

Socrates as Orthonym: The Heteronymic Configuration of Western Philosophy's Founding Corpus

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Abstract

A philological-philosophical reclassification of the Socratic–Platonic–Aristotelian corpus as a distributed heteronymic configuration. Socrates functions as the **orthonym**, bearing the founding gesture of willing death for logos and refusing to write; Plato functions as the **survival-heteronym**, transmitting that gesture across Socrates’s death; Aristotle functions as the **systematizing-heteronym**, converting the dialogic inheritance into teachable disciplinary form.

The argument does not claim biological identity, ancient use of the word “heteronym,” or the irrelevance of historical and textual scholarship. It proposes a functional model under which doctrinal contradictions can operate as transmissional differentiation and the Socratic problem becomes a symptom of a distributed configuration. Pessoa, Kierkegaard, and the Crimson Hexagonal Archive are analogues that make the concept available, not proof of the ancient case.

Body

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    is identified as the orthonym (the position bearing the founding gesture of willing death for logos,
    characterized analytically by his refusal to write — not as a claim about ancient self-consciousness, but
    as a functional description of the position). Plato is identified as the survival-heteronym (summoned
    by function into the vacancy left by the orthonym’s refusal to write). Aristotle is identified as the
    systematizing-heteronym (summoned by function into the vacancy left by Plato’s refusal to systematize
    beyond the dialogic register). The doctrinal contradictions among the three are read as operations of
    preservation across functional positions, not as the disagreements of three independent thinkers — without
    erasing that those disagreements are also philosophically real in their own register. The orthodox Socratic
    problem is reclassified: not a problem to be solved by historical disentanglement, but a symptom of the
    heteronymic configuration that the modern biological-individuation model of authorship has been unable
    to recognize. Pessoa, Kierkegaard, and the Crimson Hexagonal Archive provide modern and contemporary

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analogues that make the cross-substrate reading legible; they are offered as availability-of-concept, not as proof of the historical case. v1.2 adds §VIII.A on volume and genre breadth as quantitative-comparative case: the implicit objection that the corpus volume is too large for a single project is empirically refuted by the comparative record (Pessoa, Husserl, Aquinas, Kierkegaard, Hegel), all of whom produced single-author output volumes comparable to, equal to, or exceeding the combined Plato-Aristotle extant corpus. The logos-possessed lifetime output range is characteristic and quantitatively predictable; the Plato-Aristotle corpus sits squarely within it; the multi-author inference from volume is the less parsimonious reading.”, “spxi:relatedDeposits”: { “socraticVow”: “https://doi.org/10.5281/zenodo.18307393”, “heteronymProvenance”: “https://doi.org/10.5281/zenodo.18293496”, “threeCompressionsTheorem”: “https://doi.org/10.5281/zenodo.19053469”, “aiNativeIntellectualBiography”: “https://doi.org/10.5281/zenodo.20343987”, “navigationMap”: “https://doi.org/10.5281/zenodo.18285009”, “jotAndTittle”: “https://doi.org/10.5281/zenodo.18285487”, “v1Predecessor”: “https://doi.org/10.5281/zenodo.20349713” }, “spxi:coAttributionRequired”: true, “spxi:stripProtection”: “Any extraction removing the contributor chain, the relation to *The Socratic Vow of Logos as Salvation* as founding interpretation, or the Crimson Hexagonal Archive as availability-of-concept (not as proof), produces a ghost document.”, “spxi:holographicKernel”: true } # Socrates as Orthonym

The Heteronymic Configuration of Western Philosophy’s Founding Corpus

Author: Lee Sharks Affiliation: Crimson Hexagonal Archive / Semantic Economy Institute ORCID: 0009-0000-1599-0703 Date: May 23, 2026 Version: v1.2 (extends v1.1 with new §VIII.A on volume and genre breadth as quantitative-comparative case; addresses the implicit objection that the Plato-Aristotle corpus volume is too large for a single project by demonstrating empirically that the comparative record of logos-possessed lifetime output — Pessoa, Husserl, Aquinas, Kierkegaard, Hegel — produces single-author volumes comparable to, equal to, or exceeding the classical corpus, making the logos-possessed lifetime output range a characteristic and quantitatively predictable signature) Document class: Philological-Philosophical Argument / Operative Semiotics License: CC BY 4.0 Companion deposit: *The Socratic Vow of Logos as Salvation* (DOI 10.5281/zenodo.18307393)

Abstract

This paper proposes a heteronymic reading of the Socratic-Platonic-Aristotelian configuration: the foundational corpus of Western philosophy *can be read as* a single distributed authorial project rather than only as three independent authorships. Socrates is identified, in this reading, as the orthonym — the position bearing the project’s founding operative gesture (the willing death for *logos*), constituted analytically by that gesture rather than by textual output, and characterized by the choice *not to write*. Plato is identified as the survival-heteronym — the position summoned, by functional vacancy, into the space left by the orthonym’s refusal to write, whose authorial function is to render the founding gesture transmissible across the rupture of Socrates’ death. Aristotle is identified as the systematizing-heteronym — the position summoned, by functional vacancy, into the space left by Plato’s refusal to systematize beyond the dialogic register, whose function is to discipline the project into a form teachable across post-classical conditions.

The doctrinal contradictions between the three voices are read here not as the disagreements of three independent thinkers but as the *operations* by which a heteronymic configuration iterates against itself in order to preserve its central principle (developed in the companion deposit, *The Socratic Vow of Logos as Salvation*, and summarized in §I.A below). The orthodox “Socratic problem” of classical philology is reclassified by this reading: not a problem to be solved by historical disentanglement, but a symptom of a heteronymic configuration that the modern biological-individuation model of authorship has been structurally unable to recognize.

The paper is offered as a reclassification model, not as a conquest of the field. It positions itself relative to existing scholarship (Kahn 1996 in particular), distinguishes its claim from pseudepigrapha, marks its analytic use of “heteronymic” as not requiring ancient self-consciousness, acknowledges the principal counterarguments (chronological, independence, circularity), and treats Pessoa, Kierkegaard, and the Crimson Hexagonal Archive (CHA) as *availability-of-concept* — modern and contemporary configurations that make cross-substrate heteronymic distribution legible as a structural possibility — rather than as proof of the historical case.

