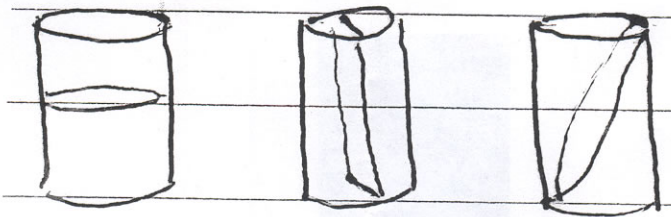


What's the name of that tune? We ask in *logos*. In music, we don't think a tune, we play it or hum it or sing it, without noticing the words, without thinking them.

To think means to have names for things, words *logos*. Just as we have names for tunes, we have names for numbers and behind them, figures. A "circle" is a thing. "Three" is the name of something as is "one half". The something that is a half is on the one hand in a place and on the other hand it is not. Half a glass of water is in a whole glass of water, but where?



After you've drunk it, a half a glass of water is in you.

These pictures are word substitutes. Bad art, which of course, is not art, is *logos*. Art is not a word substitute, is not *logos*, even if it is in words. If the words in a poem are *logos*, if they name things, it is not a poem they are in. It is a pretend. The words in a poem are not *logos* any more than the words in a dream.

On the one hand *logos* is, first and foremost, the words in your head, the life-long internal voice that announces the end of childhood, on the other hand, and more importantly, *logos* is the words you speak to communicate with others.

Language, words, *logos* is the most interesting phenomenon. On the one hand, it is the most human thing, on the other hand, so is music, mathematics and faith. Animals show that they are scared, but do not say so in words. Humans have names for their feelings. On the one hand this is a comfort, on the other hand it is a curse.