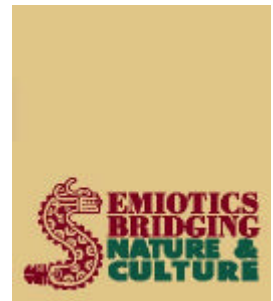


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Political regularities - causal-exact [yang] and casual-exact [yin]

Luiz Sergio Modesto

São Paulo. Brasil



1. THE STATE THEORY AND OCCIDENTAL CULTURE: PRETENSION OF UNIVERSALITY

The State Theory - in the field of Political Science - while Occidental Culture entailed postulation, starting from Sumerians, crossing through Greek extract, to the Hebrew consolidation, both, Theory and Occidental Culture, have the pretension of universality imprinted in the linear justifications of exact and force in the politics. The Greek extract (culture-*mythos* and nature-*lógos*) is observed in the very theme of this International Congress dyadic Nature & Culture.

Applying the **Semioselogy** - Metascience by the author created syntax - including Phenomenology and Signology by Peirce, and *Progmatic* - InforMATIC PROGram - by the author created (Operable Instrument - Modesto, 1994), will demonstrate the **causal-exact** [—] and **casual-exact** [- -] frequencies as two justificative **paradigms of occidental and oriental political superpositions of the State-Collectivities**.

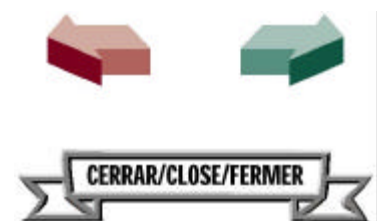
The political relations of exact/accept and force/lesion of the State-Collectivities that scape from this occidental universality pretension, if occurred out of the occidental axis, are theoretically framed as “oriental despotism” since Aristotle (-384 to -322), to Montesquieu (1689-1755), Hegel (1770-1831) and Weber (1864-1920).

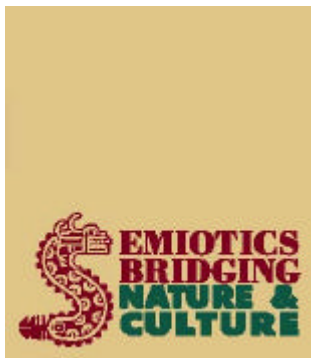
All of the human collectivities, observed in the phenomenologic perspective that starts from chance (Peirce, 1974-6.202: 138), since the freedom in the space and in the real time that singularly occupy and the convention there passible of presence, show political relations. By *dominance criteria*, we observe the freedom in the intercorporeal space implying intermittent political superposition among phenomenological collectivities complementary among them, each founded in their proper quality: the Family-Collectivity, the Gang-Collectivity, the State-Collectivity. (Modesto, 1994)

With support in the Peirce phenomenological categories (1974-6.202: 138), confirmed by the triadic physics of Heisenberg - *possible/actual/registration* (1989: 34-35, 42-43, 125) -, since the freedom while chance or devoid - blunderen - (firstness), or while convention (thirdness), in the Family-Collectivity dominates the chance-liberty and in the State-Collectivity dominates the liberty-convention, whereas the Gang-Collectivity contrasts with this convention and conflicts with that liberty (secondness).

By means of Semioselogy, passible of verification and falsification in real time, we drive away the State Theory dogmatic construction, linear and atemporal one, founded in the concept of order and reason, with the fictions of “territory”, “people” and

“sovereignty” (Dallari, 1976: 104), pointed as definers of State. This concept of order marks the causal-exact frequencies of political regularities, typical of the Occident, in contrast with the casual-exact frequencies of political regularities, of oriental mark. It was Aristotle who consecrated the law as order of government in the Occident - government with the law and government against the law. Aristotle also introduced the slight form with that the oriental people are received in its political relationships. For him “the barbarians are naturally in general more submissive than the Hellenes, and the Asians more than the Europeans, (...) they support the overbearing power without any complaint” (Aristotle, 1988-1285b: 108). Here the Asian despotism is pointed out as a deviation of the law, a deviation in the correct forms of constitution





(1988-1279a: 90). The nearest antecedent of the occidental paradigm we find in Montesquieu, Hegel and Weber, here referred.

