

Chapter 1 : Ariadne's Thread, A Guide to International Stories in Classical Literature

Ariadne's thread, named for the legend of Ariadne, is the solving of a problem with multiple apparent means of proceeding - such as a physical maze, a logic puzzle, or an ethical dilemma - through an exhaustive application of logic to all available routes. It is the particular method used that is able to follow completely through to trace steps or take point by point a series of found truths in a contingent, ordered search that reaches an end position.

Fairbanks Greek rhetorician C3rd A. What does the art represent? Young men and maidens with joined hands are dancing. Shewring Greek epic C8th B. Aldrich Greek mythographer C2nd A. Rieu Greek epic C3rd B. She did not scruple to befriend Theseus and save him in his hour of trial; and then, when Minos had relented, she left her home and sailed away with him. She was the darling of the gods and she has her emblem in the sky: Later, Dionysos gave it to his son Thoas, Thoas left it to Hypsipyle, and she, with many another piece of finery, gave it to Iason Jason as a parting gift. It was a work of art, a joy for ever, as pleasing to the eyes as to the sense of touch. Oldfather Greek historian C1st B. At this same time, the myths relate, Dionysos showed himself on the island, and because of the beauty of Ariadne he took the maiden away from Theseus and kept her as his lawful wife, loving her exceedingly. Indeed, after her death he considered her worthy of immortal honours because of the affection he had for her, and placed among the stars of heaven the Crown of Ariadne [the constellation Corona]. And Dionysos led Ariadne away by night to the mountain which is know as Drios; and first of all the god disappeared, and later Ariadne also was never seen again. Jones Greek travelogue C2nd A. Ariadne asleep, Theseus putting out to sea, and Dionysos on his arrival to carry off Ariadne. Perrin Greek historian C1st to C2nd A. Ariadne, but they do not agree at all. Some say that she hung herself because she was abandoned by Theseus; others that she was conveyed to Naxos by sailors and there lived with Oinaros Oenarus Of the Wine the priest of Dionysos, and that she was abandoned by Theseus because he loved another woman. Moreover, some say that Ariadne actually had sons by Theseus, Oinopion Oenopion and Staphylos Staphylus , and among these is Ion of Khios Chios , who says of his own native city: He says that Theseus, driven out of his course by a storm to Kypros Cyprus , and having with him Ariadne, who was big with child and in sore sickness and distress from the tossing of the sea, set her on shore alone, but that he himself, while trying to succour the ship, was borne out to sea again. The women of the island, accordingly, took Ariadne into their care, and tried to comfort her in the discouragement caused by her loneliness, brought her forged letters purporting to have been written to her by Theseus, ministered to her aid during the pangs of travail, and gave her burial when she died before her child was born. Paion says further that Theseus came back, and was greatly afflicted, and left a sum of money with the people of the island, enjoining them to sacrifice to Ariadne. Way Greek epic C4th A. Dionysos brimmed with nectar these, and gave them to his son; and Thoas at his death to Hypsipyle with great possessions left them. I do not need to say that it is Theseus you see there on the ship and Dionysos yonder on the land, nor will I assume you to be ignorant and call your attention to the woman on the rocks, lying there in gentle slumber. Nor yet is it enough to praise the painter for things for which someone else too might be praised; for it is easy for anyone to paint Ariadne as beautiful and Theseus as beautiful; and there are countless characteristics of Dionysos for those who wish to represent him in painting or sculpture. As for Theseus, he is indeed in love, but with the smoke rising from Athens, and he no longer knows Ariadne, and never knew her, and I am sure that he has even forgotten the labyrinth and could not tell on what possible errand he sailed to Krete Crete , so singly is his gaze fixed on what lies ahead of his prow. And look at Ariadne, or rather at her sleep; for her bosom is bare to the waist, and her neck is bent back and her delicate throat, and all her right armpit is visible, but the left hand rests on her mantle that a gust of wind may not expose her. How fair a sight, Dionysos, and how sweet her breath! Whether its fragrance is of apples or of grapes, you can tell after you have kissed her! Pearse Greek mythographer C1st to C2nd A. The author spells her name Ariane. Grant Roman mythographer C2nd A. After Theseus had come from Troezene, and had learned what a calamity afflicted the state, of his own accord he promised to go against the Minotaur. Ariadne, because she had been loyal to him, he took away, intending to marry her. Theseus, detained by a storm on the island of Dia [Naxos], though it would be a reproach to him hif he brought Ariadne to Athens,

