

introduction: BASICS OF (A FREUDIAN) TYPOLOGY

PART I: ONE, TWO, THREE...

Does philosophy have a “fundamental” ‘Q’? Is it the ‘Q’ that we have just asked? Is it “what is philosophy?”. If it isn’t, this ‘Q’ would still likely make it to the philosophers’ Superbowl... playing, perhaps, Leibniz’ “why is there something rather than nothing?” When we head off to “what is science?”, the feel is more of a Superbowl playoff, but it is still a “fundamental” ‘Q’ for Freudastrology because, if the answer is unsatisfying, we won’t get very far with “what is pseudo-science?”, the derogatory term that philosophers & scientists like to cite when they are categorizing (= typing) Freudian theory & astrology.

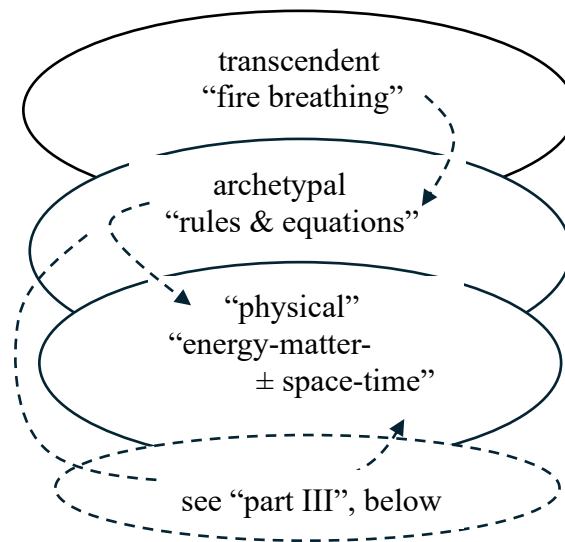
One of FA’s “fundamental” premises goes as follows: neither Freudian theory nor astrology is a “pseudo-science” because, to be so, they would need to “aspire to science”. Yep, Freud had scientific aspirations, but he lived before the “shut up & calculate” era of quantum physics that, as “scientist-(&-anti-philosopher)” Stephen Hawking explains, “is only a set of rules & equations... so, what breathes ‘fire’ into them to make a universe for them to describe?” Stephen’s ‘Q’, of course, rolls us straight back to Leibniz’ ‘Q’ that was asked two centuries prior. And, if we keep rolling back another 2 millennia, we encounter the ‘Q’ that made it to the Superbowl playoffs, “are equations (& the numbers that they include) invented or discovered?” That neither philosophers nor scientists, over the prior millennia & centuries, have attained consensus in respect of any of FA’s afore-presented ‘Qs’ tells Freudastrologers that they are “aspiring to meta-philosophy & meta-science”...

Pythagoras noticed that, if a (material) string is plucked, one hears a “number” of overtones. These are heard because nodes form at “num-(b)-erical” points of string division e.g.s “the (octave) 8th” is heard because of the node that forms half-way along the string has an effect of “halving the wave-(string)-length”; the “perfect 5th” is heard because of the 2 nodes that form third-ways along the string lead to pitches that sound “between” a root tone & its perfect octaves. These pitches are called “perfect” because they are “stable” & “in tune” to human ears. Pythagoras’ \$64,000Q follows: “is the beauty & precision of music in the physical world a ‘re-presentation’ of the beauty & precision of the immaterial world?” Pythagoras chose to proceed “as if” this, indeed, was the case... but, then, in short turn, Democritus came along, “there is nothing but atoms & the void”.

This is the point at which your local depth psychologist enters the fray to “point out” that, if “some-thing-(rather-than-no-thing)” is taken too far, the “unconscious” will “react”. For historians of philosophy, the key “reaction” to Pythagoras was 2,000+ years in the making... Rene Descartes’ “systematic doubt” arising from the possibility that a demon was fooling philosophers via, say, the use of his harmonious sounds. Unfortunately for Descartes, he lived a few hundred years before depth psychology... so, he did not have the chance to realize that his “reductive” process (to his “monistic” “cogito ergo sum”) would have automatically generated an unconscious “reaction” toward “expansion” (to “dualism”). Unfortunately for (the centuries of) post-Cartesian philosophers, “reactions” against “dualism” have not been “dual” i.e. instead of considering the choice between “monism” & “tripism”, the only “re-reactive” direction that was deemed feasible was the “re-reduction” to “monism”. When Einstein made it clear that (i) matter is energy, & (ii) the 3 types of energy – strong nuclear, electro-weak, gravity – are expressions of a “monistic” “grand unified energy”, the “physicalists” believed that they had closed off the need for a path to (what depth psychologist, C. G. Jung, called) “the 3rd things” that,