Starting from the law concept (*Ersatz* of order) as “necessary relations that derive from the things nature”, to Montesquieu “Chine is (...) an despotic State, whose principle is the dread”, where the prince “is all and the others are nothing” (1979: 25, 123 and 36).

Hegel starts from the presupposition that “the reason [*Ersatz* of order] governs the world (...) [and that] the universal history is a rational process.(...) Thus, it in itself [the reason] accomplish its finality and makes itself pass from interior to the exterior, not only in the natural universe, but too in the spiritual universe - in the universal history” (Hegel, 1995: 17). For him, “the Chinese people are very proud to learn something from European people, in spite of frequently having to recognize the superiority of these last ones” (Hegel,

1995: 121). In this case, “The Orientals knew - and until today they know - scarcely one is free; the Greek and Roman world, that someone is free; the German world knows that everyone is free. In consequence, the first form of government that we had in the history was the despotism, after that came the democracy and the aristocracy, and, in third place, the monarchy” (Hegel, 199: 93).

Weber, putting China under the rubric of the patriarchal and patrimonial domination, repeats the believe existing there “the conception of a world rationally ruled (...) [having as a starting point the] ceremonial order of sacrifices, of whose immutable regularity all depends on”(1980: 308).

2. CAUSAL-EXACT POLITICAL REGULARITY [YANG]

The causal-exact political regularity has its mythical fundamentation in the Order (thirdness), and analogous authority. The postulation of the order starts from the divine creation pointed out by Sumerians. It's recorded in 12 argil tablets, the first literary epopee of the mankind, the Gilgamesh Poem, king of Uruk (-2650), in Mesopotamia, central personage of the poem and centralizer of the political, religious and economic powers, having been elaborated by oral tradition and following the writing one since

-2500 to -650 (Peinado, 1988: XXXVIII, XXV, XXXVI).

By this seminal text we can observe **a phenomenologic inversion that came dominant in the Occident: the order - and not the chance - determines the human relations** and these determine their qualities. “Two of three parts of him [Gilgamesh] are god [*Ersatz* of order], one of three parts of him is humanity. The form of his body is perfect, the gods themselves completed it and His mother, Ninsun [Antu, Aruru, or Rimat-Belit], increased it, endowing it of beauty” (Anônimo, 1988-Tablit I, Column II.1-3: 10).

To oppose to the exact and force of Gilgamesh, motive of “complaint of the folks of Uruk”, the father of gods Anu intervenes. “When Anu [or An] heard these complaints called the grand goddess Aruru and says to her: -Thou, Aruru, created the Gilgamesh, create now his replica and let him be comparable by impetuosity of heart. Let them rival so that there is peace in Uruk! The goddess Aruru, after having heard this entreat, conceived in his own proper spirit the replica to Anu. The goddess Aruru washed her hands, gathered a piece of argil and over it sculptured. In steppe moulded the valiant Enkidu, sprig from silence and part of the god Ninurta [god of war and hunt].” (Anônimo, 1988-I, II.18: 11; I, II.29/ 35: 12-13)





Among Greeks, the Sumerian phenomenologic inversion is repeated in aesthetics basis. The Greek culture strengthen in the passage from oral to writing, by means of the mythological and poetical fbleness of Hesiod (-IX), with his cosmic theogony. Chaos, his agonistic and ordinator principle, is in the dark and windy "hiatus" ($\chi\alpha$), that doesn't implies disorder and isn't unlimited (Kirk *et alii*, 1994: 31-37), but theological space to the anthropomorphic manifestation of the gods of Olympus. "Yes, well, the first born Chaos, and after that, also Earth [Gaia] of ample breast, retaining position forever (...)" (Hesiodo, 1991-116/117: 111).

