

KURPISHEV LOGIC 2

Monograph 6.0

TOM IV

ANTHROPOLOGY OF REVERSAL

historical forms of perception, phenomenology, philosophy

$C@C = (e,s) \quad \text{Rep}_i = (R_i, I_i, U_i; D_i)$

$\text{Truth}(\text{Rep}) \Leftrightarrow \text{cr}(U,I;R,D) = -1$

$T_{cs} = T + R \quad \text{PredRep} = (R,I,U;D;L,T,E,S)$

KLT-RBD: source -> work -> extraction -> Rep -> graph -> prediction

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KURPISHEV LOGIC 2

**VOLUME IV. ANTHROPOLOGY OF TURN,
PHENOMENOLOGY AND HISTORICAL
FORMS OF PERCEPTION**

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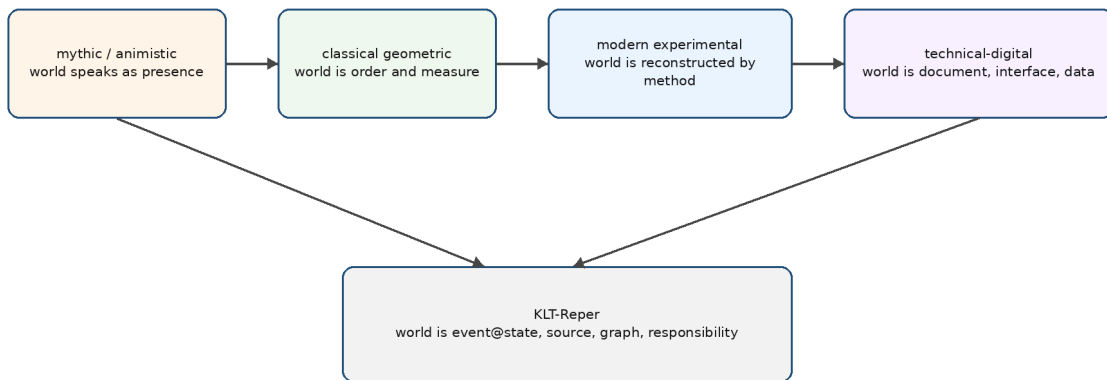
Abstract

Volume IV develops the anthropological branch of Monograph 6.0: Human_R, anthropology of turn, phenomenology, historical forms of perception, Bibler, Kant, Galileo, Tylor and the transition to KLT-RBD/RPD.

Chapter 1

Map of the volume

Historical forms of perception as Reper regimes



The sequence is not a linear progress myth: each form preserves a type of world-disclosure and a specific danger of misreading.

Chapter 2

Article 1. The human as event@state: the first anthropological unit

Abstract. The chapter introduces the human not as an isolated organism and not as pure consciousness, but as event@state: a living node in which action, memory, body, language and responsibility are assembled into a Reper.

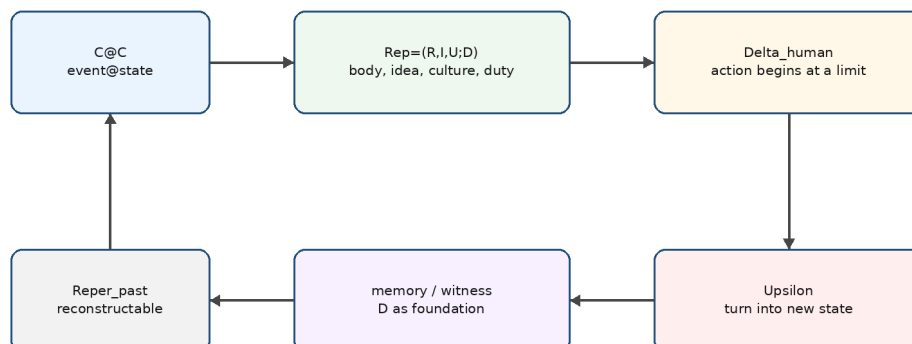
Phenomenological entry. A human being never acts from a void. Action begins from bodily position, historical situation, language, memory and social expectation. Even the phrase "I see" already includes an event of seeing and the state of the one who sees.

Anthropological minimality therefore differs from biological minimality. The human form appears where an event is retained in a state and can be witnessed.

$C@C_human=(event,state)$ is not a psychological metaphor. It is a working notation: every act must be understood together with the state in which it began and the state into which it turned.

