

Anthropology of Historical Types of Cognition

Consolidated Module 2.1 for the Monograph

Ivan Borisovich Kurpishev
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1. Methodological orientation

This module gathers into one continuous text the anthropological and phenomenological branch of the NAPFRL/MTF project, previously distributed across neighboring editorial branches. Its task is not a simple history of philosophical doctrines, but a reconstruction of *historical types of cognition* as distinct regimes for organizing time, space, causality, and truth.

The basic stance of the module is that the history of cognition must be read not as a linear sequence of doctrines, but as a stratified series of distinct *geometries of experience*. Each epoch or cultural formation simultaneously determines:

1. what the world is;
2. what time is;
3. how dream, waking, sign, and event are distinguished;
4. how causality is structured;
5. how truth becomes possible.

In this sense, the anthropology of cognition within the project is a history of different ways in which the world is *stitched* into a single field of reality. This stitching is understood projectively: reality is not a mere sequence of events, but a projectively stitched RPLD-object whose regime of truth is determined by the harmonic limit

$$\lambda \rightarrow -1.$$

2. Canonical scale of historical types of perception

The basic scale of historical and epistemological layers has the form

$$P01 \rightarrow P1 \rightarrow P02 \rightarrow P2 \rightarrow P03 \rightarrow P3 \rightarrow P04 \rightarrow P4.$$

Here layers of the form $P0k$ are pure forms, while layers of the form Pk are their historical realizations.

Substantively, the scale reads as follows:

- $P01$: unified cosmological present;
- $P1$: narrowing of the horizon of the present;

- $P02$: the present as part of the past;
- $P2$: search for causes in the past;
- $P03$: orientation toward the future;
- $P3$: predictive value;
- $P04$: expansion toward prediction of both past and future;
- $P4$: multiplicity of presents.

In parallel to this scale, a stricter system of pure and practical forms is fixed:

$$R-01, R-02, R-03, R-04 \quad \text{and} \quad R-1, R-2, R-3, R-4.$$

Within this notation, $R-04$ denotes the pure form of packet reason, and $R-4$ its practical realization. No separate epistemic layer $P05$ is introduced.

Each historical layer must be read in two principal lines:

$$P_{\sigma} = P_{\sigma}^A \oplus P_{\sigma}^{\Pi},$$

where A is the Aristotelian central-affine line and Π the Platonic central-projective line.

3. The lower node: darkness, unified present, ritual world

3.1. $P-1$ as the dark episteme

For the further development of the project it is necessary to introduce the pre-layer $P-1$, which did not explicitly belong to the first abbreviated table but was effectively presupposed by it. By $P-1$ we mean a pre-fold regime of experience in which the world is not yet divided into stable oppositions:

dream / waking, past / present, sign / event, image / reality.

This is not the absence of connectedness, but its dark, viscous, pre-logistic form. Repetition, omen, contagion, and *deja vu* are already possible here, but there is not yet a stable logical chain of secondary causes.

Hence for $P-1$ the decisive point is not a crude thesis that “people live in dreams,” but the more precise phenomenological claim that the boundary between regimes of reality is not yet stabilized. Dream, waking, sign, and recurrence can intersect without logical collapse.

3.2. *P01* as the conciliar Now

The layer *P01* fixes the pure form of a unified present. This is no longer darkness, but not yet analytically articulated time either. The world is experienced here as integral presence rather than as a sequence of empty moments.

For this reason, *P01* naturally corresponds to the patristic and liturgical experience of time: the *conciliar Now*, in which the present is not simply a point between past and future but carries the fullness of presence.

3.3. *P1* as the ritual world

The layer *P1* is the first historical realization of this integral form. It is not built upon an expanded logistical scheme of causes and effects, but upon a minimal generative structure:

Who-here-now ± What-here-now.

Here causality is not yet perforated as in later understanding; it is dense and monotonic. Its mediators are trace, sign, dream, totemic correlation, contagion, repetition, omen, and ritual linkage. These inter-layer threads of connectedness are what we call *feathers*.

4. The middle node: cosmological understanding and critical reason

4.1. *P02/P2*: cosmological calibration of the world

Within *P02/P2* a stable cosmological grid first emerges. The present is thought as part of the past, and explanation is sought through a prior ground. This layer gives the pure and practical form of *cosmological understanding*: a world organized through order, measure, celestial calibration, and hierarchy of causes.