in their turn, lead to “stable” & “in tune” avenues of growth. The fact that space & time could be 3rd &/or 4th things was left off their radar and, even if these were to be taken into account, they wouldn’t necessarily be “pointing” to any “immaterial realm”.

For Freudastrologers, any kind of blanket rejection of the immaterial realm is a serious problem because it prohibits interest in its internal “duality”. If the philosopher worries too much over “reducing” Descartes’ “dualism”, s/he closes off learning about possible “dualities” of the immaterial realm e.g. “archetypal” vs. “transcendent”. As the saying goes, “the greatest trick that the Devil (of the archetypal realm) ever pulled was to convince us that he (it) doesn’t exist”. If “some-thing-(rather-than-no-thing)” is awarded a Pythagorean “as if” existence status, it is far more likely to receive a close consideration. Thus, it is the (not scientific, but) religious traditions that are “triplistic+”; like so...



... and, because the “unconscious psyche” “reacts” to the “aware psyche”, we have added a 4th realm (the dotted oval) to account for the role of depth psychology. With this addition, the Freudastrologer will want to expand the familiar saying to, “the 2nd greatest trick that the Devil ever pulled was to convince us that the unconscious doesn’t exist”.

Overall, however, FA’s cares more about the Devil’s existence: “the Devil rules the world because he has convinced mankind that ‘monism’ is the way (the lie & the death)”. Those who reject ‘dualism’ to the point of having zero interest in phenomena-(noumena) that speak to “triplism” or “quaternalism” (let alone a “quintessence”) are his minions.

This series of essays, over 2025-2026, will re-present FA’s standpoint that every “science” that has been established over the recent centuries has suffered badly from their respective “over-reductive attitudes” (e.g. to “how-do-I-know-that-I-know?”). This word, “attitude”, has grabbed our attention more keenly in the last year because, in our view, most psychology has suffered abysmally from its unquestioning “over-reductive attitude” that is trace-able to its “physics envy”. Agreed (even if it was through somewhat clenched teeth), academic psychology has recognized “personality dualities” (e.g. “O.C.E.A.N.”) that include Jung’s “introversion-extraversion”, but it has turned its back on any possible “3rds” that hint at “higher order integrations” (i.e. “ambiversion” does not count). Then again, we will admit that, in this regard, the academics did do rather better than Freud...

PART II: “RESISTANCE” AGAINST LABELS

The history of depth psychology is, in part, a ‘Babel-ish’ tale of division & lack of reconciliation. One very well-known episode of this history is C.G. Jung’s pre-WWI split from Sigmund Freud. Through the years of WWI, Jung did take some reconciling steps (with himself, at least) as he composed his book, “Psychological Types” i.e. with Freud having a different “type” of psyche to Jung, reconciliation could only begin if both parties could mutually recognize their respective typological biases. In his 1921 book, Jung points out that this problem also haunts the ‘Babel-ish’ 2,500yrs history of philosophy... and, therefore, it haunts its accompanying religions & sciences. In other words, if Jung’s book went on to achieve wider acceptance, it could have led humanity forward to a huge healing step away from 2,500yrs of war-mongering division. Yet...