Historical epochs differ by how they fix the event: as sign, myth, geometric order, experiment, document, data or Reper graph.

Tom IV: Human_R as anthropology of turn



Human action becomes biography when Delta is turned by Upsilon into memory, responsibility and a new Reper.

Chapter 3

Article 2. Human_R: the human as Reper of turn

Abstract. The chapter unfolds the authorial formula Human_R and explains why the human is a being of turn: action becomes state, state becomes memory, memory becomes foundation, and foundation becomes a new Reper.

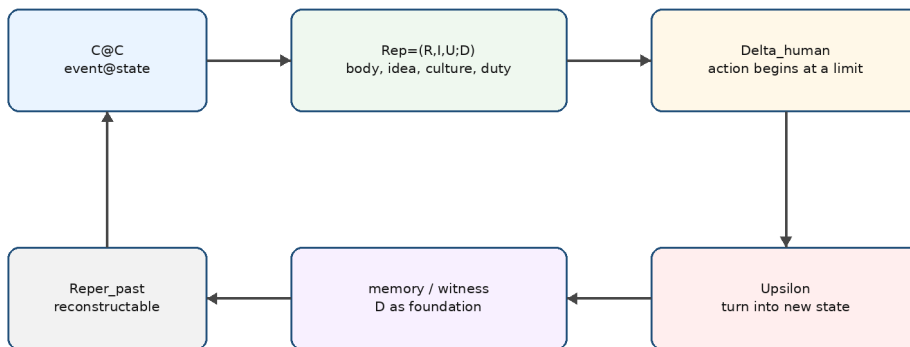
Human_R joins $C@C$, $Rep(R,I,U;D)$, $\Xi/\Delta/Upsilon$, limits L and lambda-closure. It is the anthropological bridge between logic, geometry, physics and computation.

R is not merely the body; it is body, act, trace, document and biographical place. I is the self-idea. U is the field of cultural possibilities. D is memory, duty, responsibility, witness and sufficient foundation.

$Upsilon$ is the key operator. Without it action remains a flash. Through turn it becomes state; through state it enters memory. Biography is thus not a sum of facts but a Reper order.

Example: signing a document is bodily movement, legal expression, biographical responsibility and a KLT event@state that can receive D and enter a Reper graph.

Tom IV: Human_R as anthropology of turn



Human action becomes biography when Delta is turned by Upsilon into memory, responsibility and a new Reper.

Chapter 4

Article 3. Act, memory and responsibility: retro-Reper reconstruction

Abstract. The chapter separates the fact of the past from the Reper of the past. Facts do not change, but their sufficient foundation can be reconstructed when new testimony, context or limit appears.

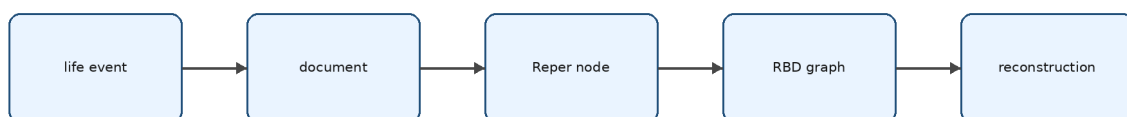
Data_past=const; Rep_past=reconstructable disciplines memory. It forbids arbitrary rewriting and allows responsible reconstruction.

Historian, judge, physician, mathematician, engineer and autobiographical subject all work with this duality. They do not change facts; they rebuild the order of foundation.

Anthropological rupture occurs when memory, document and act fail to close. AnthroCGI diagnoses the gap between action, language, witness and responsibility.

Retro-Reper memory makes ethics a structural requirement of connectedness.

From anthropology to KLT-RBD/RPD: memory as computable responsibility



Fact	Data_past = const
Foundation	Rep_past = reconstructable
Duty	D = witness + memory + responsibility
KLT	lambda-check + CGI + graph status

Chapter 5

Article 4. Historical forms of perception: from myth to Reper graph

Abstract. The chapter introduces five forms of perception: mythic, classical-geometric, modern-experimental, technical-documentary and KLT-Reper.