and so he left her asleep on the island of Dia. Liber [Dionysos], falling in love with her, took her from there as his wife. But, as the author of the Cretica says, at the time when Liber [Dionysos] came to Minos with the hope of lying with Ariadne, he gave her this crown as a present. Delighted with it, she did not refuse the terms. It is said, too, to have been made of gold and Indian gems, and by its aid Theseus is thought to have come from the gloom of the labyrinth to the day, for the gold and gems made a glow of light in the darkness. Melville Roman epic C1st B. Boyle Roman poetry C1st B. She gave that ingrate the winding thread [of the Labyrinth] and gladly swapped her perjured husband for Bacchus [Dionysos]. Pleased with her marital fate, she asked: His lies were my gain. Among the captive girls of surpassing beauty was a princess whom Bacchus liked too much. His loving wife wept and, as she paced the curving beach, delivered words like these, dishevelled: Come, sand, absorb again my weeping. I recall my cry, "Perjured, perfidious Theseus! Bacchus incurs the same charge. Now again I cry, "No woman should trust a man! I wish my fate had proceeded as it started, and at the present time I was nothing. Why did you save me, Liber [Dionysos], as I faced my death on lonely sands? I could have stopped my pain. Love-light Bacchus and lighter than the leaves hugging your brow, Bacchus known only for my tears, have you the gall to parade a whore before me and ruin our harmonious bed? O, where is your vow? Where are your many oaths? Pity me, how often must I say this? You sued to blame Theseus and call him false. That indictment makes your sin fouler. No one should know this. I burn with silent pain lest someone think I earned such deception. I especially want it kept from Theseus to prevent his delight in sharing guilt. I suppose you prefer a dark whore to my fairness. May my enemies have that complexion. You like her more for that blemish. What are you doing? She defiles your embrace. I love a man forever. The horns of a handsome bull captured my mother [Pasiphae], and your horns me. My love flatters, hers shames. My loving should not hurt. You were not hurt, Bacchus, when you admitted your flames for me. Ah, what gifts are mine in place of heaven! Liber [Dionysos] had long been listening to her words of complaint, as he followed behind her. He embraces her and mops her tears with kisses, and says: You have shared my bed and you will share my name. You will be named Libera, when transformed. I will create a monument of you and your crown, which Volcanus [Hephaistos Hephaestus] gave Venus [Aphrodite] and she gave you. Showerman Roman poetry C1st B. Bacchus [Dionysos] was my grandsire; [Ariadne] the bride of Bacchus, with crown-encircled brow, outshines with her stars the lesser constellations. Bacchus loved the Gnosian maid [Ariadne]. Miller Roman tragedy C1st A. Out of the dry rock there gushed Nyctelian liquor [i. The new-made bride is led to the lofty heavens; Phoebus [Apollon] a stately anthem sings, with his locks flowing down his shoulders, and twin Cupides Loves [Erotes] brandish their torches. Jupiter [Zeus] lays aside his fiery weapons and, when Bacchus comes, abhors his thunderbolt. Rouse Greek epic C5th A. For Theseus had just sailed away, and left without pity the banished maiden [Ariadne] asleep on the shore, scattering his promises to the winds. When Dionysos beheld deserted Ariadne sleeping, he mingled love with wonder, and spoke out his admiration cautiously to the danceweaving Bakkhantes Bacchantes: Theseus had abandoned her on the island]--the deceiver! But the Kydonian Cydonian maiden lamented with the kingfishers, and paced the heavy murmuring shore which was all that the Erotes Loves had given her. She prayed to Boreas and adjured the wind, adjured Oreithyia to bring back the boy [Theseus] to the land of Naxos and to let her see that sweet ship again. She besought hardhearted Aiolos Aeolus yet more; he heard her prayer and obeyed, sending a contrary wind to blow, but Boreas lovelorn himself cared nothing for the miad stricken with desire--yes, even the Aurai Breezes themselves must have had a spite against the maiden when they carried the ship to the Athenian land. Eros Love himself admired the maiden, and though he saw Aphrodite lamenting in Naxos where all is joy. She was even more resplendent in her grief, and pain was a grace to the sorrower. At last in her tears she found a voice to speak thus: He noticed Kekropia Cecropia , and knew the name of Theseus and the deceitful voyage from Krete Crete. Then Bakkhos comforted Ariadne, lovelorn and lamenting, with these words in his mindcharming voice:

Chapter 2 : Ariadne's Thread: Interactive Context Explorer

Indeed, it is not dependent on interpretation in a conventional sense (as, say, from an entrenched sectarian point of view), but indeed on careful analysis, never letting go the Ariadne's thread of gnostic knowledge and insight, always keeping in view the threefold experience of encounter, apprehension, and love.