Here we find the early astrologico-cosmological models, epicyclic schemes, and forms of external objective time.

4.2. *P03/P3*: critical and scientific reason

The transition to *P03* is the transition from cosmically imposed measure to a horizon constituted by reason itself. Here time is not only measured, but

thought as a condition of experience, a form of perspective, a structure of expectation and projection.

In $P3$ this line is historically realized as scientific reason: law, model, prediction, experiment, invariant. If $P2$ seeks cause in the past, then $P3$ constructs theory for the sake of future prediction.

At the same time, even within $P03/P3$ there remain *zones of darkness*: regions of experience not fully governed by either metric or projective geometry. This means that later reason does not abolish earlier layers, but is superposed upon them.

5. The upper node: packet reason

5.1. $P04/P4$ and the transition to the R -layers

The layer $P04$ designates the pure form of packet reason, and $P4$ its historical realization in the world of network technologies, artificial intelligence, and packet multiplicity of presents.

In a stricter notation, however, these two layers must be read as part of the broader system

$$R-01, R-02, R-03, R-04 \quad \text{and} \quad R-1, R-2, R-3, R-4.$$

Here $R-04$ is fixed as the pure form of packet reason, while $R-4$ is its practical realization; PIX is understood not as a new episteme but as the mechanism of this layer.

6. The two principal lines of historical ontologies

Every historical layer is read in two lines:

$$P_{\sigma} = P_{\sigma}^{\text{A}} \oplus P_{\sigma}^{\text{II}}.$$

6.1. The Aristotelian line

The Aristotelian line is the line of locality, embodiment, finitude, and measurability. In geometric terms it is central-affine: its world is gathered around a near center, stable measure, form, and finite order. Phenomenologically, this is the line of a completed, surveyable, finite world.

6.2. The Platonic line

The Platonic line is the line of ideality, depth, horizon, and projective removal. In geometric terms it is central-projective: its world is gathered not around bodily measure but around a remote ideal limit. Phenomenologically, this is the line of exemplar, idea, perspective, and meaning not identical with the given thing.

6.3. Their packet superposition

Historical ontology almost never collapses entirely into either line. A real type of cognition arises as their packet superposition:

$$\text{Reality} = \text{Aristotelian line} * \text{Platonic line.}$$

This is what allows us to speak not merely of a history of concepts, but of a history of different perspectival geometries of experience.

7. Authorial matrix of historical types of cognition

Table 1: Matrix of authors and historical types of cognition

Author line	/ Layer	Main motif	What it confirms in our model	Main risk of literal borrowing
Orthodox Church Fathers	<i>P01</i>	integral salvific present	conciliar and liturgical unity of the present	one must not confuse theological witness with historical ethnography
Augustine	<i>P01</i> → <i>P03</i>	inner experience of time, <i>distentio animi</i>	transition from cosmic time to inward temporality	one must not prematurely turn Augustine into a purely critical thinker

Author line	/ Layer	Main motif	What it con- firms in our model	Main risk of literal borrow- ing
Levy-Bruhl	<i>P1</i>	participation, omen, indifference to secondary causes	dense causality of participation and linkage	the old crude opposition “primitive / modern” must not be retained
Frazer	<i>P1</i>	similarity and contagion	minimal causality of ritual linkage	the whole layer <i>P1</i> must not be reduced to magic alone
Cassirer	<i>P1</i>	myth as symbolic form, expressive function	dense symbolic ontology of the ritual world	he must not replace historical anthropology
Evans-Pritchard	<i>P1</i>	“why this person and why now?”	addressed causality of presence	he must not be reduced to a caricature of irrationality
Levi-Strauss	<i>P1</i> ↔ <i>P2</i>	science of the concrete, classification	a different rather than lower mode of structuring the world	he must not be turned into a witness of pre-logical chaos
Husserl	<i>P</i> – <i>1, P01</i>	pre-predicative experience, lifeworld, passive synthesis	dark pre-fold foundation and pure form of the present	phenomenology must not be turned into ethnography
Spengler	<i>P1</i> ↔ <i>P3</i>	arche-symbols of cultures, morphology of space-time	difference of deep geometries of experience	his cultural types must not be mechanically identified with our layers
Aristotle	<i>P02</i>	cosmic measure, time as number of motion	pure cosmological understanding and Aristotelian line	he must not be reduced to later astrological practice