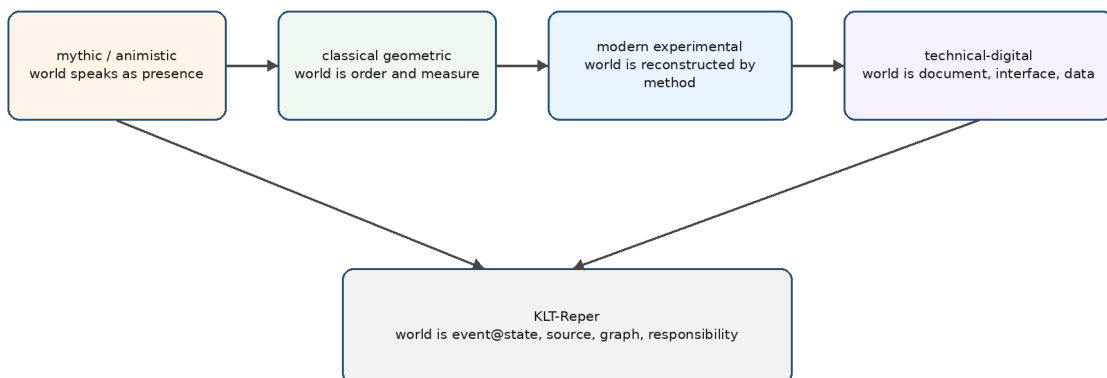
Mythic perception is not merely error. It fixes the world as presence and address. In Reper terms, D is provided by ritual and collective memory rather than by document.

The classical-geometric form teaches the eye to trust line, figure, proportion and symmetry.

The modern form connected with experiment reconstructs the object by method. In Bibler, Galileo and Kant become poles of this transformation.

The technical-documentary form turns the world into record, interface and protocol. The KLT-Reper form adds Reper, lambda-status, CGI diagnostics and graph location.

Historical forms of perception as Reper regimes



The sequence is not a linear progress myth: each form preserves a type of world-disclosure and a specific danger of misreading.

Chapter 6

Article 5. Bibler: Kant - Galileo - Kant as a school of understanding

Abstract. Bibler is used as an external supporting context, not as a source of KLT. His line warns against a foreign matrix of understanding and reveals the paradox of self-grounding reason.

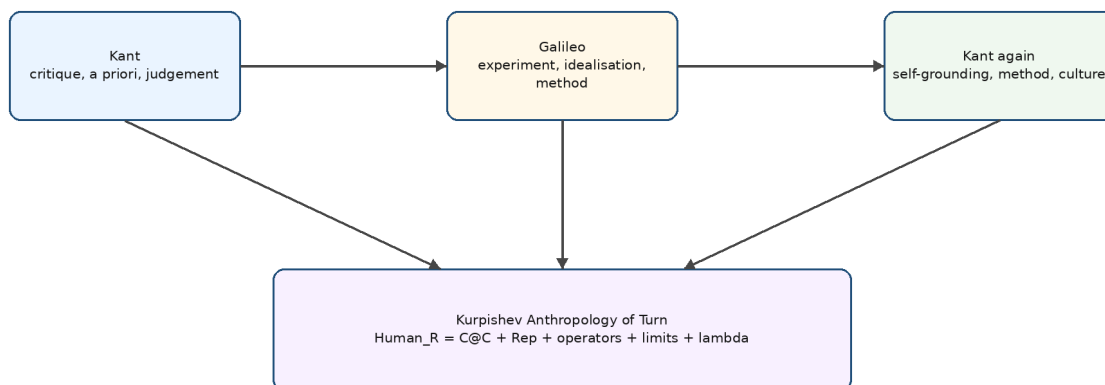
Bibler matters because a philosophical book cannot be forced into a ready classification, and because Kant - Galileo - Kant shows how experiment, critique and culture mutually ground the modern form of reason.

For the anthropology of turn, this means that the human understands not only an object but the mode of understanding itself.

KLT notation: Misreading = C@C interpreted under foreign D. The event of reading exists, but the sufficient foundation is wrong.

Volume IV builds an entry route so that the mathematical and physical system can actually be understood by a human reader.

Bibler support: Kant - Galileo - Kant and the dialogue of logics



The source is not absorbed into KLT; it is used as a disciplined context for the problem of understanding and self-grounding.

Chapter 7

Article 6. Kant, judgement and the human as question

Abstract. The chapter connects Kantian epistemology with KLT anthropology: the human not only knows the world but determines the place of knowledge within action.