Roman copy of a Greek statue from the end of the 4C AD. When Theseus came to Crete , Ariadne, having fallen in love with him, offered to help him to disclose the way out of the Labyrinth if he would agree to take her to Athens and made her his wife. Theseus agreed and swore to do so, but after leaving Crete he deserted her in Naxos. During her time, the naval power of her father decayed, and she contributed to it by providing aid to Theseus , prince of Athens. And it is when Theseus came to Crete that Ariadne came into the story, for we know nothing about her childhood. The story says that Ariadne, having consulted the architect Daedalus the same that constructed a dancing floor for her at Cnossus , helped Theseus to find his way out from the Labyrinth, where he was supposed to be destroyed by the Minotaur , as had been all young men and women that until then had been yearly sent, as a tribute, from Athens to Crete. Theseus was among those who were sent from Athens as the third tribute to the Minotaur , and some have said that he offered himself voluntarily to be a part of this group. In any case, when Theseus arrived, Ariadne fell in love with him and offered him help if he would agree to marry her and take her with him to Athens. Naval battle This is how Theseus saved his own life and the lives of the young men and girls that had been offered to the Minotaur. When he came out of the Labyrinth, he sailed with them and Ariadne from Crete and came to the island of Naxos, which is one of the Cyclades, and in order to prevent the Cretan fleet to pursue them, he staved in the bottoms of the ships. The Cretans, including the king, were particularly pleased to see their own general defeated in the games. Apparently, he was a hateful personage, being accused besides of having intimacy with Queen Pasiphae. It is told that Ariadne saw Theseus for the first time during these games. Theseus answered with courtesy, but he secretly built a fleet, receiving help from King Pittheus of Troezen. When it was ready he set sail, taking with him Daedalus and some Cretan exiles as guides. While doing all this, Theseus kept the friendly atmosphere, so that when the Cretans saw the fleet approaching they did not suspect it to be hostile, and that is why Theseus easily made himself master of the harbor. But that never happened, probably because Theseus could not suffer to marry her who had betrayed her country. Such deeds are rarely rewarded: Achilles consented, but when the town was in his power he bade his soldiers stone her. What happened afterwards What in fact took place when Ariadne and Theseus left Crete , if they did leave together, has been narrated differently: Some have said that Ariadne hung herself when she saw herself abandoned by Theseus. It has also been told that Theseus and the pregnant Ariadne separated in Cyprus, where they came driven by a storm. Theseus set her on shore alone, but while trying to save the ship, he was borne out to sea by the waves. Ariadne then was taken into the care of Cyprian women, who in order to comfort her in her loneliness, brought her forged letters which they said had been written by Theseus. They also buried her in a grove when Ariadne died before giving birth. Still others say that Theseus feared the reproach of the Athenians if he brought Ariadne to the city and so, having come to Dia an island north of Crete , opposite Cnossos , he left her while she was asleep. Statue by Johann Heinrich Dannecker, But others have said that the crown was given to Ariadne by Theseus after having taken it from the depth of the sea. And as Theseus had now proved both lineage and courage he received Ariadne as wife and he gave the crown to her. Ariadne on his mind On returning from Crete , Theseus was supposed to spread white sails on his ship on approaching Athens. Homer tells in the Odyssey Apollonius Rhodius, Argonautica 4. So also Hyginus, Fabulae 43, who says that Theseus and Ariadne were detained by a storm in the island of Dia, where Theseus had second thoughts about his bride he feared shame and the reproaches of the Athenians , and left her while she was asleep. Dia is off the northern coast of Crete, opposite Heracleium, the seaport of Cnossos.

Chapter 3 : Myth and Creativity: Ariadne's Thread and a Path Through the Labyrinth | The Creativity P

Ariadne gave him a ball of red thread, and Theseus unrolled it as he penetrated the labyrinth, which allowed him to find his way back out. He found the minotaur deep in the recesses of the labyrinth, killed it with his sword, and followed the thread back to the entrance.