Author line	/ Layer	Main motif	What it confirms in our model	Main risk of literal borrowing
Plato	$P02^{\text{II}}$	cosmos as paradigm, ideal order	Platonic central-projective line	Platonic ideality must not be literally equated with modern projective geometry
Locke	$P02 \rightarrow P03$	duration from succession of ideas	transfer of temporal ground from cosmos to inner reflection	he must not be treated as already a completed critical philosopher
Berkeley	$P02 \rightarrow P03$	time is unthinkable outside succession of ideas	collapse of externally substantial time	this must not be turned into pure solipsism
Hume	$P02 \rightarrow P03$	time as order of perceived succession	weakening of substantial time and rigid causality	his empirical discipline must not be lost
Kant	$P03$	time as form of intuition	pure critical reason as horizon of experience	$P03$ and $P3$ must not be conflated
Newton	$P3$	absolute mathematical time	mature scientific reason of external unified measure	he must not be treated as the last word of the ontology of time
Michelson-Morley	$P3 \rightarrow P04$	metrological crisis of ether and universal background	fracture of the classical temporal grid	the experiment must not be regarded as the full direct ground of Einstein's theory
Einstein	$P3 \leftrightarrow P4$	synchronization relativity of simultaneity	transition to multiple presents and operational time	he must not be read as the final packet solution

8. Historical models of time and their stratification

The history of time in the present project is not treated as a mere succession of physical theories, but as a succession of historical types of cognition. Each epoch determines simultaneously what time is, how it is measured, what the structure of the present is, and what kind of causality legitimates such measurement.

8.1. Aristotle: time as the number of motion

The Aristotelian model of time corresponds to pure cosmological understanding $P02$ and its practical realization in $P2$. Time is not an independent substance here, but is defined through motion: it is the measure of change in the world, read off from the order of “before” and “after.”

8.2. Patristics and Augustine: time as inward and salvific

The line of the Orthodox Fathers and Augustine loosens the cosmological model. Time ceases to be merely an external measure of motion and becomes a mode of spiritual path, memory, expectation, and inward tension of the soul. Within the present project, this corresponds to the transition

$$P01 \rightarrow P03.$$

8.3. Locke, Berkeley, Hume: de-cosmologization of time

The transition from $P02$ to $P03$ passes through the English empirical line.

- **Locke:** duration arises as distance within the succession of ideas.
- **Berkeley:** time abstracted from the succession of ideas loses content.
- **Hume:** time is disclosed only through a perceivable succession of changeable objects.

This means a progressive de-cosmologization of time:

cosmic measure \longrightarrow inner succession \longrightarrow empirically given order of appearances.

8.4. Kant: time as pure form of intuition

Kant completes the transition to *P03*. Time is no longer derived either from the motion of the cosmos or simply from psychological succession; it is understood as a pure form of sensibility. It is not an empirical measure, but a condition of the possibility of experience itself.

8.5. Newton, Michelson, Einstein

Newton represents the mature practical realization of scientific reason *P3*: absolute mathematical time, homogeneous and equally flowing regardless of anything external.

The Michelson–Morley experiment matters as the metrological crisis of classical time: it undermines trust in an invisible universal background and prepares the fracture of the classical temporal grid.

With Einstein, time receives an operational status. It is no longer enough to presuppose it; one must define the procedure of synchronizing distant events and clocks. From this there arise the relativity of simultaneity and the multiplicity of slices of the present.

9. Arche-symbols of space-time: Aristotle, Plato, Spengler, Kant

This section links historical types of cognition with the deep morphology of space-time. Its main thesis is that historical epistemes differ not only by their concepts and doctrines, but by the very kind of space and time within which they are capable of thinking.

The expressions

central-affine line and central-projective line

are not literal historical terms of Aristotle, Plato, Kant, or Spengler, but their packet-projective recoding.

9.1. Aristotle: local measure and finite cosmos

The Aristotelian line expresses a world in which time is defined as the measure of motion and temporal order is rooted in observable motion and the finite structure of the cosmos. It is therefore the line of locality, finite measure, embodied visibility, and central-affine stabilization of experience.