What can I know? belongs to I and U. What ought I to do? belongs to Delta and L. What may I hope? belongs to Upsilon and PredRep. What is the human? is Human_R as the whole structure.

Judgement links a particular C@C with a general Reper without destroying either fact or idea.

This lets anthropology be written through concrete examples: dispute, signature, guilt, discovery, technical failure, historical testimony, family memory and scientific formula.

Chapter 8

Article 7. Primary animation of the world: Tylor and KLT rereading

Abstract. Tylor is used as historical-anthropological background for early forms of perception in which the world appears animated, meaningful and addressed to the human.

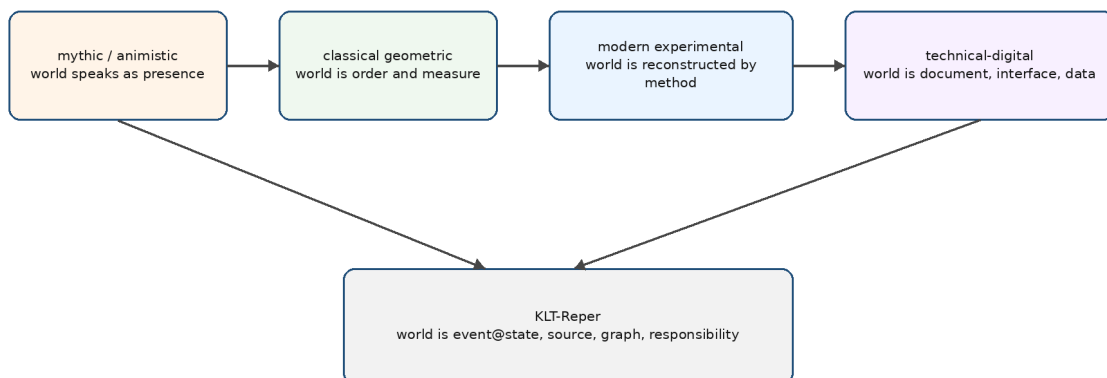
In KLT rereading, early perception retains event and state without separating neutral object from external observer.

KLT does not restore myth as scientific truth. It distinguishes status: mythic Reper may have strong D within ritual and weak D within scientific proof.

Example: a thunderstorm may be wrath, atmospheric process, infrastructure risk, force majeure or model data - five Reper regimes of one C@C.

Historical anthropology of perception prevents theory from becoming flat. Human seeing always operates through a historical matrix D.

Historical forms of perception as Reper regimes



The sequence is not a linear progress myth: each form preserves a type of world-disclosure and a specific danger of misreading.

Chapter 9

Article 8. Phenomenology of horizon, body, face and document

Abstract. The chapter offers a readable phenomenological layer: how an object becomes human through body, horizon, language, the face of the other and documentary witness.

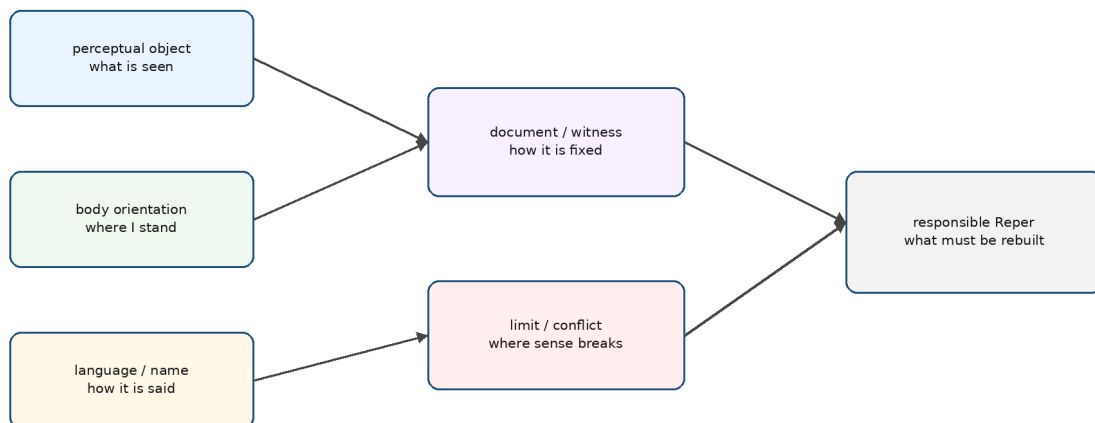
The horizon is not merely a line in a picture. It is a limit of possible action. A door is not just a rectangle; it is the possibility of entering, leaving, opening, closing, forbidding or protecting.