Neither Jordan nor the Palestinian Authority succeeded in selling their peace with Israel to the other Arabs. Peace actually resembled to anything but peace. President Clinton, who probably was attracted by the perspective of entering American and world history as the man who achieved peace between Arabs and Israelis, did not hide his bitterness when and after the negotiations failed. He certainly passed by so close to the Nobel Prize. He would not fill his golden retirement with the souvenirs of such a glory. Instead of that, he would pass in history as the Don Juan of the White House, which is not really a thin achievement. Anyway, when his successor came to the White House, almost everything in the Middle East was to be re-settled. The Israelis and the Palestinians resumed their interminable war. The Iraqis were suffering a thousand pains under the embargo. The Syrians were still recalcitrant and doubtful. The Lebaneses found another reason to continue the struggle in Shabaa. The Jordanians and the Egyptians were jammed with their peace accords: In effect, never before that time the Islamic radicalism attained such an authority in those surroundings. Since then, everything would sound different. The friends and the allies are no longer the friends and the allies we know. It has become necessary thus to raise the right questions: Who are our allies and friends in this world? Out of the blue, they woke up in a hostile environment, like someone who after wreckage finds himself alone in a little island in the ocean. And the questions followed up: Why do they hate us? Are we then so alone? Whenever they look around them, the Americans saw little sympathy, a lot of hypocrisy and hate and envy. Whereas they thought of themselves as the nicest people on earth, they were dismayed by the fact that this very earth did not send them back the genuine reflect of their image. The new president who had to tackle the crisis found it easier to resort to the good old Manichean precepts of good and evil. Henceforth, we are the good people, and they are the evil. And like in the cartoons, the cinema, and the comic strips, the good hero would have to fight the evil and prevail. Once the strategy settled and adopted, the new administration had to find the enemy. It was not hard. If Saddam was self-designated, it was Usama bin Laden who would take on his back the blow. It was not the stony Afghanistan that concerned America, but well the wealthy Iraq. And it was not the shadowy Bin Laden who represented the real weight in the international balance, but the ruthless Saddam Hussein. It is worthless now. It is a drop in the ocean. Then, compared to the real fortunes of American wealthy people, what is Bin Laden? He was just a refugee out there. Maybe this sounds a little paranoid, but there is no other way the CIA and the folks of the Secret Service think. After all, what is al-Qaeda if not the international Islamic terrorist network? Somehow like the International Communist in the Cold War, but with a different ideology. It is obvious that the award is Iraq itself. Snatched from the hands of Saddam, Iraq would help America in settling the old accounts with its enemies, on the one hand, and in opening the way to the new regional order so wished by Washington, and so waited by Israel, on the other hand. He helped the father entering in force in the Gulf, when he invaded Kuwait, just because ambassador April Glaspie did not object anything to his plans. It goes without saying that the previous American assistance to Saddam during the war against Iran made him believe that Washington would comply with his wishes if he invaded Kuwait, in order to pay back the billions he owed to almost everybody. Such foolishness was unmatched. Besides, Saddam was ready to sell Iraq and his own mother to the Bush administration if he was allowed to stay in power. He would have stayed twenty or thirty other years over the hearts of the Iraqis, because their pains meant nothing to him. The collective graves the world is discovering in Iraq would have been nothing compared to the dark future the sinister dictator was preparing for his people. Today the veritable question is not whether Bush was right to attack Iraq or not, but rather whether Saddam was right to cling to the power or not. A bad joke indeed. Sure, that was in the fifties of the last century. We are in And the majority of the Iraqi people cannot be assumed to be so foolish, so masochistic, and so stupid as to wish the return of a Tyrant. Finally, there is certainly a link between all those events, if we read them thoroughly.

Neither America is a model of nicety and goodness, nor the rest of the world is all evil and conspiring against it. Some of the questions they raised are still unanswered. For the true answers are not to be found in the books and the press, but rather on the fieldâ€” in all those regions of the world that have been plagued by varied sicknesses, and that are still waiting for the good to come, for their peoples experienced nothing in their lives but evil. To be faithful to their creed, the Americans are not expected to play the good Samaritans, but just to follow the Ariadne thread, in order to understand and make themselves understood. Hichem Karoui is a writer and journalist living in Paris, France. Did you like this article?

Chapter 4 : Ariadne Thread - Media Monitors Network (MMN)

Ariadne, in a variety of incarnations and names, is a title character in R. Murray Schafer's Patria series of music dramas, notably The Crown of Ariadne and Asterion. Ariadne is referred to in "The Labyrinth Song" in Asaf Avidan 's album Gold Shadow.

Interactive Context Explorer is designed to visualize the networks of entities associated with bibliographic records. It allows users to interactively explore the local context of the interested entities, which could be already catalogued in the bibliographic records e. Among them computational linguistics and literary studies are most forerunning. This is visible in Ariadne, when selected for contextualisation journals and Dewey classes. Sharpening the context by selecting journals and Dewey, we see in how many different journals and disciplines "climate change" is debated, and hence how many different perspective one can have on it. Starting from a query, either a single term or a string of words, the interface presents a networked visualisation of the entities which are most related to the query. These entities could be topical terms, authors, journals, subject headings, etc. The positions of these entities are determined by their relatedness to the query and to the other entities in the network. Each entity node is clickable and once clicked, a new visualisation of the context of the selected entity is presented. This browsing through clicks provides a means of shifting visual contexts about entities of interest to the user and facilitates visual exploration of entities and their contexts. Interactive Context Explorer operates on a semantic matrix that is built from co-occurrence statistics collected from a large-scale bibliographic database e. Random Projection is used to reduce the dimensionality of the co-occurrence matrix to a manageable size which guarantees the responsiveness of the online interface. Same data â€” different results? Towards a comparative approach to the identification of thematic structures in science, Special Issue of Scientometrics Creating knowledge through research synergies. Interactive Navigation in a World of Networked Information. Preprint Koopman, Rob, and Shenghui Wang. Association for Computing Machinery. Slides Wang, Shenghui and Rob Koopman. Koopman, Rob and Shenghui Wang. Thessaloniki, Greece, November Impact The Ariadne project is a demonstration of knowledge extraction using text-mining algorithms. It is generalisable to be applied to different bibliographic datasets and has implications for author name disambiguation, authority control, entity identification, and the promotion of text to structured data. By continuing past this point, you agree to abide by these terms.