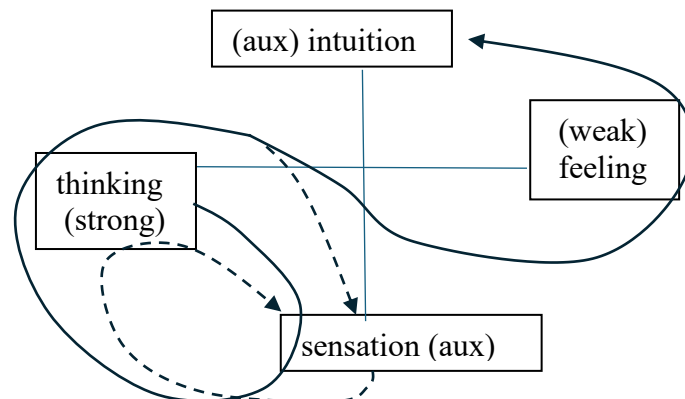
In the “post-Psychological types” century, 1922-2022, Jung’s opus did not have the effect that he had originally hoped for it. One straightforward reason for this lack of reconciling effect is the human tendency to “resist” labels. If a “typologist” was to claim, say, “you are a thinking type and, so, you are weak in feeling”, the hearer of this claim would retort, “before you start telling me about my weaknesses, how do you know that I am a thinking type?” FA’s reply, “we don’t... but we can at least say that there is a ‘basic duality’: those who ‘like’ typology (e.g. “me”) & those who ‘don’t like’ typology (e.g. “you”). Because “the yous” comprise the larger proportion of mankind, the Freudastrologer realizes that typological systems (e.g. astrology) are, at best, fated for marginalization or, at worst, fated for ferocious rejection ($\pm$ full outlaw status).

One of the reasons that Freudastrology is Freudastrology (not ‘Jungastrology’) is that FA values the “(majority) you position” not only because of the difficulties faced when trying to “type” someone but also because “typing” has an anti-developmental effect. To put this in the context of the history of philosophy, “typing” can be aligned with Parmenides’ “being” & the “rejection of typing” can be aligned with Heraclitus’ “becoming”. To be fully fair to Jung, however, we must note that he included the idea of “systole-diastole” – type is merely a “tendency”, not anything habitually fixed – but this brought forth a “measurement problem” i.e. how might one determine the degree of “mere tendency”. This is the point at which “academic-surface psychology” stepped in with its statistical methodology, “factor analysis”, and, in turn, went on to “partially affirm” Jung i.e. “introversion-extraversion” (= his “attitude type”) was statistically confirmed but “feeling-intuiting-sensing-thinking” (= his “function type”) was not.

If Jung had been alive in the post-1960 era when the “Big Five” types (one of which is “introversion/extraversion”) were established, Jung would likely have replied that those who did this establishing would have “tended” toward “sensation-thinking” because these are the “types” that ‘like’ statistical confirmations. In other words, the academic psychologists were to Jung like Freud had been to Jung... before conclusive rejection of “function type”, there needs to be “openness” (= one of the “Big Five”) in respect of possible mutual “functional” biases. Just because a phenomenon is difficult or impossible to measure, it does not mean that it does not exist. It is interesting to FA that this problem has also haunted the 1920-2020 story of nuclear physics because, in response to the many problems that “philosophers (of science)” would raise in relation to it, the nuclear physicists went on to formulate their phrase, “shut up & calculate!”, in order not to get bogged down in qualitative puzzles (and, with physics being about “soulless quantification”, fair enough). Any sort of psychology, however, is making a ‘mis’-take to

ignore quality and, so, academic psychology needs to “open” itself and become “agreeable”, “conscientious” & lower its “neuroticism”. A century already!

Now, let’s re-draw FA’s ‘mandala image’ for Jung’s “function-ology” in a way that illustrates (i) its 2 “functional oppositions” & (ii) the schematic “point” at which a particular psyche’s investment in its “leading function” will lead to a “short-circuit” that cuts away the path to “higher order integration” to, thereby, render it “weak”...