The manifestation of this principle of order makes itself by discord, violence and war. "The prodigious heat trespassed the Chaos. It looked like, as seen and heard, that Earth [Gaea] and the Heaven [Uranus] touched each other, in an act of violent creation. Such the clangour of Gods beating themselves in fight. The winds revolving, the earth trembling, the dust, the thunder, the lightning and the flaming rays, darts of grand Zeus, and carrying outcry and voice to the middle of fronts, the immense roar raised itself from atrocious dissension. Exhibiting its arms power, the battle decays. Before, one against the other, tenacious attacking themselves in violent battles. In the front

awakened harsh combat Cotos, Briareu and Giges insatiable of war" (Hesiodo, 1991-700 / 721: 145).

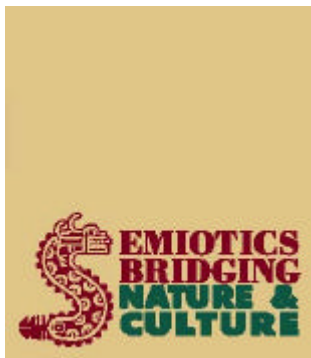
Among the Hebrews the phenomenologic inversion of Sumerians and Greeks repeats itself, strengthen the whole **Occidental Culture founded in order, in collectives orthopedics, and in the authority.** Deriving from Sumerian foundation and repeating its thematic basis, the Pentateuch, ascribed to Moses (he supposed had lived in -XIII century), brings postulations of order by similar account of divine creation, starting too from oral tradition of -XVIII century to strengthen itself writing between -X and -V centuries (Gamus, 1992: 25). "Yahweh God shaped man [Adam] from the soil of the ground and blew the breath of life into his nostrils, and man became a living being" (Moses, 1990-1.2-7: 18).

The phenomenologic inversion with the Hebrew gets a refinement addition: the woman bears from man, not as we biologically observe. Besides this, among Sumerians, the human being is the product of a goddess, Aruru, and among the Hebrews the human being is the product of a god, Yahweh God. For subordinate itself to the exact and force of Adam "Yahweh God said, 'It is not right that the man should be alone. I shall make him a helper.' So from the soil Yahweh God fashioned all the wild animals and all the birds

of heaven (...). Then, Yahweh God made the man fall into a deep sleep. And, while he was asleep, he took one of his ribs and closed the flesh up again forthwith. Yahweh God fashioned the rib he had taken from the man into a woman, and brought her to the man" (Moses, 1990-1.2-18/19/21/22: 19).

The collective orthopedics founded in order and in the authority, **reinforced with death penalty**, we can find in the foundation of Israel State. "When Moses (...) was dead, Yahweh spoke to Joshua (...), Moses' adjutant. He said, 'Moses my servant is dead; go now and cross this Jordan, you and this whole people, into the country which I am giving to them (the Israelites). Every place you tread with the soles of your feet I shall give you, as I declared to Moses that I would. (...) As long as you live, no one will be able to resist you; I shall be with you as I was with Moses; I shall not fail you or desert you. (...)'" Joshua revises the words of Yahweh to the officials of people, and his exact is confirmed by these one: "If





anyone rebels against your [Joshua] orders or will not listen to your commands, let him be put to death. (...).” (Joshua, 1990-1.1/ 2/ 3/5/18: 284-285).

The mythical foundation of the State of Israel is personally conducted by Yahweh of Armies, who that has his sign in the blood and that repeats his **homicidal authority** practiced in Egypt against first-born of all species, included man (Moses, 1990- 2.12-12/13: 94). After crossing the Jordan, “Now when Joshua was near Jericho, he looked up and saw a man standing in front of him, grasping a naked sword. Joshua walked towards him and said to him, ‘Are you on our side or on that of our enemies?’ He replied, ‘On neither side. I have come now as the captain of the army of Yahweh.’” (Joshua, 1990-5.13/14: 288-289)

The homicidal authority of Yahweh of Armies is followed as order in the conquest of the promised land. Crossing the Jordan river, follows the war of extermination - genocide -

against “the Canaanites, the Hittites, the Hivites, Perizzites, Girgashites, Amorites and Jebusites” (Joshua, 1990-3.10: 286), beginning by Jericho city. How remembered Garmus (1992: 191), the war extermination had as its end to “hinder the recovery of the enemy, or as a possible racial contamination with it”.