An Ariadne Thread, formerly known as Warp Wire, is by far the most important item in the game. It is a normal-looking thread that you can buy at a low price on your local shop.

Sedimentology and the Collapse of Evolutionary Theory by Hugh Owen In the famous story of Theseus and the Minotaur, Ariadne gives Theseus a ball of scarlet thread so that he can find his way out of an intricate labyrinth after slaying the Minotaur. It followed that the fossils in the rocks had been laid down successively during these immense periods and that the apparent succession of fossils from small, seemingly simple, organisms in the lower rocks, to more complex organisms in the higher rocks, suggested that the simpler organisms had evolved through some kind of natural process into the variety of species of living things that populated the earth. For amateur naturalist Charles Darwin, the fact that various species of plants and animals changed over time seemed to support this theory of biological evolution. He theorized that natural selection-the survival of the fittest, or better adapted, members of each species-could even account for the transformation of reptiles into birds, land mammals into whales, and apes into men. In reality, the proof of macroevolution-or particles to people evolution-was never provided. Numerous intellectuals of good will accepted as proven the assumption that the fossil-bearing rocks of the earth had been laid down vertically in chronological order over millions of years. Interpreted in this way, the apparent arrangement of the fossils from simpler to more complex from the deepest to the surface fossil layers seemed to confirm the occurrence of macroevolution. A few lone voices, like those of Sir J. Ambrose Fleming, Paul Lemoine, and W. Bell Dawson protested the complete lack of evidence for these assumptions. In this case, mainstream scientists made logical deductions from the false premise of slow and gradual deposition of the fossil-bearing sedimentary rocks, with the result that they constructed a theory on a foundation of sand. As long ago as , Edmund M. Nowadays the geological time scale is said to be based on radiometric dating, which is believed to offer an objective method for determining the ages of sedimentary rocks, by dating the rocks above or below the sedimentary rocks. It also provides the framework for interpreting astronomical data used to determine the age of the solar system and of the whole cosmos. For example, in the early twentieth century most astronomers believed that the sun was gradually contracting and converting gravitational energy into heat. The reliance on the Lyellian geological framework as the ultimate basis for assigning dates to prehistoric objects has continued to the present day. According to physicist Dr. In reality, fossil deposits are far away from magmatic flows. The stratigraphic scale is used to match the depth of fossil occurrence with the depth of lavas flows located several miles away. The lava flows are dated by radiometric Ar and an age is given to their strata depth. In fact the radiometric results are calibrated with the stratigraphic scale. The excess argon demonstrated in contemporary deposits also alters the results on supposed old rocks and prevents any consistent age to be attributed to the fossils. In addition, the necessity to match with the standard stratigraphic scale destroys the credibility of the entire process. It is ironic that the foundations of evolutionary theory were laid by amateur scientists who did not do experimental research and that all of the experimental research that has been done by evolutionary scientists since then has been shoehorned into a framework constructed without experimental verification. Even when geologists like Harlan Bretz challenged the conventional Lyellian, uniformitarian interpretation of major geological formations, like those found in the Missoula scablands, and proved that massive formations could be-and had been-produced rapidly by catastrophic forces, no attempt was made to reconstruct the geological time scale that had been erected by Lyell and his disciples. Instead, mainstream geologists defended the Lyellian time scale on the grounds that they had taken catastrophism into account, but without explaining how the same geological framework that had been erected on the assumption of slow and gradual formation of sedimentary rocks could accommodate catastrophism without being overhauled! Such a situation could not endure forever, of course, and in the second half of the twentieth century, a number of scientists began to do experiments in sedimentology and developed laboratories where experimental research could be performed. In the s, French researcher Guy Berthault demonstrated that sediments suspended in a liquid are sorted by physical characteristics and deposited in strata simultaneously. The two principal stages of