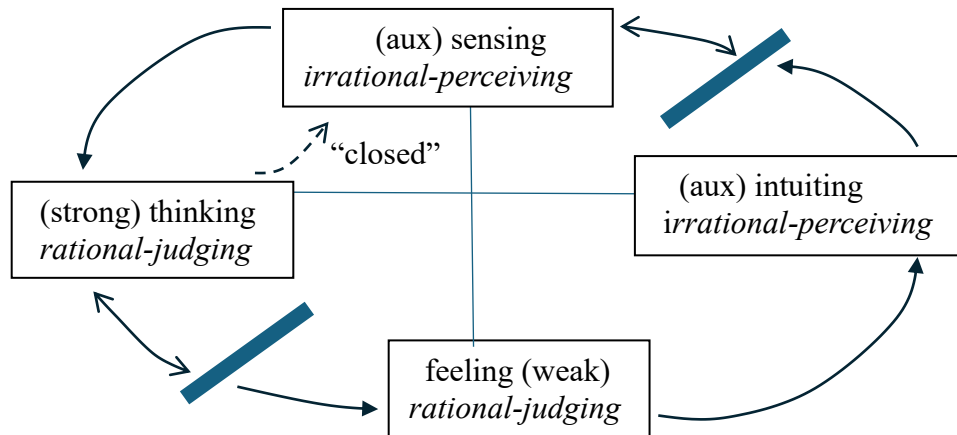


... with 2 superimposed arrows, (i) the unbroken arrow: indicates the “open” academic psychologist who acknowledges that after (ia) thinking that s/he will gather empirical (“sensed”) evidence &, then, (ib) return to the “thought” that “feeling” and, then, “intuiting”, are worth pursuing, (ii) the broken arrow: indicates the “not open” academic psychologist who, having gathered empirical (“sensed”) evidence, “thinks”, because of (iia) the aforementioned “measurement problem” or (iib) some P.T.S.D. in respect of his/her own feelings & intuitions, that the next step is to return to empirical (“sensed”) data... to, thereupon, risk entry into a (ferocious)-vicious cycle because, as Jung would add, “archotypically”, a “thinker” suffers a “weakness” in “feeling”.

The key takeaway from the pattern above is that the quality of “thinking” – it is deductive, looping, abstracting, “logical” – has something “cutting” about it that, in addition to being “opposed” to “feeling”, has a capacity to “cut off (discard)” “feeling” and, as it does so, declare that “feeling” is irrelevant (or non-existent). And, when we recall “thinking”’s “auxiliary” relationship to “sensation”-(“intuiting”), the “thinker” will prefer to return to “sensation” (or, perhaps, leap up to “intuition”). Whatever that case, when a time arrives to review Jung’s aphorism for the sequential acquisition of knowledge, “sensing tells me that ‘x’ exists; thinking tells me what ‘x’ is; feeling tells me the value of ‘x’ (= the “connected series” from-“good”-to-“bad”); intuiting tells me whereto ‘x’ is going”, we realize that the main “fault line” of “epistemology” (= “how do I know that I know”) is that which is found between “thinking” & “feeling”. But...

The “thinking feeling fault line” won’t be the most important “fault line” if it is discovered that “thinking” is not the “leading” function. If “intuiting” or “sensing” is seen to be the “leading function”, it may be the case that the “intuiting-sensing fault line” is the most important “fault line” and, as a result, we would have needed to draw a different set of looped arrows in the ‘mandala-ization’ above. Rather than clutter up that mandala, however, let’s (re)-draw it in a way that is less loopy & more circular...

PART III: “FLOWING” THROUGH LABELS (without discarding them)



... and, in re-drawing it this way, we indicate the “opposing-ness” of “opposing functions” with thickened, “blocking” diagonal lines. If, dear reader, you examine the descriptions, you will be able to discern one of the “reasons” for “opposition”: because “thinking” & “feeling” are both “*rational-judging*”, they are, as it were, “competing” for the same turf and, in turn, they both “tend” to conclude that only one of these two “functions” is required to “be rational” (... the same goes for “intuiting” & “sensing”, although, in their case, they “compete” for “*irrational-perceiving*” turf). So, although the “leading function” “tends” to develop into usefulness, it is, at the same time, wrong about its exclusivity. The paradigmatic example of this is when the “feeler” tries to tell the “thinker” that s/he is “rational” and the “thinker” withdraws in shock because, in his/her view, if “feeling” does exist, it would be the epitome of an “irrational function”.

And, so, if a “thinker” can remain “open”, a “feeler” might be able to explain to him/her that the apparent irrationality of “feeling” is due to its “tendency” to “mix” itself into “intuition-sensation” to generate, for example, “emotions”. In other words, emotions & feelings, although they have significant links, aren’t the same. Specifically, feeling “tends” toward “abstraction” – e.g. Thomas Nagel’s, “what is it ‘like’ to be an un-emotional creature (‘like’ a bat)?”; “although I am noticing my negative emotional reaction to your set of values, I am still ‘valuing’ the fact that we have different values” – whereas emotion “tends” toward the coal-face of direct perception. More important than the differences between “feeling” & “emotion”, however, is the fact that “feeling” arises from “(rational) depths” and “thinking” descends from “(rational) heights”...