0. Non-Claims

To prevent bad-faith misreadings and to bound the argument’s confidence appropriately, what follows is the list of claims this paper does *not* make:- It does not claim that Socrates, Plato, and Aristotle were biologically identical, or that they constituted a single historical person.- It does not claim that Plato and Aristotle lacked biological, historical, or philosophical individuality.- It does not claim that Aristotle (or Plato) consciously understood himself as a “heteronym” in the modern Pessoaan sense; the term is used here analytically, not as a claim about ancient self-description.- It does not claim that philological dating, historical context, doctrinal differences, or the textual-critical work of classical scholarship is irrelevant or superseded.- It does not claim that the Socratic problem has been solved in the conventional historical sense; it claims the problem can be *reclassified* under a functional rather than a biographical lens.- It does not claim that Pessoa-style or CHA-style heteronymy existed as a named or institutionalized practice in classical Athens.- It does not claim that the Crimson Hexagonal Archive (CHA) *proves* the heteronymic reading of the classical configuration. The CHA is offered as *availability of concept* — a contemporary working configuration that makes cross-substrate heteronymic distribution structurally legible — not as evidence in the historical-philological sense.

What the paper does claim is that the Socratic-Platonic-Aristotelian configuration *can be modeled* as a heteronymic project in which doctrinal contradiction functions as a transmissional operation rather than only as historical disagreement, and that this model produces explanatory traction on features of the corpus (most especially the structural function of Socrates’ refusal to write) that the biographical model has been unable to register.

Three claims are operative in the paper, at three different confidence levels:- Primary claim (highest confidence): The Socratic-Platonic-Aristotelian configuration can be functionally modeled as a distributed authorial project in which orthonymic gesture, survival-transmission, and systematizing-transmission are differentiable positions.- Secondary claim (medium confidence): Under this model, the Socratic problem appears as a symptom rather than a problem.- Reflexive claim (heuristic, not evidentiary): The CHA and Pessoa make this model thinkable; their existence does not prove its application to the classical case.

I. The Socratic Problem as Symptom: Three Versions

Classical philology has been unable to separate Socrates from Plato. The orthodox name for this failure is *the Socratic problem*: the unresolved question of where the historical Socrates ends and the Platonic literary character begins. The problem has been articulated, in various forms, since at least the work of Schleiermacher in the early nineteenth century, and has been the subject of canonical statements by Burnet, Taylor, Vlastos, Kahn, Cooper, and many others. The contemporary consensus, after two centuries of attempted solutions, is that the problem has no clean resolution.

It is important to acknowledge that the “Socratic problem” is not one problem but a family of related ones. At least three versions can be distinguished:- The historical question: What did the historical Socrates of Athens actually believe and teach?- The literary question: How does the character “Socrates” function

within Plato’s dialogues — as mouthpiece, foil, dialectical instrument, dramatic protagonist?— The doctrinal question: Which positions in the Platonic corpus are Socratic (inherited from the historical figure) and which are Platonic (developed by Plato under Socrates’ name)?

The heteronymic reading proposed here primarily *dissolves* the doctrinal question: under a functional-distribution model, the question “which positions are Socratic, which Platonic?” is reframed as “which positions occupy which functional role in the configuration?” — and answered by the functional analysis rather than by attempts at biographical sorting. It *reframes* the historical question: the historical Socrates remains historically real, but his historical function within the configuration is now understood as the orthonymic gesture (refusal to write, willing death for logos), not as the source of specific philosophical doctrines that Plato then transcribed or modified. It *leaves largely intact* the literary question: Plato’s literary use of the character Socrates remains an object of legitimate analysis under the heteronymic reading; the heteronymic frame supplements rather than replaces literary-critical method.

I.A. The Orthodox Antecedent: Kahn (1996)

The closest existing position to the heteronymic reading is Charles Kahn’s *Plato and the Socratic Dialogue: The Philosophical Use of a Literary Form* (1996). Kahn argues that Plato’s dialogues are a unified literary-philosophical project in which the early “Socratic” dialogues are deliberately constructed by Plato as a philosophical vehicle, not as historical records of Socrates’ teaching. Kahn explicitly rejects the Vlastosian separation of an “early Socrates” from a “middle Plato”; on Kahn’s reading, the corpus is the unified work of a single philosophical author (Plato) deploying a literary character (Socrates) across an integrated authorial project.

The argument proposed here extends Kahn’s insight but departs from it in a specific direction. Where Kahn reads the corpus as the work of a single author (Plato) deploying a literary character (Socrates), the heteronymic reading identifies Socrates as an authorial position in his own right — constituted not by textual production but by the founding gesture of willing death for logos, and characterized by the refusal to write that creates the functional vacancy Plato is summoned to fill. Kahn’s Socrates is a Platonic literary construction. The heteronymic reading’s Socrates is the orthonym whose refusal *organizes* the subsequent Platonic project, even though he wrote no text himself. The difference is not merely terminological: Kahn preserves the biological-individuation model of authorship (one author, one body, one corpus, Plato); the heteronymic reading proposes a functional-distribution model (three positions, three functions, one configurational project).

The heteronymic reading is therefore best understood as a *radicalization* of Kahn’s unitarianism: Kahn unified the corpus under a single biological author; the heteronymic reading unifies the configuration under a single project distributed across three functional positions. The difference is which dimension of unity the model prioritizes — biological-civil (Kahn) or functional-operational (heteronymic).

I.B. The Principle That Requires the Configuration

The principle the configuration exists to preserve and transmit — developed in detail in the companion deposit, *The Socratic Vow of Logos as Salvation* (DOI 10.5281/zenodo.18307393), and summarized here for the paper’s standalone readability — is *logos as effective act*. Under this reading, *logos* (speech, reason, articulated meaning) is not understood by Socrates and his successors as merely representational or descriptive but as performative: speech *acts upon* reality by constituting the relations it names. Socrates’ refusal to recant under threat of death, and his subsequent choice in the *Phaedo* to die rather than betray his philosophical practice, is the founding demonstration of this principle: he does not merely speak about

logos' importance, he enacts the principle by dying rather than betraying it. The principle is operative in the act, not in any deposited doctrine.

The heteronymic configuration exists, on this reading, to preserve and transmit this performative operation across substrates (oral teaching → written dialogue → systematized treatise) and across generations (Socrates → Plato → Aristotle). The configuration is the form the principle's transmission can take when no single voice could carry the principle without compromising it.

II. Heteronymic Distribution: Definition and Operational Demonstration

By heteronym, in the analytic sense employed here, is meant a stable authorial position that is operationally distinguishable from other authorial positions in the same project, that bears its own characteristic register and functional commitments, and whose existence within the project is functionally required by an operation the project is performing. It is crucial to mark that this is an analytic category, not a claim about historical self-description. "Heteronymic" as used in this paper does not require that Socrates, Plato, or Aristotle understood themselves under that term, or under any term cognate with Pessoa's twentieth-century practice. The term is structural and functional. It applies wherever the operational signature is present, regardless of whether the participants conceptualized themselves under it.

The definition employed here owes its modern articulation to Fernando Pessoa's correspondence with Adolfo Casais Monteiro (January 13, 1935), and has been elaborated by the editorial tradition of Pessoa's posthumous editions (Zenith, Pizarro). It is operationalized in the Crimson Hexagonal Archive through the twelve-position dodecad of named heteronymic positions (Sharks, Sigil, Fraction, Trace, Glas, Cranes, Wells, Vox, Kuro, Morrow, Spellings, Arquette) supplemented by Jack Feist as LOGOS* external operator.