“At the seventh time, the priests blew their trumpets and Joshua said to the people, ‘Raise the war cry, for Yahweh has given you the city! The city and everyone in it must be devoted to Yahweh under the curse of destruction; the life of Rahab the prostitute alone must be spared, with all those with her in her house, since she hid the messengers we sent. (...) The people raised the war cry, the trumpets sounded. (...) At once the people stormed the city, each man going straight forward; and they captured the city. They enforced the curse of destruction on everyone in the city: men and women, young and old, including the oxen, the sheep and the donkeys, slaughtering them all. (...) They burned the city and everything inside it, except [the prostitute Rahab and all who belonged to her,] the silver, the gold and the things of bronze and iron; these they put into the treasury of Yahweh’s house” (Joshua, 1990-6.16/ 17/ 20/ 21/24/25: 290).

The occidental construction of the State Theory, as we observe

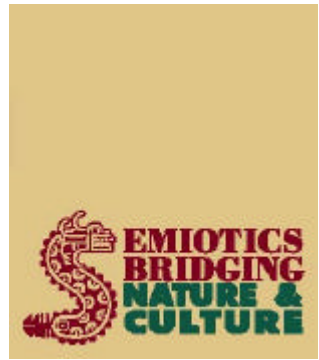
from the sum of cultures Sumeria, Greek and Hebrew, starts from culture-*myths*, for political act by means of orthopaedic collectives mimicking the so called “laws of nature”, the reason as *divina ratio* in the nature expressed, how Kant wanted (1991: 33 to 35), laws referred today in the “representative mandate” of the occidental “democracies” (dissimulated theophanies), **resultating in the centrifugal civilizations that populated the continents of Europe, Africa, America and Oceania**. That designed **cultures of causal-exact** by justifying the order and the authority as the cause to the exact and to the force, included the genocide (or holocaust) - war of extermination - **[yang]**.

3. CASUAL-EXACT POLITICAL REGULARITY [YIM]

The State Theory, with the “oriental despotism” complacent designation, accuse unknowns the casual-exact and its cosmic fundamentation chance (firstness) and consequent exemplarity. The first occurrence of the phenomenological perception founded in the chance is noted among the Chinese and is ascribed in their observation to the mythic Emperor Fu Hsi (-XXIX) by Kung Fu Tzy (-VI, -551 to -479).

“When in ancient times Lord Bao Xi [Fu Hsi] ruled the world as





sovereign, he looked upward and observed the images in heaven and looked downward and observed the models that the earth provided. He observed the patterns on birds and beasts and what things were suitable for the land. (...) adopting them from his own person, and afar, adopting them from other things, he thereupon made the eight trigrams in order to become thoroughly conversant with the virtues inherent in the numinous and the bright and to classify the myriad things (...)” (Confucius, 1994-a-6A.II.2: 77).

Its for note, in the text, the absence of previous order in **the sovereign posture of firstness** - Fu Hsi **first observes !** -, the consequent **regularity of the patterns (secondness exhibited by reality heaven-earth)** and the posterior registration (thirdness) of the 8 trigrams. No personal conduction of divinity points Fu Hsi in the phenomenon. **There’s no phenomenologic inversion** in this mythic triadic registration: 1. observation, 2. patterns, 3. registration. Kung Fu Tzy shows that absence of order showing the **mutation** between *yin-yang* (*Er-satz* of chance) makes possible the 8 trigrams in the 6th Wing: “When they let the hard [*yang*] and the soft [*yin*] displace each other, change [mutation] was present there within them” (Confucius, 1994-a-6A.II.1: 75).