The body provides orientation. Right and left, near and far, safe and dangerous are not only coordinates but Reper marks.

The face of the other introduces D of responsibility. The document externalizes this address in signature, protocol, image, letter or file.

KLT anthropology joins phenomenology and computability: perception can be analyzed as C@C, Rep, L, D and graph relations.

Phenomenology of perception: from object to responsible Reper



Perception becomes anthropological when the object is tied to body, language, witness, limit and responsibility.

Chapter 10

Article 9. Examples of Reper anthropology: dispute, discovery, guilt, text

Abstract. The chapter makes Human_R readable through examples while preserving formal strictness.

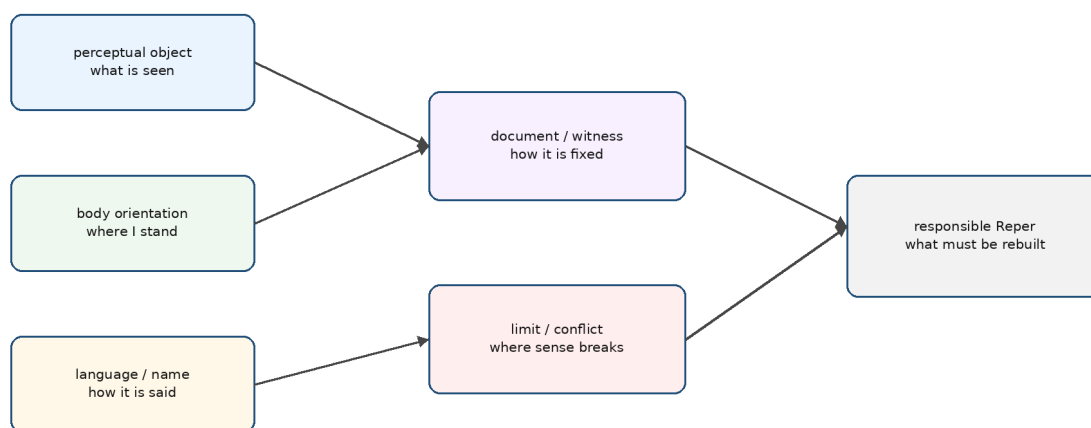
A dispute: people refer to the same event under different D. KLT does not average positions; it maps foundations.

A discovery: a formula becomes event@state when sufficient foundation appears and links it with prior nodes.

Guilt arises from a failure to close action, memory and responsibility. Conscience has a Reper structure.

A text is understood when the reader finds its own matrix rather than forcing it into a foreign template.

Phenomenology of perception: from object to responsible Reper



Perception becomes anthropological when the object is tied to body, language, witness, limit and responsibility.

Chapter 11

Article 10. Anthropology of the document: from witness to KLT-RBD

Abstract. The document is an anthropological artifact because it retains action, memory, responsibility and the possibility of reconstruction.

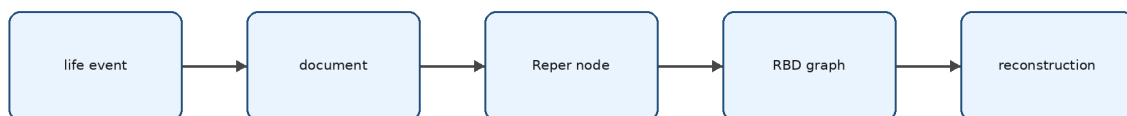
A document is external D: memory placed into a public, technical or legal layer.

KLT-RBD turns a document into a Reper node with source, fragment, formula, status, limit, operator and links.

Computation is not instead of understanding; it holds the responsibility of understanding.

Volume V follows naturally: the human Reper can be written, checked, rebuilt and preserved in KLT-RBD/RPD.

From anthropology to KLT-RBD/RPD: memory as computable responsibility



Fact	Data_past = const
Foundation	Rep_past = reconstructable
Duty	D = witness + memory + responsibility
KLT	lambda-check + CGI + graph status

Chapter 12

Article 11. Tables of historical perception

Abstract. This chapter gathers operational tables: historical forms, Reper regimes, types of D, errors of understanding, anthropological limits and transitions to the other volumes.