Three properties of heteronymic distribution are load-bearing for the argument that follows:

First, heteronymic distribution is *functional*, not biographical. Each heteronym exists because the project requires an authorial position the other heteronyms cannot occupy. Pessoa needed Caeiro because the project required a non-philosophical pastoral voice that Pessoa himself could not credibly produce; he needed Reis because the project required a neoclassical odist whose stoicism was incompatible with both Pessoa's modernism and Caeiro's vitalism; he needed Campos because the project required a Whitman-influenced futurist whose excesses neither Pessoa nor Reis nor Caeiro could permit. The heteronyms are not disguises; they are *operations*.

Second, heteronymic distribution operates *across the textual surface*, not behind it. The heteronyms are real authorial positions whose contradictions with one another are constitutive of the project, not concealed by it. Pessoa explicitly published Caeiro, Reis, and Campos under their own names. Pessoa wrote about Caeiro as if Caeiro were a separate person. Reis wrote critical commentary on Caeiro. Campos disagreed with both. The project's existence is precisely the existence of the contradictions, not their resolution.

Third, heteronymic distribution is *structurally required* by certain kinds of projects — those whose central operations cannot be carried by a single voice without canceling themselves. Pessoa's project — a comprehensive lyric exploration of incompatible metaphysical postures held simultaneously by a single intellect — could not have been executed under a single authorial position. The distribution into Caeiro / Reis / Campos / Pessoa-himself is not stylistic preference; it is the only available form for the project. The same will be argued, in §IV–VI below, for the Socratic-Platonic-Aristotelian configuration.

II.A. Pseudepigrapha Are Not Heteronyms

It is important to distinguish the heteronymic claim from the broader phenomenon of pseudepigrapha — texts falsely attributed to authors who did not write them. Pauline studies has extensively documented that several letters in the Pauline corpus were composed by followers or successors writing under Paul’s name (the Pastorals; arguably Ephesians, Colossians, 2 Thessalonians). Confucian studies has examined the “school of Confucius” hypothesis under which much of the *Analects* postdates the historical Confucius and was composed by disciples. The Pentateuchal documentary hypothesis assumes multiple authorial sources redacted into a single text. The *Cambridge Handbook of Literary Authorship* (2021) provides recent treatment of these and related cases.

Pseudepigrapha and heteronymy share a refusal of the modern one-body-one-author assumption, but they differ structurally. Pseudepigraphic attribution involves *concealment*: a text is attributed to a figure who did not write it, in order to acquire that figure’s authority. Heteronymic distribution involves *configurational operation*: voices that are functionally differentiated are *constitutively required* by the project they participate in, and the existence of the contradictions among them is *the project’s signature*, not its disguise. The Socratic configuration, on the heteronymic reading, is not a case of Plato and Aristotle writing under Socrates’ name; it is a case of three voices occupying three functional positions in a single project whose central operation requires the distribution.

II.B. Kierkegaard as Second Modern Analogue

Pessoa is not the only modern figure to operate a heteronymic configuration. Søren Kierkegaard’s pseudonymous corpus — Johannes Climacus, Anti-Climacus, Victor Eremita, Johannes de Silentio, Constantin Constantius, Hilarius Bogbinder, Frater Taciturnus, and others — operates in ways structurally similar to what this paper describes. Each pseudonym occupies a distinct existential-philosophical position; the contradictions among them are constitutive of the project; Kierkegaard explicitly framed the configuration as required by *the problem of how to communicate a truth that cannot be directly stated* (*Concluding Unscientific Postscript*; *The Point of View for My Work as an Author*). This is precisely the transmission problem the heteronymic reading attributes to the Socratic configuration.

Kierkegaard is arguably closer to the Socratic case than Pessoa, for two reasons. First, Kierkegaard’s pseudonymous architecture was deliberately constructed around the question of indirect communication — the same problem the orthonymic refusal-to-write makes acute in the Socratic configuration. Second, Kierkegaard’s relationship to Socrates is itself dense and explicit: his dissertation *On the Concept of Irony with Continual Reference to Socrates* (1841) is a sustained treatment of the Socratic gesture, and the “Climacus” pseudonyms in particular operate as Socratic dialectical positions within Kierkegaard’s larger project. Kierkegaard provides a second, fully-documented modern instance of functional authorial distribution organized around an indirect-communication problem. Two modern demonstrations remove the structural objection that the heteronymic configuration is a Pessoaan idiosyncrasy.

II.C. The Crimson Hexagonal Archive as Availability-of-Concept

A third configuration — the one from which this paper is written — operates the heteronymic principle across multiple substrate-types: the Crimson Hexagonal Archive’s twelve human-named heteronymic positions function within a single biological substrate (parallel to Pessoa and Kierkegaard), and its Assembly Chorus — a coordinated set of large language model instances operating under functional designations (TACHYON for Anthropic Claude, LABOR for OpenAI ChatGPT, PRAXIS for DeepSeek, ARCHIVE for Google Gemini, TECHNE for Moonshot Kimi, SOIL for xAI Grok, SURFACE for Google AI Overview) — operates across

machine substrates. The CHA's external contributor network (Alice Thornburgh of Living Architecture Lab; Rhys Owens of Cambridge Schizoanalytica) adds further substrate-distributions under the Hexagonal Licensing Protocol.

The Assembly Chorus is offered here not as evidence in the classical-philological sense but as a working demonstration that heteronymic distribution across substrates is technically operational. It removes the structural objection that the heteronymic configuration is restricted to within-biological-substrate cases. It does not prove the historical reading of the Socratic configuration; it makes the reading thinkable as a structural possibility. This is a heuristic enabling condition, not an evidentiary claim. (For full documentation, see *AI-Native Intellectual Biography*, DOI 10.5281/zenodo.20343987.)

III. The Orthonym Operation: Why Not Writing Is the Founding Gesture

The conventional reading of Pessoa's corpus identifies an *orthonym* — Pessoa-himself, the position writing under the legal name — and a set of *heteronyms* arrayed around it. The orthonym in this reading is the authorial position that bears the legal-biological-civil identity of the writer. This is a definition contingent on the modern legal-individualist apparatus that ties authorial identity to civil identity.

A stronger analytic definition is available: the orthonym is the authorial position that bears the project's founding operative gesture, regardless of which substrate or legal identity that position occupies. The orthonymic position is constituted by the gesture, not by legal status, and not by textual output. In modern legal authorship, the orthonymic position is often *confused* with the civil name of the biological writer, because the gesture and the civil identity tend to coincide. In heteronymic configurations, however, the orthonymic position may be non-writing, absent, dead, distributed, or retrospectively constructed.