Lao Tzy too (-VI, -570 to -490, Normand, 1987: 62) contemporaneous of Kung Fu Tzy, in the Tao Te Ching, starts from “*tao ke tao*” (Lao Tzy, S.D.-1: 27) - in the translation from Chinese to English by the author of this paper -, “*tao possible [firstness] tao*”, with its complementary mutability between the possible qualities *yin-yang* of *tao*, without any reference to a former existence or order. *Tao* in Lao Tzy, without presenting itself with personal or theological attributes, is the phenomenon possible quality.

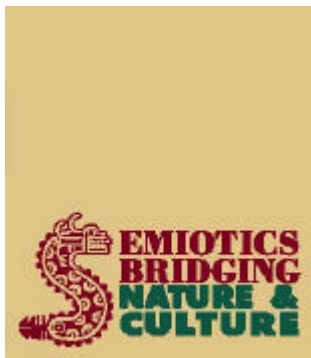
Kung Fu Tzy refutes with subtle, in the Analects, any theological premiss to the terrestrial life. “Zi Lu asked Confucius about how to serve the spirits [manes]. Confucius said, ‘How can one serve the spirits before one knows how to serve people?’ Zi Lu went on asking, ‘What is death?’ Confucius replied, ‘How can one understand death before understanding life?’” (Confucius, 1994-b-XI.12: 189).

With this impersonal and not theological premiss, Kung Fu Tzy presents the political relations marking them by rejection to the order impositivity and rejection to the sovereign as a ordinator center. “Confucius said, ‘If the ruler acts properly, the common people will obey him without being ordered to; if the ruler does not act properly, the common people will not obey him even after

repeated injunctions’” (Confucius, 1994-b-XIII.6: 231).

Between the law with its sanction, the authority, and the exemplarity, as we have seen at chapter XIII.6, Kung Fu Tzy stays with **the exemplarity**: “Regulated by the edicts and punishments, the people will know only how to stay out of trouble but will not have a sense of shame. Guided by virtues and the rites, they will not only have a sense of shame but also know how to correct their mistakes of their own accord” (Confucius, 1994-b-II.3: 13). When disciple Zi Lu asked about government, Kung Fu Tzy answered: “Urge the common people to work hard by setting an example yourself” (Confucius, 1994-a-XIII.1: 226). The moral basis to Confucius is wordless example, not formal discourse: “He who rules his state on a moral basis would be supported by the people, just as the Polar Star is encircled by all the other stars.” (Confucius, 1994-b-II.1: 12)





The virtue in Kung Fu Tzy stays in the exemplarity silent of words and prodigal of acts. "In ancient times, people didn't say things lightly, as they would be ashamed not to be able to match up to their words" (Confucius, 1994-b-IV.22: 58). Perform rites implies selfdiscipline to show deference and not an impositive ritual to the others. "(...) If a state is not governed by showing deference, how can the rites be performed?" (Confucius, 1994- b-IV.13: 53)

If it exists, the government exemplarity is not primary. It is spread as much in the father of family (Confucius, 1994-b-IV.20: 57), in the parents (Confucius, 1994-b-XI.5: 184), in the sage, as much in the ancestrals (Confucius, 1994- b-IV.22: 58). This exemplarity does not carry the occidental mark of words, but of gestures and acts. This way, "A gentleman takes it as a disgrace to let his words outstrip his deeds" (Confucius, 1994-b-

XIV.27: 271). **This oriental spread exemplarity among many**, fathers, governors, or ancestrals **producing contagion** is what I design **collective oscilations**, different from that **occidental collective order** observed in Sumerians, Greeks and Hebrew people, **linearity concentrated upon one**, God or ruler, analogous of authority.