9.2. Plato: cosmos as paradigm

The Platonic line proceeds not from a local measure of motion, but from the relation between the visible cosmos and an ideal paradigm. Temporality appears as a moving image of eternity, and the world is gathered around an ideal horizon and a remote limit. For this reason, the Platonic line is naturally read as central-projective.

9.3. Kant: critical over-tension of the lines

Kant returns neither to Aristotle nor to Plato literally, but effects a decisive rupture. Space and time become not things, but forms of intuition. In the discipline of form this continues the Aristotelian line of measure; in the status of horizon it radicalizes the projective line. Thus the Kantian layer is a node of tension between A and Π .

9.4. Spengler: morphology of cultures

Spengler matters as a witness that cultures differ by their prime symbol. In the packet-projective interpretation this means that distinct historical epistemes carry distinct deep forms of space-time. The Apollonian world tends toward the finite and the near, the Faustian toward the infinite and the perspectival, and the Magian toward the inwardly condensed and cavern-like.

10. Packet axiomatics of historical ontologies

The further development of monograph 2.1 requires that historical types of cognition be read not only as a scale of layers, but also as packet structures with their own lines, subspaces, and harmonically normalized limits.

10.1. Two-line splitting

Each historical layer P_σ splits into two principal lines:

$$P_\sigma = P_\sigma^A \oplus P_\sigma^\Pi,$$

where A denotes the Aristotelian central-affine line and Π the Platonic central-projective line.

The first line is responsible for locality, measure, embodiment, finitude, and stabilization of form. The second is responsible for ideality, depth, re-

mote horizon, projection, and assembly of the world relative to an improper limit.

10.2. Axiomatic and theorematic subspaces

Each of the two lines further splits into an axiomatic and a theorematic subspace:

$$P_{\sigma}^L = P_{\sigma}^{L,Ax} \oplus P_{\sigma}^{L,Th}, \quad L \in \{A, \Pi\}.$$

Here $P_{\sigma}^{L,Ax}$ gives the generating principles of the corresponding line, while $P_{\sigma}^{L,Th}$ gives the admissible consequences, unfoldings, and constructive closures.

10.3. The packet of a layer

The packet of a historical layer is the four-term structure

$$\mathbb{P}_{\sigma} = (P_{\sigma}^{A,Ax}, P_{\sigma}^{A,Th}, P_{\sigma}^{\Pi,Ax}, P_{\sigma}^{\Pi,Th}).$$

It is this packet, rather than an isolated list of theses, that should be treated as the minimal unit for the systematization of historical ontology.

10.4. The field of λ -truths

To each packet \mathbb{P}_{σ} there corresponds a value

$$\lambda_{\sigma} = \Lambda(P_{\sigma}^{A,Ax}, P_{\sigma}^{A,Th}, P_{\sigma}^{\Pi,Ax}, P_{\sigma}^{\Pi,Th}),$$

called the λ -value of the historical layer.

Within this scale, absolute truth corresponds to

$$\lambda_{\sigma} = -1, \quad \delta_{\sigma} = |\lambda_{\sigma} + 1|.$$

The quantity δ_{σ} measures the defect of the harmonic truth of the layer. Historical doctrines therefore differ not only by content but also by their degree of approximation to the harmonic limit.

10.5. Ontological limit

Each layer possesses its own ontological limit, determined not by an external point but by the harmonically organized packet of its lines and subspaces:

$$\Omega_{\sigma} = \lambda_{\sigma}(\mathbb{P}_{\sigma}).$$

Thus the critical layer $P03$, the scientific layer $P3$, and the packet layers $P04/P4$ all possess a limit, but this limit must always be computable through the internal configuration of the packet.

10.6. Spectral hypothesis

In working form, a spectral hypothesis is accepted: the Aristotelian and Platonic lines may be represented by density functions $a_\sigma(x)$ and $p_\sigma(x)$, and their spectral relation is given by the Fourier transform. Then the value λ_σ may be represented as a harmonically normalized spectral ratio of these two lines. In the present text this hypothesis is fixed as a program for later formalization rather than as an already completed theorem.

11. Relation to the additions of monograph 2.1

Neighboring branches of monograph 2.1 introduced several important consequences that must also be fixed here.