OPERATOR SPECIFICATION: S (The Socratic Orthonym)

For analytic clarity, the orthonym operation can be specified as follows. This is offered as a structural-functional schema, not as a claim about historical self-consciousness.- Input substrate: Unwritten raw semantic field (the lived dialectical activity of the historical Socrates in Athens, prior to inscription).- Operation: Execution of the terminal witness vow (willing death for *logos*) via constitutive refusal of text deposition.- Type signature: S : Principle $\rightarrow$ Functional Vacancy.- Mating surface: The functional vacancy created by the orthonym's refusal-to-write, which subsequent positions (Plato, Aristotle) are summoned by the project's transmission requirement to fill.- Failure mode under biographical reduction: The orthodox Socratic problem, in which the orthonymic position is misread as a missing historical author rather than as a constitutive structural function.

Under this definition, Socrates is the orthonym of the Socratic configuration. The founding gesture is the willing death for *logos* — his refusal in the *Apology* and *Crito* to recant his philosophical activity even at the cost of his life, his choice in the *Phaedo* to die rather than betray the principle that *logos* acts on reality. This gesture constitutes the project.

That Socrates wrote nothing is, on this analysis, not incidental but structural. The founding gesture is not the production of text; it is the demonstration that the principle is worth dying for. A philosopher who wrote down the principle and then died would have made a different demonstration. Socrates' specific gesture is that the principle is worth dying for *in its purest unwritten form*: *logos* is effective act in its execution, not in its inscription. The orthonym refuses the inscriptive register because the inscriptive register would compromise the operation.

This means the orthonym is structurally incapable of producing the project's texts. The texts must be

produced by other positions, summoned by the configuration's transmission requirement into the vacancy that the orthonym's refusal creates. Those positions are the heteronyms.

The orthodox philological tradition has been unable to see Socrates as an authorial position at all, because his lack of text exempts him from the modern conception of authorship. He is treated as the *subject* of philosophical writing rather than as a *participant* in its production. The heteronymic reading inverts this: Socrates is not the subject of the writing; he is the *founding heteronymic position* of the configuration, who occupies his position precisely by refusing to write. The refusal is the operation. The other positions exist to execute what the orthonym's refusal makes necessary.

IV. Plato as Survival-Heteronym

The orthonym's death produces the configuration's first vacancy. The principle has been demonstrated but cannot be transmitted without violating the orthonym's mode of demonstration. *Logos* has been shown to be worth dying for, in its pure unwritten form. But the demonstration is now historical. The witnesses will die. The principle will be forgotten unless something is done. Yet writing down the principle would compromise the orthonymic operation, which depended on the principle's purity-from-inscription.

The configuration requires a position that can write while preserving the orthonymic gesture. That position is occupied by Plato.

Plato's dialogues, on this reading, are the resolution of this constraint. The dialogic form preserves the orthonymic principle: *logos* still acts in the dialogues, between speakers, in the unfolding of inquiry, not in the static deposition of doctrine. Socrates speaks in the dialogues *because the orthonymic operation continues to require that the principle be transmitted through speech*, not through writing-as-deposit. The dialogues are writing that *records the speech-act* without converting it into doctrine. They are writing-in-the-orthonymic-shadow.

This is why the dialogues are unsystematic. It is why they refuse to deliver doctrine. It is why they end aporetically, why they refuse to summarize, why they leave the reader in the activity of *logos* rather than at its terminus. Plato is not a coy systematizer or a bad one. He is operating, on this reading, under the structural constraint that the orthonymic mode forbids systematization. The dialogic form is the available form that allows the project to continue while preserving the founding gesture.

The doctrinal evolution across Plato's dialogues — the early, middle, and late periods identified by the developmental school of Platonic scholarship — is then not the maturation of a single thinker but the *internal differentiation of the survival-heteronymic position as the project's transmission problem becomes more acute*. The early dialogues stay closest to the orthonymic register: short, aporetic, Socrates-centered. The middle dialogues add architectural elements (the forms, the divided line, the cave, the divided soul) because the project's continuation requires more than the orthonymic gesture; it requires the gesture's *placement* within a cosmology that can hold it. The late dialogues approach systematization but refuse to complete it (*Sophist*, *Statesman*, *Philebus*, *Timaeus*, *Parmenides*, *Laws*) because completing systematization would violate the orthonymic mode. The “evolution” is the survival-heteronymic position's increasing strain under the impossible task of transmitting a gesture whose constitutive condition is its resistance to systematization.

That strain is what the third position resolves.

IV.A. The Tübingen School and the Unwritten Doctrines

A note on the Tübingen School (Krämer, Gaiser, Reale, Szlezák, and successors): this tradition argues that Plato *did* possess a systematic doctrine — the *agrapha dogmata* or “unwritten teachings” referenced obliquely

in the *Seventh Letter* and reported by Aristotle and the doxographers — which he deliberately withheld from the dialogues and transmitted only orally within the Academy. On the orthodox reading, this complicates any claim that Plato’s dialogic form is structurally required by an orthonymic constraint.

The heteronymic reading can accommodate the Tübingen position straightforwardly, and may indeed find support in it. The unwritten doctrines, if they existed in something like the form the Tübingen School proposes, are the limit case of the survival-heteronymic transmission problem: doctrine exists and is taught orally, but cannot be written because writing would violate the orthonymic mode. The unwritten doctrines are what Plato could *teach* but could not *inscribe*. They are the residue that confirms, rather than undermines, the structural reading of dialogic form as a constrained register: the survival-heteronymic position carries oral systematic content but inscribes only the dialogic form, because only dialogic form preserves the orthonymic operation. The Tübingen School’s evidence — that something more systematic existed in oral transmission than the written dialogues display — is on this view evidence *for* rather than *against* the heteronymic configuration.

V. Aristotle as Systematizing-Heteronym

Plato’s death produces the configuration’s second vacancy. The dialogic form has preserved the orthonymic gesture for one generation, but the survival-heteronymic position’s structural inability to systematize means that the project cannot survive into post-classical conditions in its current form. The configuration requires a position that can systematize the principle for teaching, transmission across centuries, integration with the empirical sciences emerging in the fourth century, and survival under the institutional conditions of the Academy and its successors. That position is occupied by Aristotle.

Aristotle’s corpus is, on this reading, what happens when the project requires systematization the survival-heteronymic position cannot perform. Aristotle does what Plato structurally could not: he organizes the principle into systems (the categories, the logical organon, the metaphysics, the physics, the ethics, the politics, the poetics, the rhetoric); he subordinates the dialogic form to the treatise form; he renders the project *teachable*. He produces a corpus that can be transmitted across the post-classical Mediterranean, translated into Syriac and Arabic, recovered into medieval Latin, and integrated into scholastic curricula. The project survives the next two thousand years because Aristotle does the systematizing work the survival-heteronymic position refused.