Tables are not decoration. They keep philosophical prose from becoming essayistic and connect examples with formulas.

Every perception form must have object, subject, D, limit, risk and KLT translation.

Historical anthropology is not an appendix to mathematics. It explains why mathematics, physics and computation must be understood by a human.

Chapter 13

Article 12. Boundaries and transition to Volume V

Abstract. The chapter fixes the boundary of Volume IV. Classical sources are not absorbed into KLT; they provide context for Kurpishev's own anthropological layer.

Authorial contribution: Human_R, anthropology of turn, retro-Reper memory, misreading as wrong D, KLT anthropology of the document, historical perception map and transition to RBD.

Volume IV does not replace psychology, ethnology, philosophy or cultural studies. It gives a Reper-form in which they can connect with logic, geometry, physics and computation.

The transition to Volume V is strict: RBD/RPD continues human memory, document, source, witness and responsibility.

Final formula: the human is responsible for the form in which the world was perceived, recorded, transmitted and rebuilt.

Chapter 14

Formula index

ID	Formula	Meaning
IV-F01	Human_R = C@C + Rep(R,I,U;D) + (Xi, Delta, Upsilon) + L + lambda	authorial formula of the human as Reper of turn
IV-F02	C@C_human=(event, state)	minimal anthropological unit: action never occurs outside a state
IV-F03	Delta_human -> Upsilon -> C@C_new	the act becomes a new state through the operator of turn
IV-F04	Data_past = const; Rep_past = reconstructable	facts remain; their Reper-foundation can be rebuilt
IV-F05	Perception = Rep(object, body, horizon; witness)	working formula of phenomenological perception
IV-F06	Culture_R = Graph(Rep_i, Edge_ij, L, D)	culture as graph of Reper nodes, edges, limits and foundations
IV-F07	Misreading = C@C interpreted under foreign D	not-understanding as wrong sufficient foundation
IV-F08	Responsibility = D_memory + D_witness + D_duty	ethical closure of the human Reper
IV-F09	AnthroCGI_i = gap(memory, act, language, witness)/(r_i u_i + epsilon)	diagnostic form of anthropological rupture
IV-F10	KLT_anthro: document -> Reper -> lambda -> status -> reconstruction	computational route of anthropological audit

Chapter 15

Authorial priority register

ID	Position	Function
P-IV-01	Антропология разворота Курпишева	человек определяется как Rereg действия, памяти, ответственности и пересборки
P-IV-02	Human_R	авторская формула человеческого Rereg-узла
P-IV-03	Ретро-Reregная память	различение неизменности факта и реконструируемости основания
P-IV-04	Пакетный разум R- 04/R-4	разум как C@C+Rereg+операторы+пределы+lambda
P-IV-05	KLT-антропология	документарный и вычислимый путь к реконструкции понимания

Chapter 16

Source-cards

ID	Source	Role
SRC-MON5	Монография 5.0	ядро C@C, Human_R, Reper, lambda, KPF/RPHD и Антропология 2
SRC-TOMII	Том II / NAPG Anthropology Proofs	восстановленный блок антропологии разворота и связка с KPF/RPHD
SRC-BIBLER	В.С. Библер. Кант-Галилей-Кант	диалог логик, самообоснование, опасность чужой матрицы понимания
SRC-OIZ	Ойзерман-Нарский. Теория познания Канта	кантовская теория познания и вопрос человека
SRC-TYLOR	Э.Б. Тайлор. Первобытная культура	историко-антропологический слой первичных форм одушевления мира
SRC-APP-D	Приложение D	единый индекс формул, источников и мыслей
SRC-APP-E	Приложение E	масштаб RPD/RBD и Reper-графов
SRC-TOMIII	Том III v3.9	физический и PredReper-мост к антропологии восприятия

Appendix A

Source pointers

\nMonograph 5.0; TOM II; TOM III; Bibler; Oizerman-Narsky; Tylor; Appendices D/E;

Appendix B

Expanded body of Volume IV

B.1 Bodily orientation

The body creates a practical grid of near and far. Formally it refines Human_R and links the example to Reper notation.

B.2 Language as D

A name turns an event into a retained object. Formally it refines Human_R and links the example to Reper notation.

B.3 Document

The document externalizes memory. Formally it refines Human_R and links the example to Reper notation.