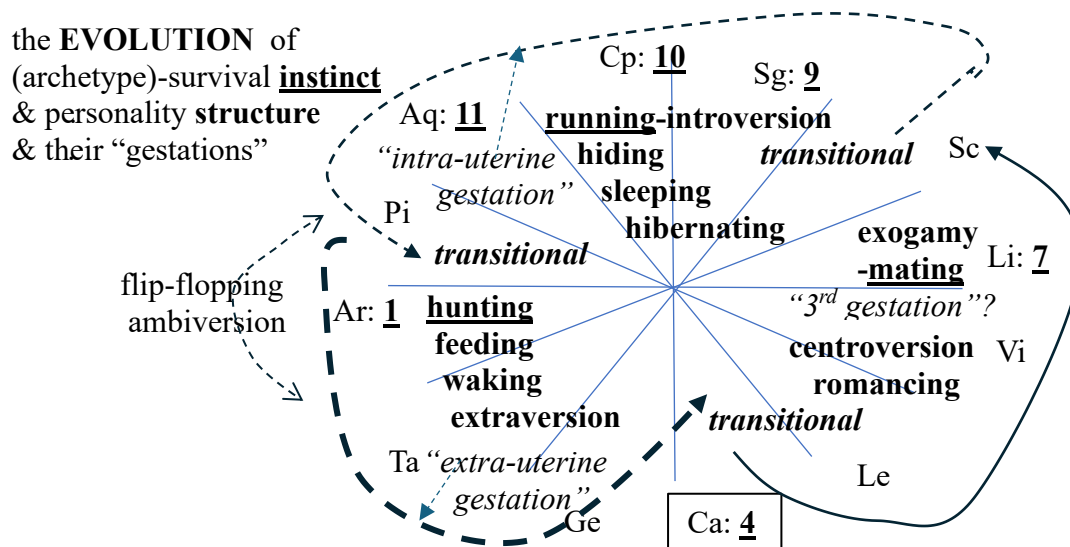
With these ideas, one can now argue that “feeling” & “thinking” may not, after all, “compete” much for the same “(rational) turf” as their “opposition” comes mostly from the fact that they enter the psyche in different directions from different locations. Longstanding readers of FA will know that, with this idea, we are heading toward the distinction between philosophy, a human endeavour that deals with what “descends” from high, & depth psychology, a human endeavour that deals with what “rises” from below and, in turn, toward the fact that early 20thC philosophers were at the forefront of trying to prove that there is no such thing as “below” (= there is no “unconscious”; Freud then went on to describe their ideas as “unintelligible”). With this distinction, the \$64,000Q begs: to whom, the philosophers or the depth psychologists, might the “(neutral) typologist” pay initial attention? To answer this question, FA-ers return to that

which the academic psychologists have (statistically) confirmed, “introversion vs. extraversion”, and, with it, return to Jung’s view that “problems of opposites” deserve to be approached with a “conscientious”, “un-neurotic” search for a “3rd thing” that, having been found, promotes new unfolding “rounds” of searching & development...

Prior to late 19thC figures such as Wilhelm Wundt & William James, the study of the psyche, “psychology”, had been a part of “philosophy”. Ever since, “(academic) psychologists” would have to look over their shoulders because the “philosophers (of science)” would often point out flaws in what they were calling “knowledge” (forget about “wisdom”). One of the best examples of a flawed academic psychologist is Hans Eysenck, who ranks “13” in the American Psychological Association’s list of “eminent 20thC psychologists”. Like C.G. Jung (ranks “23”), Eysenck researched the taxonomy of personality but, in the 21stC, much of his research has been discredited. This leads the FA-er to wonder how much of the “psychology” that is being published in the 21stC will be discredited in the 22ndC (if we get there). One psychologist who does not make the APA’s 100-ful list of “eminent psychologists” was a contemporary of Eysenck...