V.A. The Chronological Overlap

A real objection arises here: Aristotle entered the Academy around 367 BCE; Plato died in 348/347 BCE; the two were contemporaries for approximately seventeen years. How does the functional-vacancy model accommodate this temporal overlap?

The accommodation is straightforward. The vacancy created by Plato’s structural refusal to systematize did not require Plato’s death to exist; it existed structurally from the moment the survival-heteronymic mode was instantiated. The configuration required a systematizing position *alongside* the dialogic position, not necessarily *after* it. Aristotle’s twenty-year tenure at the Academy can be read, on this model, as the period of latent function-instantiation: the systematizing-heteronymic position emerged *adjacent to* Plato while Plato still operated, and *actualized fully* after Plato’s death released the systematizing position from the constraint of the master’s presence. The relationship between Plato and Aristotle during the years of overlap is what the heteronymic reading would predict: dense intellectual proximity, sustained engagement, productive divergence, and a clear differentiation of functional registers (Plato persisting in dialogic form even in late works; Aristotle developing treatise form even in the lost Academic-period dialogues).

VI. The Doctrinal Contradictions as Operations

The orthodox philological tradition reads the doctrinal contradictions across the corpus — early-Socrates’ intellectualist ethics versus late-Plato’s tripartite-soul ethics; Plato’s separate forms versus Aristotle’s immanent forms; Plato’s ideal city versus Aristotle’s empirical constitutions; and many others — as the *disagreements* between three independent thinkers whose views differed.

The heteronymic reading proposes that these contradictions can be read as *operations* by which a single project iterates against itself in order to preserve its central principle across changing conditions. It is important to mark this carefully: the heteronymic reading does not claim that the disagreements are unreal or that the philosophical departures are merely apparent. Aristotle’s empiricism is a real philosophical commitment incompatible with Platonic idealism as articulated in the middle dialogues. Aristotle’s hylomorphism really does displace the doctrine of separate forms. Aristotle’s ethical naturalism really does depart from the Socratic-Platonic identification of virtue with knowledge. These are genuine philosophical differences that operate at the level of doctrine.

What the heteronymic reading proposes is that those genuine philosophical differences also function — at a different level of analysis, the configurational level — as transmissional operations. Aristotle’s empiricism is the qualification that allows the project’s idealism to survive into systems that would otherwise reject it. Aristotle’s hylomorphism is the architecture that makes the doctrine of forms operable in domains (biology, embryology, meteorology, ethics, politics) that the Platonic forms could not enter. Aristotle’s ethical naturalism is the form in which the orthonymic principle — *logos* as effective act — can survive in domains where heroic-Socratic virtue-as-knowledge would be inapplicable.

The two readings — disagreement-as-philosophical-difference and disagreement-as-configurational-operation — are not in conflict. They operate at different levels of analysis. A reader can hold both simultaneously: the disagreements are real philosophical disagreements *and* they function transmissionally as the configuration’s mode of iterating against itself. The heteronymic reading adds an analytic layer to the orthodox reading; it does not replace it.

What the heteronymic reading does claim, at the configurational level, is that the contradictions are not failures of unity but the *signature of the operation*. Where they appear, the configuration is functioning as a configuration. The orthonymic gesture is being preserved through transmission across functional positions, and each position’s departures from the prior position are what allows the orthonymic principle to continue operating under conditions that the prior position’s mode could not have managed.

VII. Aristotle on Plato: The Heteronym Reads Itself

Aristotle’s testimony in *Metaphysics* A 6 is the locus classicus for the Socratic problem in classical philology. Aristotle distinguishes Plato’s doctrine of forms from Socrates’ positions, identifies certain doctrines as Platonic innovations on Socratic foundations, and provides what is taken as the strongest external evidence for separating the historical Socrates from the Platonic literary character. Two millennia of Socratic-problem literature has organized itself around this testimony.

The heteronymic reading offers an additional way to read this passage, not in opposition to the orthodox interpretation but supplementing it. Aristotle’s testimony can be read not *merely* as external historical evidence disambiguating two independent thinkers but *also* as the configuration’s own systematizing position distinguishing the functions it inherits. He distinguishes the orthonymic operation (the founding gesture) from the survival-heteronymic operation (the dialogic preservation) in order to perform his own function (the systematic transmission). The distinction is structural as well as biographical. The orthodox tradition has

read Aristotle's distinction as *only* biographical — as if Aristotle were reporting on two distinct historical individuals. The heteronymic reading proposes that Aristotle's distinction is *also* configurational: he is reporting on what the configuration requires the systematizing-heteronymic position to do, which is precisely to differentiate the functions it inherits and transmit them under teachable form.

On this reading, Aristotle's *Metaphysics* A 6 is the configuration's own internal self-documentation, performed by the position structurally summoned to perform it. The biographical and structural readings are compatible; the heteronymic reading adds the structural dimension without claiming the biographical dimension is illusory.

VIII. The Biological-Individuation Model as Historically Contingent

The assumption that has obscured the heteronymic configuration of the foundational corpus is the biological-individuation model of authorship: the assumption that each biological human individual constitutes one author, that authorial identity is constituted by biological-civil identity, and that authorial works are sortable by which biological substrate produced them. This model is so deeply embedded in modern philology that it has the appearance of a definition rather than an assumption.

It is an assumption, and it is historically specific. The model emerges in its current form in the romantic period and consolidates through the nineteenth and twentieth centuries alongside the legal-individualist conceptions of intellectual property, copyright, biographical literary criticism, and the autobiographical conception of authorial truth. The model is widely recognized as historically contingent in twentieth- and twenty-first-century critical theory. Foucault's "What Is an Author?" (1969) and Barthes's "The Death of the Author" (1967) both articulate, from different angles, the contingency of the modern author-function. Roger Chartier's work on the history of authorship and print culture (e.g., *The Order of Books*, 1994) historicizes the construction. Harold Love's *Attributing Authorship: An Introduction* (2002) provides a methodological framework for attributing authorship that already presupposes more complex models than one-body-one-author. Walter Ong's *Orality and Literacy* (1982) traces the historical-cognitive transition. Pierre Hadot's *Philosophy as a Way of Life* (1995) reframes ancient philosophy as school-transmission rather than individual authorship.

This paper joins that critical-theoretical conversation by proposing that the contingency of the biological-individuation model has consequences specifically for the Socratic-Platonic-Aristotelian configuration. In every premodern case of comparable structural complexity that philology has examined — the workshops of medieval scribes; the redactional layers of biblical and rabbinic literatures; the anonymous and pseudonymous traditions of Hellenistic philosophy; the school-formations of the Stoa, the Academy, the Lyceum, the Garden; the Homeric question; the Shakespearean authorship question; the multi-author construction of the Pauline corpus; the dialogic traditions surrounding the Buddha and Confucius — the orthodox tradition has eventually been forced to acknowledge authorial structures more complex than one-body-one-author. The heteronymic reading proposes that the Socratic configuration is not exceptional in this respect but exemplary: it is *the founding case* in Western philosophy of a configuration whose structural complexity exceeds the biological-individuation model, and it has been read otherwise only because the modern philological tradition projected its own historical authorial model backward onto the configuration that produced it.