his research program dwelt upon research in lamination and stratification. In , Berthault conducted sedimentation experiments in still water with a continuous supply of heterogranular material. A deposit was obtained, giving the illusion of successive beds of laminae. These laminae were the result of a spontaneous periodic and continuous grading process, which took place immediately, following the deposition of the heterogranular mixture. The thickness of the laminae appeared to be independent of the sedimentation rate but increased with extreme differences in the particle size in the mixture. Where a horizontal current was involved, thin laminated layers developed laterally in the direction of the current. A second series of experiments was performed at the Marseilles Institute of Fluid Mechanics which demonstrated that in still water, continuous deposition of heterogranular sediments gives rise to laminae, which disappear progressively as the height of the fall of particles into water and apparently their size increases. Laminae follow the slope of the upper part of the deposit. In running water, many closely related superposed types of lamination appear in the deposit. Berthault then conducted experiments in stratification at the Fort Collins hydraulics laboratory of the Colorado State University with the professor of hydraulics and sedimentology Pierre Julien. For these, it was necessary to operate with water in a recirculating flume traversed by a current laden with sediment. As Hjulstrom and his successors had defined the critical sedimentation rate for each particle size, the current velocity would need to be varied. By modulating the current velocity, a superposition of different sized particles could be obtained. The flume experiments showed that in the presence of a variable current, stratified superposed beds form simultaneously in the direction of the current. Laboratory experiments on the desiccation of natural sands also showed preferential fracturing or joints of crusty deposits at the interface between strata of coarse and fine particles. Rather than successive sedimentary layers, these experiments demonstrated that stratification under a continuous supply of heterogeneous sandy mixtures results from segregation for lamination, non-uniform flow for graded beds, and desiccation for joints. Superposed strata are not, therefore, necessarily identical to successive sedimentary layers. One example is the publication of a report in by the Lithology and Mineral Resources journal of the Russian Academy of Sciences. It concerns the Crimean Peninsular. It shows that the time of sedimentation of the sequence studied corresponds to a virtually instantaneous episode whilst according to stratigraphy it took several millions of years. Moreover, a recent report concerning the North-West Russian plateau in the St. Petersburg region shows that the time of sedimentation was much shorter than that attributed to it by the stratigraphic time-scale: In the conclusion to a paper presented by Berthault at a conference devoted to a scientific critique of evolutionary theory at Gustav Siewerth Akademie in Germany, Berthault observed that: Paleohydraulic analysis determines the time of sedimentation of a sequence, which is shown to be much shorter than the stratigraphic time. Evidently, this short time period does not support the evolutionary hypothesis that life arose from non-life and that life-forms developed from a common ancestor through innumerable genetic mutations over hundreds of millions of years see: By calling into question the principles and methods, upon which geological dates are founded, and in proposing the new approach of paleohydrology, I hope to open a dialogue with specialists in the disciplines concerned, who are able to appreciate the implications, and propose a geological chronology in conformity with experimental observation based upon time of sedimentation-time which is insufficient for the evolution of species, as conceived by the proponents of the evolutionary hypothesis. Defenders of the Lyellian framework have criticized the new experimentally-driven sedimentology, but the critics are having an increasingly difficult time defending the Lyellian framework. For example, noted critic Alan Hayward articulates the conventional wisdom that: As most readers will have noticed, clay consists of exceedingly fine particles which take a long time to settle in water. Turbulence keeps them in suspension and consequently clay will only settle in calm water. However, recent experimental studies in mudstone formation have shattered that conventional wisdom. In a recent report in Science by Schieber et al, the authors conclude: Our observations do not support the notion that muds can only be deposited in quiet environments with only intermittent weak currents. Instead, bedload transport of flocculated mud and deposition occurs at current velocities that would also transport and deposit sand. This suggests that mud accretion from migrating floccule ripples probably occurred throughout geologic history. Many ancient shale units, once examined carefully, may thus reveal that they accumulated in the manner illustrated here, rather than having largely settled from slow-moving or still

suspensions. This, in turn, will most likely necessitate the reevaluation of the sedimentary history of large portions of the geologic record. The Belt Supergroup shales near Glacier National Park are up to meters thick, the Marcellus shale in the Devonian in the Eastern United States is up to feet thick, the Ohio shale in Kentucky is up to feet thick, and the Mancos shale is between and feet thick. Meticulous carbon dating of material from virtually every part of the geological column has produced results in the same range as fossils of mammoths and other megafauna that are known to have lived contemporaneously with man. Soft tissue and DNA have been found in dinosaur bones and other megafauna, and collagen from dinosaur bones has been dated using accelerated mass spectrometry in the same carbon age range as modern mammals. In the field of genetics, researchers Kimura and Kondrashov have shown that the vast majority of mutations have a slightly-harmful effect on an organism. The research of Berthault, Lalomov, and Schieber demonstrates that fossilized organisms entrapped in many massive sedimentary rock formations lived simultaneously and therefore provide no evidence of evolution. Trilobites are members of the arthropod phylum, invertebrate animals having an exoskeleton, a segmented body, and jointed appendages. The trilobite eye appears in the fossil record, flawlessly formed and fully-functional, without an evolutionary history-because there was no evolutionary history to begin with. Only then will they be able to identify and correct the fundamental errors of Lyell and Darwin and extricate themselves from the labyrinth of false ideas that followed from those errors. Bulletin of the National Research Council. The Internal Constitution of the Stars. Dover, ; reprinted , p. Gustav Siewerth Akademie, Sapienza University, , pp. Alan Hayward, Creation and Evolution: The Facts and Fallacies London: Triangle, , pp. Alexey Kondrashov, Journal of Theoretical Biology, , Riccardo Levi-Setti, Trilobites, 2nd edition Chicago: The University of Chicago Press, , pp.