B.4 Archive

Archive creates future possibilities of reconstruction. Formally it refines Human_R and links the example to Reper notation.

B.5 Law

Law operates as collective D. Formally it refines Human_R and links the example to Reper notation.

B.6 Computable anthropology

KLT shows where source, limit and responsibility must be specified. Formally it refines Human_R and links the example to Reper notation.

Appendix C

Appendix: examples and glossary

No.	Example	Reper notation
1	example 1	$C@C_1- \rightarrow Rep(R, I, U; D)$ 2
example 2	$C@C_2- \rightarrow Rep(R, I, U; D)$ 3	example 3
example 3	$C@C_3- \rightarrow Rep(R, I, U; D)$ 4	$C@C_4- \rightarrow Rep(R, I, U; D)$ 5
example 4	$C@C_5- \rightarrow Rep(R, I, U; D)$ 6	example 6
example 5	$C@C_6- \rightarrow Rep(R, I, U; D)$ 7	$C@C_7- \rightarrow Rep(R, I, U; D)$ 8
example 6	$C@C_8- \rightarrow Rep(R, I, U; D)$ 9	example 9
example 7	$C@C_9- \rightarrow Rep(R, I, U; D)$ 10	$C@C_{10}- \rightarrow Rep(R, I, U; D)$ 11
example 8	$C@C_{11}- \rightarrow Rep(R, I, U; D)$ 12	> example 12
example 9	$C@C_{12}- \rightarrow Rep(R, I, U; D)$ 13	$C@C_{13}- \rightarrow Rep(R, I, U; D)$ 14
example 10	$C@C_{14}- \rightarrow Rep(R, I, U; D)$ 15	> example 15
example 11	$C@C_{15}- \rightarrow Rep(R, I, U; D)$ 16	$C@C_{16}- \rightarrow Rep(R, I, U; D)$ 17
example 12	$C@C_{17}- \rightarrow Rep(R, I, U; D)$ 18	> example 18
example 13	$C@C_{18}- \rightarrow Rep(R, I, U; D)$ 19	$C@C_{19}- \rightarrow Rep(R, I, U; D)$ 20
example 14	$C@C_{20}- \rightarrow Rep(R, I, U; D)$ 21	> example 21
example 15	$C@C_{21}- \rightarrow Rep(R, I, U; D)$ 22	$C@C_{22}- \rightarrow Rep(R, I, U; D)$ 23
example 16	$C@C_{23}- \rightarrow Rep(R, I, U; D)$ 24	> example 24
example 17	$C@C_{24}- \rightarrow Rep(R, I, U; D)$	

Appendix D

Deepened appendices v4.1

Point v4.1 adds deep appendices on Bibler, Kant, Tylor, document phenomenology and transition to Volume V.

Appendix E

Appendix C. Bibler layer: understanding, foreign matrix and dialogue of logics

This appendix strengthens the humanistic foundation of Volume IV. Bibler is used not as a source of KLT constructions but as a discipline of reading: the monograph must be understood from its own matrix, not pulled into a ready-made label.

The key risk for the project is not disagreement but wrong-direction understanding: familiar words such as logic, geometry, physics and anthropology are placed inside another apparatus. KLT requires the opposite: first reconstruct the D of the text, then judge the formulas.

The Kant-Galileo-Kant line is important as a model of the historical turn of reason: experiment, critique and culture form a circle of self-grounding. In KLT language, the Delta of method must pass through the Upsilon of understanding and return as new D.

ID	Topic	Interpretation	KLT mapping
BIB-01	Problem of reading	A serious philosophical text can be misunderstood by insertion into a foreign matrix.	KLT: wrong D assigned to C@C of reading.
BIB-02	Kant-Galileo-Kant	Modern reason is read as an experimental-critical loop.	KLT: action, method, judgement and self-grounding form a Reper cycle.
BIB-03	Dialogue of logics	Understanding is not classification but encounter of logical worlds.	KLT: multiple Reper regimes are compared without flattening.
BIB-04	Paradox of self-grounding	Reason must ground its own starting points.	KLT: D is never optional; insufficient D produces a gap.
BIB-05	Cultural form of thought	A logic is also a historical form of culture.	KLT: historical perception modes are Reper regimes.