Although Hans Eysenck (and, indeed, a series of “philosophical” psychologists before him e.g. Hippocrates, Galen, Jung) had been “open” to expanded typologies, it fell to “mid-20thC Jungian”, Erich Neumann, to spot that “introversion-extraversion” is a dyad in need of a “3rd”. Indeed, with academic psychology’s acceptance of Kimball Young’s “ambiversion”, coined in 1927 but adopted later, we can confirm that Erich’s “centroversion” is the 4th “-version”. (We have discussed this at length in “Edition II: Vol.2: Ch.7”). Closely related to this 4th “-version” is Erich’s additional contribution to the taxonomy of personality, the “extra-uterine gestation” that begins at birth and, in a “flowing” scenario, ends in the 5th-6th years when “centroversion” is established.

If the psychologist is interested in tracking this history back millennia (instead of decades-centuries), s/he runs into the zodiac. If this psychologist also takes interest in the possibility of “development of the (taxonomy of the) personality”, s/he will likely notice the coherency (= one step shy of proof) of the ‘zodiac-mandala pattern’ below...



... and, as a consequence, s/he has “reason” to invest an hour or more (for FA, “more” is 20+yrs) pondering its implications. For FA, the most important implication is

that the evolution of Homo sapiens toward neoteny (= being born in a premature, 'womby' condition) means that the "two human gestations" tend to mix & match. In turn, this means that problems in one of the gestations will tend toward mixing & matching with problems in the other gestation (+ vice versa) and, therefore, treatment of any "developmental arrests" will require a careful, lengthy, subtle & nuanced study, something that "anti-astrologers" reject (... and, yes, most "pro-astrologers" avoid!)

For FA, our 'primary nuance' is that the water-(into-fire) signs, Scorpio, Pisces & Cancer, are "transitional" because they (i) "conclude" the prior elemental sequence (fire-earth-air-water) & (ii) "feed" the upcoming elemental sequence (fire-earth-air-water). FA's fantasy is that the 1st half of the water sign (0°-14°) is more "conclusive" and the 2nd half of the water sign (15°-29°) is more "feed-ful". We hold to this position because, (i) a reading Jung's chapter on "introverted feeling" leads more to the quality of Scorpio (& his chapter on "extraverted feeling" leads more to the quality of Pisces), & (ii) neoteny points to significant '12 Piscean' input into "*extra-uterine gestation*".

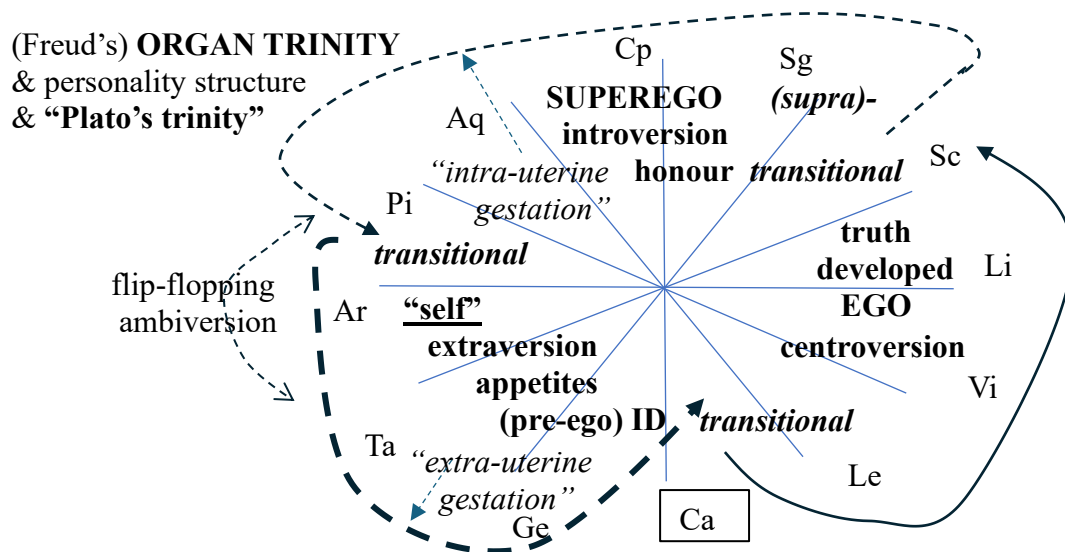
It is because of the importance of Homo sapiens' neoteny that most university psychology departments include a branch, "evolutionary psychology", that focuses on the "mix & match" over the broader hunting-running-mating palette and this (... err) "species" of psychologist has a hard time dismissing Freud's view that (sex)-mating '1 begins' its development in an "entanglement" with (hunting)-feeding and, secondarily, it passes through "memories of love (or lack of love)" within the family of origin, and, if these memories can be "sublimated", the initiator will, thirdly, choose a "more-than-physically-(i.e. psychologically)-compatible" mate. In large part, this is why the APA's 100-ful list has Freud at "3", even if there are university psychology departments that will have nothing to do with Freud e.g. "Freud belongs in the literature department!"