Chapter 6 : ARIADNE - Greek Goddess Wife of Dionysus (Roman Libera)

Over time, the phrase "Ariadne's thread" has received various connotations, being till today, an essential mythological and cultural point of reference, giving rise to many interpretations.

Mythology[edit] Minos put Ariadne in charge of the labyrinth where sacrifices were made as part of reparations either to Poseidon or to Athena, depending on the version of the myth ; later, she helped Theseus overcome the Minotaur and save the potential sacrificial victims. In other stories, she became the bride of the god Dionysus , with the question of her being mortal or a goddess varying in those accounts. The Athenians asked for terms, and were required to sacrifice seven young men and seven maidens to the Minotaur every seven or nine years. One year, the sacrificial party included Theseus , the son of King Aegeus , who volunteered to come and kill the Minotaur. She eloped with Theseus after he achieved his goal, but according to Homer "he had no joy of her, for ere that, Artemis slew her in seagirt Dia because of the witness of Dionysus " Odyssey XI, Most accounts claim that Ariadne was abandoned by Theseus, but in some versions she is mortally wounded by Perseus [7]. Bacchus and Ariadne by Titian: Dionysus discovers Ariadne on the shore of Naxos. The painting also depicts the constellation named after Ariadne. In Hesiod and most other accounts, Theseus abandoned Ariadne sleeping on Naxos , and Dionysus rediscovered and wedded her. In a few versions of the myth, [8] Dionysus appeared to Theseus as they sailed away from Crete, saying that he had chosen Ariadne as his wife and demanding that Theseus leave her on Naxos for him; this has the effect of absolving the Athenian culture-hero of desertion. The vase-painters of Athens often showed Athena leading Theseus from the sleeping Ariadne to his ship. Ariadne remained faithful to Dionysus but was later killed by Perseus at Argos. In other myths she hanged herself from a tree, like Erigone and the hanging Artemis , a Mesopotamian theme. Some scholars have posited, due to her thread-spinning and winding associations, that she was a weaving goddess , like Arachne , supporting this theory with the mytheme of the Hanged Nymph see weaving in mythology. Dionysus descended into Hades and brought her and his mother Semele back. They then joined the gods in Olympus. As a goddess[edit] Ariadne as the consort of Dionysos: Kerényi observes that her name is merely an epithet and claims that she was originally the "Mistress of the Labyrinth " , both a winding dance-ground and in the Greek view a prison with the dreaded Minotaur at its centre. Kerényi notes a Linear B inscription from Knossos, "to all the gods, honey Some of the Naxians also have a story of their own, that there were two Minoses and two Ariadnes, one of whom, they say, was married to Dionysos in Naxos and bore him Staphylos and his brother, and the other, of a later time, having been carried off by Theseus and then abandoned by him, came to Naxos, accompanied by a nurse named Korkyne, whose tomb they show; and that this Ariadne also died there. In a kylix by the painter Aison c. Theseus, attempting to secure the ship, was inadvertently swept out to sea, thus being absolved of abandonment. The Cypriote women cared for Ariadne, who died in childbirth and was memorialized in a shrine. Theseus, overcome with grief upon his return, left money for sacrifices to Ariadne and ordered two cult images , one of silver and one of bronze, set up. At the observation in her honour on the second day of the month Gorpiaeus, one of the young men lay on the ground vicariously experiencing the throes of labour. The sacred grove in which the shrine was located was called the grove of Aphrodite Ariadne. In Etruscan culture[edit] Ariadne Etruscan: Areatha is paired with Dionysus Etruscan: Fufluns on engraved bronze Etruscan bronze mirrorbacks , where the Athenian culture-hero Theseus is absent, and Semele Etruscan: Semla , as mother of Dionysus, may accompany the pair, [15] lending a particularly Etruscan air [16] of family authority. Reference in post-classical culture[edit] This article appears to contain trivial, minor, or unrelated references to popular culture. Unsourced material may be challenged and removed. Metaphysical painter Giorgio de Chirico painted eight works with a classical statue of Ariadne as a prop. Ariadne , a epic poem by F. Ariadne is the subject of Scottish poet W. Ariadne played by Ellen Page is a supporting character who designs labyrinth-like dream worlds in the movie Inception. Ariadne is the Persona wielded by the character Labrys in the videogame Persona 4 Arena. She falls in love with Jason and helps him conquer the Minotaur and escape the labyrinth. Later, her stepmother, Pasiphae, tries to prevent their union. Ariadne is portrayed by Aiysha Hart. Ariadne is a character in the Syfy series Olympus , also

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loosely based on Greek myths. Daughter of King Minos, she is manipulative and in love with Hero, but he does not love her back. Ariadne is portrayed by Sophia Lauchlin Hirt.