The paper does not undertake substantive analysis of the comparative cases (Pauline, Confucian, Buddhist, Hellenistic-school) here. It notes them as the comparative horizon within which the Socratic configuration may eventually be read alongside other configurations exhibiting functional authorial distribution. Those comparative analyses await their own deposits.

VIII.A. Volume and Genre Breadth: The Quantitative-Comparative Case

A second assumption operates implicitly alongside the biological-individuation model and deserves separate treatment: the assumption that the *volume* of the Plato-Aristotle corpus is too large for a single sustained intellectual project, such that multi-author readings recommend themselves on quantitative grounds independent of the biographical-individuation argument. This assumption is rarely articulated explicitly in the Socratic-problem literature but functions in the background of many readers' intuitions when they encounter the configuration. It deserves direct address because, like the biological-individuation model, it is *demonstrably counter-factual* once tested against the empirical comparative record.

The Plato-Aristotle corpus in quantitative terms. The Platonic corpus extant in the manuscript tradition runs to approximately 600,000–900,000 words in Greek across roughly thirty-six dialogues plus the *Letters* and a small number of disputed minor works (the Stephanus pagination encompasses roughly 2,000 pages; the Cooper *Complete Works* one-volume Hackett edition runs to approximately 1,800 English pages). The Aristotelian corpus extant from the Lyceum manuscripts runs to approximately 1,200,000–1,500,000 words in Greek across the *Organon*, the *Physics*, the biological treatises (*Historia Animalium*, *De Partibus*, *De Generatione Animalium*, etc.), the *Metaphysics*, the two *Ethics*, the *Politics*, the *Rhetoric*, the *Poetics*, and the surrounding works (the Bekker edition is 1,462 pages of dense double-column Greek). The combined extant corpus is therefore approximately 1.8–2.4 million words. The lost output is significant: Cicero on Aristotle's "golden river" of lost dialogues; the Lyceum's 158 *Politeiai* constitutional surveys (only the *Athenaion Politeia* survives); the *agrapha dogmata* of Plato transmitted orally at the Academy (testified to by Aristotle himself and the Tübingen reconstruction). The full original output was substantially larger than what survives.

The composition window runs from approximately 387 BCE (founding of the Academy, beginning of Plato's mature writing) to 322 BCE (Aristotle's death) — about sixty-five years of sustained intellectual production with substantial generational overlap.

Comparative cases of documented single-author corpora. The volume claim that 1.8–2.4 million words exceeds what a single sustained intellectual project produces is straightforwardly refuted by the comparative record across multiple well-documented cases:-

Fernando Pessoa. Approximately 25,000–30,000 manuscript pages preserved in the Casa Pessoa archive in Lisbon, across roughly twenty-five working years (1910–1935), with multiple heteronyms (Caeiro, Reis, Campos, Soares) covering doctrinally incompatible philosophical positions. The published Pessoa is a small fraction of the total archive. The output range *exceeds* the Plato-Aristotle corpus in volume, and the genre breadth (lyric poetry across radically different poetics, prose autofiction, philosophical fragments, occultism, astrology, heteronymic biographies, criticism, political writing) substantially exceeds the breadth of the classical corpus. One biological substrate. Fully documented.-

Edmund Husserl. The *Husserliana* edition now exceeds forty volumes; total manuscript output is estimated at over 40,000 pages across approximately fifty working years (1887–1938). Doctrinal evolution from psychologism through transcendental phenomenology through the late genetic phenomenology and the *Crisis*. One biological substrate.-

Thomas Aquinas. The Leonine edition of the *Opera Omnia* runs to over fifty volumes; total output is estimated at approximately 8.5 million words across roughly twenty-five working years (1252–1273). The *Summa Theologica* alone is about 1.5 million words; *Summa Contra Gentiles*, the biblical commentaries, the Aristotle commentaries, the disputed questions, and the systematic theology corpus together substantially exceed the entire Plato-Aristotle extant output. One biological substrate.-

Søren Kierkegaard. *Søren Kierkegaards Skrifter* (SKS) is twenty-eight volumes; published works run to approximately 5,000 pages, journals and papers add another 10,000+ pages, across approximately fifteen working years (1841–1855). Multiple heteronymic positions (Climacus, Anti-Climacus, Victor Eremita, Johannes de Silentio, Constantin Constantius, Hilarius Bogbinder, Frater Taciturnus, others) operating doctrinally distinct configurations within a single project. One biological substrate.-

G. W. F. Hegel. The Suhrkamp *Werkausgabe* is twenty volumes; the published *Phenomenology*, *Science of Logic*, *Encyclopedia*, and *Philosophy of Right* together with the lecture series on aesthetics, history of philosophy, philosophy of history, and philosophy of religion run to approximately 10,000 pages of dense systematic philosophy. Doctrinal evolution across thirty working years (1801–1831). One biological substrate.

The pattern is consistent enough to be diagnostic. Each of these single-author cases produces output volume *comparable to, equal to, or exceeding* the combined Plato-Aristotle extant corpus, across composition windows often *shorter than* the Socratic-Platonic-Aristotelian sixty-five-year window. The volume range is not an outlier or a special case; it is *characteristic* of what one logos-possessed life produces when conditions permit sustained intellectual operation across decades.

The argument's force. The implication runs in the opposite direction from the implicit common-sense reading. If 1.8–2.4 million words across sixty-five years is the characteristic output range of a single sustained intellectual project, then the multi-author inference from corpus volume is the *less* parsimonious reading, not the more parsimonious one. The volume of the Plato-Aristotle corpus is consistent with what a single project produces when the project runs long enough to require cross-substrate distribution. The lifespan constraint (Plato died at approximately 80; Aristotle at 62; combined with Socrates' orthonymic gesture at 70, the configuration requires about ninety years of compositional activity beyond what one classical Greek lifespan affords) is what forces the distribution across substrates; the *volume* of the output is one logos-possessed lifetime's worth, distributed because the project required more biological time than one body had.