11.1. Clocks, interval, and the reversal operator

First, it has already been established that clocks do not measure time “in itself”; rather, they measure the interval of the reversal operator Υ . This means that historical models of time are inseparable from historical models of measurement: different types of cognition determine differently what is countable at all and what counts as a valid temporal interval.

11.2. Packet time

Second, version 2.1 has already introduced Kurpishev packet time as the unification of change and action. Anthropological models of time must therefore be understood as limiting or sectional extractions of a more general packet time, rather than as self-sufficient final ontologies.

11.3. R-04 and practical intelligence

Third, the distinction between $R-04$ and $R-4$ translates the anthropology of cognition into a contemporary phase: historical forms of reason do not simply culminate in early modern science, but acquire a new practical realization in packet-based systems of artificial intelligence. This confirms that the upper node of the scale is not a metaphor, but an actually operative regime in the historical development of cognition.

12. Canonical summary table

13. Final formula

Historical models of cognition differ not only by *what* they think, but by *within what space-time they are able to think*. Therefore the following working formula is admissible for the present project:

historical episteme = arche-symbol of space-time+line A/Π +regime of truth.

In this formula, anthropology, phenomenology, and packet projective logic converge into a single morphological scheme.

Table 2: Historical models of time and their stratification

Author line	/ Layer		What time is	How it is measured	Type of present
Orthodox Fathers	<i>P01</i>		integral salvific presence	liturgical and spiritual rhythm	conciliar Now
Augustine	<i>P01</i> <i>P03</i>	→	inner distention of the soul	memory, attention, expectation	inwardly tense now
Aristotle	<i>P02</i>		number of motion	cosmic cycle, celestial motion	locally observed now
Locke	<i>P02</i> <i>P03</i>	→	duration from succession of ideas	reflection on the stream of ideas	inward flowing now
Berkeley	<i>P02</i> <i>P03</i>	→	time inseparable from succession of ideas	sequence of perception	mentally retained now
Hume	<i>P02</i> <i>P03</i>	→	order of changeable objects	perceivable succession	empirical instant of transition
Kant	<i>P03</i>		form of intuition	constitutes experience rather than being measured as a thing	transcendental now
Newton	<i>P3</i>		absolute mathematical time	clocks and mathematical parametrization	universal external now
Michelson-Morley	<i>P3</i> <i>P04</i>	→	crisis of unified ether and background	interferometric test	blurring of the classical now
Einstein	<i>P3 ↔ P4</i>		operationally synchronized time	clocks and synchronization procedures	multiple presents

Table 3: Arche-symbols of space-time and historical lines of experience

Figure	Working layer	Type of space	Type of time	Packet-projective interpretation
Aristotle	$P02/P2$	finite, local, surveyable	time as measure of motion	central-affine line
Plato	$P02^{\text{II}}$	cosmos as image and field of becoming	time as image of eternity	central-projective line
Kant	$P03$	form of experience rather than thing	form of inner and outer intuition	critical tension of the A/II lines
Spengler	$P1 \leftrightarrow P3$	morphology of cultural spaces	morphology of cultural times	arche-symbolic differentiation of regimes

Table 4: Anthropology of historical types of cognition

Layer	Canonical name	Type of time	Type of causality	Arche-symbol	Main morphology
$P-1$	Dark epis- teme	undifferentiated	pre-logistic connected- ness	darkness, dream, deja vu	pre-fold
$P01$	Conciliar Now	unified present	integral presence	liturgical now	integral
$P1$	Ritual World	here-and- now	dense causality of partici- pation	ritual, totem, omen	mytho-ritual
$P02$	Pure Cos- mological Under- standing	cosmic measure	order of the past	sphere, cir- cle, cosmos	cosmological
$P2$	Practical Cosmologi- cal Under- standing	calibrated external time	search for causes in the past	celestial grid, epicy- cles	astrologico- rational
$P03$	Pure Criti- cal Reason	horizon of the future	condition of possibility of experi- ence	form of intu- ition	critical
$P3$	Practical Scientific Reason	measurable model-time	law and prediction	experiment, formula, in- variant	scientific
$P04$	Pure Packet Reason	multiple presents	packet clo- sure	packet of horizons	meta- projective
$P4$	Packet Episteme	networked and strati- fied time	multilayer validity	network, layer-base, AI	packet- technological