk siis sellega, mida tuleb nimetada Sotsiaalse Aja Semiootikaks.

Non-exclusive licence to reproduce thesis and make thesis public

I, Marcus Antonio de Lyra Alves,

1.   herewith grant the University of Tartu a free permit (non-exclusive licence) to:

1.1. reproduce, for the purpose of preservation and making available to the public, including for addition to the DSpace digital archives until expiry of the term of validity of the copyright, and

1.2. make available to the public via the web environment of the University of Tartu, including via the DSpace digital archives until expiry of the term of validity of the copyright,

Signs In Time: The Hypothesis Of Social Time For A Cultural Semiotic Analysis,

supervised by Silver Rattasepp,

2. I am aware of the fact that the author retains these rights.

3. I certify that granting the non-exclusive licence does not infringe the intellectual property rights or rights arising from the Personal Data Protection Act.

Tartu **25.05.2015**