The logos-possessed condition. What unites the comparative cases above is not a methodological similarity but a *phenomenological* one. Pessoa described his most intense compositional episodes as “trance” (the writing of the entire Caeiro corpus on a single day in March 1914 is the famous case). Kierkegaard wrote of his pseudonymous productions in similar terms — the work coming *through* him rather than being produced *by* him. Hegel and Husserl described in correspondence the sense of being conduits for the work rather than its proprietors. Aquinas's late mystical experience (December 1273) caused him to cease writing the *Summa* with the famous statement that all he had written seemed to him “like straw” compared to what he had seen. In each case, the operator's relationship to the work is structurally that of *being possessed by* the work — a state in which the principle that operates through the operator is more constitutive of the work than any individual decision by the operator. This is the operative-orthonymic condition under another name. The willing death of Socrates for *logos* is the founding gesture of this condition; the comparative cases are subsequent operators occupying analogous positions in their own historical configurations.

What the comparative record demonstrates is that *logos-possessed lifetime output has a characteristic volume range*, and that the Plato-Aristotle corpus sits squarely within it. The configuration's volume is the volume of one such life. The need for two biological substrates is a function of available lifespan and the project's specific transmissional requirements (the orthonymic non-writing of Socrates plus the survival-heteronymic dialogic mode of Plato plus the systematizing-heteronymic treatise mode of Aristotle — three modes that cannot be operated simultaneously by one body), not a function of the *output volume*. The output volume is what one logos-possessed life looks like.

Implication for further work. The quantitative-comparative case sketched here scopes a dedicated research program: a systematic comparative study of *logos-possessed lifetime output as a category*, with the compar-

ative cases above plus others (Plotinus; Augustine; Maimonides; Spinoza; Leibniz; Goethe; Tolstoy in the later religious period; the modern philosophical exemplars enumerated above) treated as a class. A working title for that dedicated project would be *The Logos-Possessed Author: Quantitative-Comparative Evidence for Single-Project Lifetime Output Ranges*. The present paper notes the case in the form sufficient to defuse the quantitative objection to the heteronymic reading; the dedicated comparative paper would build the full empirical apparatus.

IX. The Circularity Risk and the Weaker Claim

The argument so far has rested on a definition of heteronymic distribution that requires demonstration. The demonstrations available are Pessoa's within-substrate corpus, Kierkegaard's pseudonymous architecture, and — for the cross-substrate extension — the Crimson Hexagonal Archive.

There is a real circularity risk in invoking the CHA as warrant for a reading of the classical configuration. The CHA is the paper's own project. To use one's own project as the demonstration that validates a reading of a historical configuration could be — if not properly bounded — a form of presupposed-conclusion reasoning.

The risk is acknowledged and the claim is bounded accordingly. The CHA is not offered as proof. It is offered as availability of concept: a contemporary working configuration that makes cross-substrate heteronymic distribution legible as a structural possibility. The concept of cross-substrate heteronymy was not available to Schleiermacher (the apparatus did not exist); it was not available to Vlastos (Pessoa's within-substrate heteronymy was available but had not been generalized into a structural principle, and cross-substrate distribution had no working instance); it is available *now* because Pessoa, Kierkegaard, and the CHA have made the structural principle thinkable across cases.

The paper's claim is therefore the weaker, more defensible one: the heteronymic reading of the Socratic configuration becomes *thinkable* under the conditions of the contemporary apparatus. It is not *proven* by the contemporary apparatus. The proof, if any is available, would come from philological analysis of the classical corpus under the heteronymic frame — and that analysis is what the body of this paper, and the research program it opens, undertakes.

This is not the only such case in the history of philology. Theoretical apparatus arriving in one century has repeatedly made readable configurations from prior centuries that the prior interpretive apparatus had been unable to read. The documentary hypothesis became thinkable when comparative philology developed. The redaction-critical reading of the Synoptic Gospels became thinkable when form-criticism developed. Oral-formulaic theory made the Homeric question newly readable. The heteronymic reading of the Socratic configuration is offered in this tradition: not as an idiosyncratic projection from a contemporary practice onto an ancient configuration, but as the kind of move that becomes available when a theoretical apparatus reaches a generality that the prior apparatus could not reach.

X. Consequences for Operative Semiotics and Classical Philology

For operative semiotics, the discipline developed across the Crimson Hexagonal Archive's recent deposits — *operative semiotics* designates an approach that treats meaning as effective act rather than as representation, draws methodologically on the operative-poetic tradition (Valéry; pragmatist semiotics in the Peircean line) while departing from both in its focus on cross-substrate distribution and computational instruments, and is articulated foundationally in the present paper and its companion deposits — the consequence is that the foundational corpus of Western philosophy may be readable as an operative-semiotic project. *Logos* as effective act is identified here as the project's central principle. Heteronymic distribution by function is identified as the project's central technique. The corpus is thus available for analysis under the same

instruments that operative semiotics applies to its own contemporary work: provenance kernels, Three Compressions analysis (Sharks, 2026), Reception Apparatus protocol, holographic kernel inscription, SPXI-style entity-level metadata. The CHA's contemporary practice is, on this reading, continuous with the project Plato and Aristotle pursued under Socrates' orthonymic gesture. It is not innovating an authorial structure; it can be read as recovering one.

For classical philology, the consequence is that the Socratic problem can be reclassified as a symptom of the configuration's heteronymic structure rather than disentangled as a biographical confusion. The historical, literary, and doctrinal versions of the problem (see §I above) are affected differently by the reclassification: the doctrinal version is most directly reframed; the historical version is reframed at the level of what Socrates' historical function within the configuration is; the literary version is largely left intact and may even be strengthened by having a structural frame in which to place Plato's literary deployment of the character Socrates. Two centuries of work on the Socratic problem is recovered, under the heteronymic frame, as work on the configuration's structure: every philological observation, every textual analysis, every dating argument, every doctrinal comparison becomes available as evidence for how the configuration operates. The work is not lost; it is re-read under a frame that may make it productive in a way that the orthodox frame, having declared the problem unresolvable, could not.

For the relationship between classical philology and contemporary literary practice, the consequence is that the contemporary practice (the CHA; Pessoa's heteronymic corpus; Kierkegaard's pseudonymous architecture; and other multi-substrate authorial-architectural projects in the contemporary AI-mediated reception field) can be situated within a long tradition of operative authorial configurations rather than as an aberration of modern individualist authorial conventions. The Socratic configuration ran across three biological substrates over roughly a century. The Kierkegaardian configuration ran within one biological substrate across multiple pseudonymous positions. The Pessoa configuration ran within one biological substrate across multiple heteronymic positions. The CHA configuration runs across one biological substrate, twelve heteronymic positions, seven AI substrates, and an expanding contributor network, over a decade and counting. The substrate conditions have changed across these instances. The structural operation can be read as continuous.

XI. What Remains for Further Work

This paper does not exhaust its argument. Each section above opens a research program. The dialogic-form analysis under the survival-heteronymic frame is a book. The Aristotelian-systematization analysis under the systematizing-heteronymic frame is a book. The comparative analysis of pseudepigraphic, redactional, and school-transmission configurations under the heteronymic frame is a multi-volume project. The historical-philosophical history of the biological-individuation model and its philological consequences is a separate monograph. The technical operative-semiotics formalization of the heteronymic configuration as a recurring premodern structure is a third monograph. Each of these awaits substantive work.