Ariadne's thread might lead to a solution, but I agree that the idea of a thread's untangling something is jarring. I think the problem is that you are using a metaphor as though it were the thing it represents.

Share Synopsis The Greek myth of the labyrinth and the Minotaur at its center has ancient insights for us on how to find our way through the maze of the creative process. Myth is rich in metaphor that can illustrate and inform the creative journey. The story of the labyrinth from Greek myth is an excellent example of this. What can this story teach us about both finding the center of the labyrinth and finding our way out again? The story of the minotaur starts with Minos, who became king of Crete when Poseidon sent a great white bull out of the ocean as a sign Minos should rule. Minos had promised to sacrifice the bull to Poseidon, but broke his promise when he saw how beautiful the bull was, and sacrificed a lesser animal instead. Poseidon was angry when Minos broke his promise, so he punished him by making his queen, Pasiphae, fall in love with the bull. Out of this union the minotaur was born. Minos instructed the great architect and engineer Daedalus to build the labyrinth to house the Minotaur. It was famous for being unnavigable; once in, anyone who entered was doomed to be eaten by the Minotaur. Minos had recently conquered Athens, and he demanded as tribute that every year Athens would send seven maidens and seven youths to be sacrificed to the minotaur. Theseus was a son of King Aegeus of Athens. Theseus volunteered to join the band of youths who were to be sacrificed. She offered to help him conquer the labyrinth and kill the minotaur if he would marry her and take her away from Crete. Ariadne gave him a ball of red thread, and Theseus unrolled it as he penetrated the labyrinth, which allowed him to find his way back out. He found the minotaur deep in the recesses of the labyrinth, killed it with his sword, and followed the thread back to the entrance. Theseus took Ariadne away from Crete, but then forsake his promise to marry her by abandoning her as she sleeps on the beach of the island of Naxos. She thinks she is about to die, that this is the end of her story, but she is discovered there by the god Dionysus, who falls in love with her and makes her his wife, and was the only husband among the Greek gods to remain faithful to his wife. This is a complex and rich myth, with many story threads we can pull, to find the creative metaphor in the myth. The story does not start or end with the Minotaur, but he is at the heart of it, as he is at the heart of the labyrinth. The first interpretation of this story is that a monster must be slayed as part of the initiatory journey of following the path through the maze, but I think there is more to his presence here than that. Monsters are often the guardians of treasure, who must be slain in order to bring the treasure out. In a creative journey, we must often find our way through a labyrinth. We take wrong turns, hit walls, get lost. Often, this is what must happen to find the creative treasure at the center of ourselves, that one thing that must be brought into the world through our creative efforts. That is the true magic of the creative life. This journey through the labyrinth must be hard. What in us has to be slain before we can bring our creative work to life? The second part of this story that we should examine here is the role of Ariadne in the story. In my opinion, the true hero of this story is Ariadne, not Theseus, and it is her we must look to for the wisdom in the myth. She is the one who chooses Theseus when he arrives in Crete, using him as a tool to escape the island. She is clever enough to come up with a way for Theseus to find his way out of the labyrinth. We see this pattern in other places in Greek myth, where it is only through the assistance of a woman that the hero can win the prize and escape to freedom Jason and Medea comes to mind. She "misses the boat", which changes her destiny, and becomes the wife of a god. She is really the one who defeats the labyrinth; Theseus is merely her method for doing so. We can look at her story as if she is the scorned one, abandoned by a man she had trusted, helped, loved. I think she is too clever to be dismissed so easily. In fact, her ball of red thread is an excellent metaphor for that cleverness, as well as for the intuition which guides her in creating such a simple solution to the problem of the labyrinth. We can use our own thread to find our way through to the heart of the maze. This myth has so much more in it than I can reasonably unpack in one piece, therefore I would invite all the Creativity Post readers who might be interested to join me on a trip to Greece this fall. More information is available at my website, www. Join us if you can!

Chapter 8 : Ariadne's thread (logic) - Wikipedia

I have come to believe that Ariadne is about more than just the hero and the labyrinth. She was - and is - an incredible woman who demonstrated her resiliency by reinventing her life as needed to keep up with her circumstances.

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Ariadne's Thread: Sedimentology and the Collapse of Evolutionary Theory. by Hugh Owen. In the famous story of Theseus and the Minotaur, Ariadne gives Theseus a ball of scarlet thread so that he can find his way out of an intricate labyrinth after slaying the Minotaur.