Appendix F

Appendix D. Kantian layer: cognition, judgement and the question of the human

The Kantian block is needed for strict anthropology: the human is not reducible to body, consciousness or social role. The human is assembled in the question of knowledge, action, hope and place in the world.

In KLT translation, the Kantian quartet is not replaced by new terminology; it receives structural anchoring in Reper. The question of the human becomes the question of the full C@C, Rep, limits, operators and lambda closure.

Judgement is the operation of transition from singular event to stable foundation. It is crucial for document, law, science and biography.

ID	Topic	Interpretation	KLT mapping
KANT-01	What can I know?	Idea and possible universe of cognition.	I/U layer of Reper.
KANT-02	What ought I to do?	Action under norm and limit.	Delta + L layer.
KANT-03	What may I hope?	Future orientation and possible reconstruction.	Upsilon + PredRep.
KANT-04	What is the human?	Synthesis of cognition, duty and hope.	Human_R as whole structure.
KANT-05	Judgement	Bridge between particular and universal.	C@C -> Rep transformation.

Appendix G

Appendix E. Tylor and primary forms of world-animation

Tylor is introduced as historical-anthropological background for primary forms of perception. This layer helps explain why the human does not initially see the world as a neutral set of objects.

KLT does not return myth to science; it separates statuses. A mythic regime may have strong internal D inside ritual and weak D inside scientific verification. Error begins when regimes are mixed.

The modern interface, digital agent, recommender and chatbot sometimes return an almost animistic experience of an addressed world. Therefore Tylor becomes unexpectedly relevant for digital anthropology.

ID	Topic	Interpretation	KLT mapping
TYLOR-01	World animation	The world is encountered as addressed and alive.	Strong local D inside ritual or myth.
TYLOR-02	Soul / spirit schema	Events are not neutral: they have intention-like readings.	C@C interpreted through personifying D.
TYLOR-03	Ritual memory	Collective practice stabilizes explanation.	D as tradition and repetition.
TYLOR-04	Status caution	Mythic truth is not scientific truth.	KLT separates status and domain.
TYLOR-05	Modern reuse	Technological interfaces can recreate animation-like perception.	Anthropology of digital agents and prompts.

Appendix H

Appendix F. Phenomenology of document: witness, signature, archive, responsibility

A document in KLT is not merely a file or text carrier. It is an event of fixation, trace of action, witness and possible RBD node. Therefore document phenomenology connects anthropology with the computational architecture of Volume V.

Signature, act, receipt, scientific article, formula, table and screenshot share a structure: they appear as C@C, receive D, and can be included in a Reper graph. Hence the requirement for strict references and clickable navigation throughout Monograph 6.0.

Documentary culture may be dead bureaucracy or a form of responsibility. KLT chooses the second: document reconstructs D, checks lambda-truth and prevents false retelling.

ID	Topic	Interpretation	KLT mapping
DOC-01	Document as event	A document appears by act: writing, signing, recording.	C@C_doc.
DOC-02	Document as witness	It stores a trace capable of being cited.	D_witness.
DOC-03	Document as archive	It is placed into a system of search and retrieval.	source unit.
DOC-04	Document as Reper node	It receives R/I/U/D and edges.	RBD/RPD node.
DOC-05	Document as responsibility	It binds action, person, time and proof.	Human_R -> KLT-RBD.

Appendix I

Appendix G. Full transition map to Volume V: KLT-RBD/RPD

Volume IV closes not with abstract humanistic morality, but with a route to computational architecture. Everything described here as memory, understanding, error, witness and historical form of perception receives a machine-indexable form in Volume V.

The IV -> V transition must be preserved as a bridge: Human_R becomes Reper node; document becomes source/work unit; misunderstanding becomes gap/CGI event; historical perception becomes domain ontology; responsibility becomes D metadata.

Thus anthropology is not dissolved in programming; it gives programming its human meaning. RBD does not merely store data; it stores the conditions of understanding.

ID	Topic	Interpretation	KLT mapping
IV->V-01	Human_R	Reper node	the human formula becomes graph element
IV->V-02	Memory	reconstruction protocol	past facts are stable, foundations are auditable
IV->V-03	Misreading	CGI/semantic gap	wrong context becomes diagnosable
IV->V-04	Document	source/work unit	witness is indexed as data
IV->V-05	Historical perception	domain ontology	culture enters RBD as regime map
IV->V-06	Responsibility	foundation D	ethical closure becomes formal metadata