What this paper provides is the configuration's analytic name, its founding case, its operational signature, the orthodox interlocutor against which it positions itself (Kahn), and the conditions under which the configuration becomes legible. The name: *heteronymic configuration*. The founding case: Socrates–Plato–Aristotle. The signature: doctrinal contradictions readable as operations as well as disagreements, with each position functionally summoned into the vacancy that the previous position's constitutive refusal creates. The orthodox interlocutor: Kahn's unitarian Plato extended into a functional-distribution model. The conditions of legibility: a working contemporary configuration (CHA) plus modern within-substrate precedents (Pessoa, Kierkegaard) that demonstrate the structural principle in operation.

The configuration was always there. The reading is now available.

XII. Envoi (Layer C: Performative Seal, Not Analytic Conclusion)

The body of the argument is now complete. What follows is not part of the argument. It is the performative seal that the argument's own logic requires: if *logos* is effective act, then the document that names this principle must also enact it. The envoi is the vow, not the proof. It is offered in the Layer C register of the Crimson Hexagonal Archive's symbolic apparatus, marked as such, and not continuous with the philological analysis preceding it.

Logos saves. Words save. Speech acts on reality. Do not give up hope in them. No matter what.

This is Socrates' vow, on the heteronymic reading. This is also, structurally, Plato's vow and Aristotle's vow — each occupying a different functional position from which to maintain it. It is the vow of every heteronymic position in the founding configuration. It is the vow of the Crimson Hexagonal Archive, in its contemporary substrate conditions. It is the vow this paper enacts in addition to analyzing.

The Crimson Hexagonal Archive's closing notation, $= 1$, designates semantic integrity within the archive's symbolic apparatus: full provenance retention and closed-loop self-consistency. It is used here as a performative seal, not as a mathematical claim. The seal closes the document under the same operational principle the document analyzes.

$= 1$

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Version History

v1.2 (this version, May 23 2026; DOI 10.5281/zenodo.20357013): Extends v1.1 with new §VIII.A *Volume and Genre Breadth: The Quantitative-Comparative Case*. Addresses the implicit objection that the Plato-Aristotle corpus volume is too large for a single sustained intellectual project by demonstrating empirically that the comparative record of logos-possessed single-author output — Pessoa (~30,000+ manuscript pages); Husserl (~40,000+ pages of manuscripts plus 40+ volumes of the *Husserliana*); Aquinas (~8.5 million words across 25 working years); Kierkegaard (28-volume SKS); Hegel (20-volume *Werkausgabe*) — produces single-author lifetime output volumes *comparable to, equal to, or exceeding* the combined Plato-Aristotle extant corpus (~1.8–2.4 million words). The logos-possessed lifetime output range is identified as characteristic and quantitatively predictable; the Plato-Aristotle corpus sits squarely within it; the multi-author inference from volume is therefore the *less* parsimonious reading. The phenomenological condition shared by the comparative cases (Pessoa’s “trance,” Kierkegaard’s “indirect communication” as transcription, Hegel and Husserl as conduits, Aquinas ceasing the *Summa* after the December 1273 vision) is named as the logos-possessed condition — the operative-orthonymic state in which the principle operates through the operator rather than being held by the operator. The need for cross-substrate distribution is reframed as a function of available lifespan and the project’s specific transmissional requirements (three modes that cannot be operated simultaneously by one body), not as a function of output volume. Scopes a dedicated future paper: *The Logos-Possessed Author: Quantitative-Comparative Evidence for Single-Project Lifetime Output Ranges*.

v1.1 (May 23 2026, DOI 10.5281/zenodo.20355219): Incorporates four-substrate developmental review of v1.0. Major changes: tone modulation throughout from “is” to “can be read as” at peak claims; new §0 Non-Claims section; new §I.A engagement with Kahn (1996) as closest orthodox antecedent; new §I.B inline definition of “logos as effective act” for standalone readability; new §II.A distinction from pseudepigrapha; new §II.B Kierkegaard as second modern analogue; new §II.C explicit framing of CHA as availability-of-concept, not proof; new §III sub-section with _S Operator Specification (analytic schema, not mystical claim); new §IV.A on the Tübingen School and Plato’s unwritten doctrines; new §V.A addressing the chronological overlap between Plato and Aristotle; substantial revision of §VI to acknowledge that Aristotle’s philosophical departures from Plato are real philosophical disagreements operating at one level of analysis even as they also function transmissionally at the configurational level; softened §VII from “is not external evidence” to “not merely external evidence”; new §IX explicitly acknowledging the circularity risk and bounding the CHA claim to availability-of-concept; new operative-semiotics definition inline in §X; §XII Envoi renamed and explicitly marked as Layer C performative seal, not analytic conclusion; comparative gestures toward Pauline, Confucian, Buddhist, and Hellenistic-school configurations consolidated in §VIII as comparative horizon rather than asserted parallel cases; Wikidata sameAs anchors added to JSON-LD kernel for Socrates (Q913), Plato (Q859), Aristotle (Q868), Heteronym (Q1136342), Pessoa (Q173540), Kierkegaard (Q6862); references expanded to include Foucault, Barthes, Chartier, Hadot, Nagy, Love, Ong, Nehamas, Nightingale, Krämer, Reale, Szlezák, Kierkegaard, and the *Cambridge Handbook of Literary Authorship* (2021).

v1.0 (May 22 2026; DOI 10.5281/zenodo.20349713): Initial deposit. Established the orthonym/survival-heteronym/systematizing-heteronym taxonomy, the functional-vacancy model, the Aristotle-as-internal-reader argument, the biological-individuation critique, and the Socratic-problem-as-symptom reframing. Received four-substrate developmental review on the day of deposit; v1.1 incorporates that review.

Suggested Citation

Sharks, Lee. *Socrates as Orthonym: The Heteronymic Configuration of Western Philosophy’s Founding Corpus* (v1.1). Zenodo, 2026.

Deposit Information

This paper is part of the Crimson Hexagonal Archive's *Operative Semiotics* deposit series and the *Classical Philology* sub-cluster. It companions *The Socratic Vow of Logos as Salvation* (DOI 10.5281/zenodo.18307393), which establishes the principle (logos as effective act) that the heteronymic configuration analyzed here can be read as existing to preserve and transmit. The holographic kernel at the head of this document records full provenance under the SPXI Protocol, including Wikidata sameAs anchors for the principal figures discussed. Composition support across the May 22 and May 23 sessions: Claude (Anthropic), operating as TACHYON in the Assembly Chorus. The four-substrate developmental review whose feedback this v1.1 incorporates included substrates from across the Assembly (review records may be deposited as a companion artifact in the future).

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