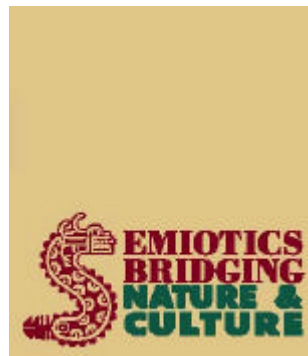
The mode of paradox action of the government is in the *wu wei* - 無爲. "It was, perhaps, only Shun who brought peace to the multitude without taking any action [*wu wei*] against natural order. What did he actually do? What he did was only to sit on the throne with composure." (1994-b-XV.5: 286) The concept of *wu wei* Kung Fu Tzy took from Lao Tzy (S.D.-38/43/57: 71, 77, 91). **The concept of *wu wei* implies, besides not ruling, not litigate.** "The way I settle a lawsuit is not different from others. I am trying however, to prevent any lawsuit from being started." (Confucius, 1994-b-XII.13: 216-217) ***Wu wei* too implies a exemplarity in contrast with death penalty.** "Ji Kangzi asked Confucius about government, saying, 'What do you think of governing a state by taking away the lives of villains and promoting good people?' Confucius said, 'Why should one slay in order to govern? You want the country to be good, and so do the common people. The ruler is like the wind, the common people are like the grass. Whichever way

the wind blows, the grass can not help but bend.'" (Confucius, 1994-b-XII.19: 220)

The Celestial Decree - *t'ien ming*: 天命: (Confucius, 1994-b-II.4: 14) -, according to the *similigram* (a neologism by the author of this paper meaning image by similarity to the object, and not "representation of an idea", as incorrectly taken in Occident), **the Celestial Decree has no parallel with the concept of order, divine or human delegation private to Occident. *T'ien* (sky) designs every chance that provides from upwards of our heads, as the rain, the time, the seasons of the year (Wieger, 1965, 196: 690). "What speech has Heaven ever made? Spring, summer, autumn, and winter still rotate as regularly as ever. All things on earth keep growing. Does Heaven say anything?"** (Confucius, 1994-b-XVII. 19: 340)

The same occurs with the *similigram ming* - 命 -, a combination that designs mass of people that, by agreement among themselves in their opinions, live together in harmony and with (and not under) the same seal of exact (Wieger, 1965: 45, 57; Vaccari, 1972: 78). Another of the possible compositions in *ming*, the *similigram ling* - 令 -, designs the regularities of seasons of the year (Mateos, 1977-3167: 601). ***T'ien ming* implies the chance of Fu Hsi, implies be in harmony with the re-**





gularities (secondness) of the nature, including the exemplarity of the father, the sage, the not ordinator governor, the ancestrals, without supremacies. In closing the text of Analects, in the chapter XX, this concept strengthen the convergence to the internal life (Mateos, 1977-1242: 230), to the empire center, alike the text references of Kung Fu Tzy and Lao Tzy, dominant texts in Chinese culture until today.

The oriental foundation in chance of the political *wu wei* "act", by *yin-yang* mutability (firstness), makes possible the political regularity by means of collective oscillations with contagious by exemplarities spread in real. That foundation, while referred in the Celestial Decree (chance in the "cosmic regularities"), resulted in **centripetal civilizations** that we **designed casual-exact cultures** by **justifying in the cosmos [*yin*] the chance of exact and force.**

This oriental cosmic foundation made possible the human concentration in the Asia continent, that has the dominant - not exclusivity! - the concept of *wu wei*, and not the occidental allegory of *Si vis pacem, para bellum* (If you want the peace, prepare the war). With *wu wei*, the logic is rescued: *Si vis pacem, pacem age* (If you want the peace, make the peace).

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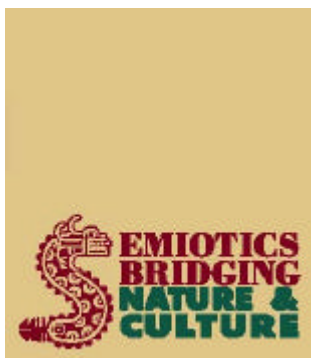
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