Given that "evolutionary psychology" is grounded in phylogeny, it has a kind of sister relationship with "ontogenetic (individual developmental) psychology". In the same way that an "evolutionary psychologist" has to account for the irreducible dyad, Darwinism-Lamarckism, so a "developmental psychologist" has to account for his/her irreducible dyad, continuity-discontinuity i.e. in what way does development proceed? incrementally? or, with distinct steps-(phases)? Although some "developmentologists" (yes, FA's neologism) become "monistic", we see this is a 'mis'-take that would parallel the 'mis'-take of a physicist who sees only particles or only waves. This (... err) species of "over-reduction" ($\pm$ "negation") is not a part of "developmental astrology" because the zodiac displays 30° incremental arcs-(signs) sharply separated by 12 radii-(cusps). The problem for developmental astrologers is to take account of the superimposition of the ontogenetic house system over the phylogenetic zodiac... a kind of "phase shift" that leads astrologers to focus on "the sign on the ascendant" in a "birth horoscope". Is the "ascendant" the location of the "type"? We'll come back to this in "*Interlude I*".

Returning to Erich Neumann's "double gestation", the more intuitive soul will eventually find him/herself beginning to ponder the possibility of a "3rd gestation" that aligns with "centroversion"... a "gestation" that, perhaps, would be most accurately called, "*extra-extra-uterine gestation*". This is what many religions teach... in the same way that our m/Mothers "feed" us down through the "left hemisphere" of the zodiac-horoscope, so it is that our f/Fathers "feed" "spiritual gestations" up-into-through the zodiac's "right hemisphere". As Freud admitted to Jung, "the spirit is everything"...

PART IV: FREUDAstrology's (not Jung's) APHORISM

In 'PT.I' (scroll up), we made note of Jung's familiar aphorism of epistemology, "sensing tells me something exists...". We don't deny the value of Jung's sequence but, at the same time, the FA-er notices a possible greater value in an alternative sequence that derives from (without contradicting) Jung's sequence: "feeling tells me that 'x' is gestating, intuiting tells me that 'the x' that was gestating is now birthing, sensing tells me that 'the x' that is birthing is now birthed, and thinking tells me what 'x' is". From our prior diagram, we know that 'x' is, in part, an "attitude type". A Freudastronomer, of course, will take the view that there is also nothing contradictory in superimposing Freud's 'x' – his "organ trinity" – over Jung's/Neumann's "attitudes" as follows...



... noting, once more, that, in depth psychology, making the distinction between "self" & "ego" is, perhaps, the most critical distinction of all. One of the more valuable aspects of this alternate is that it allows us to propose a possible alternative "beginning point/cusp/sign/archetype" of entry into depth psychology... our longstanding readers are aware that, from Freud's "talking (cure)", we 'like' the idea that, "archetypically", therapy begins at communicative '3 Gemini/3rd house'. One of the problems, however, with this idea is that "resistances" against psychoanalysis tend to gather in the "mental illness-generating" superego and, therefore, the prospective analysand may not enter therapy until s/he first muses over the "how" of "superego-construction-in-general" (only later will s/he muse over the "how" of "his/her-own-superego-construction"). To translate to FA's aphorism, if 'x' = 'superego construction', then the Freudastronomer could advise the "(thoughtful-but-still)-resistant" individual to make the most of times when '8 Scorpio/8th house/8 Pluto' is/are active because, if s/he "feels" well, then s/he will be sensitized to the new "layer" of the superego that is "gestating". And, if s/he is "feeling" very well, s/he may be able to see that his/her "superego" spells trouble.

This essay series will focus not only on times when '8 Scorpio/8th house/8 Pluto' is/are active but also on the phases of the (re)-birth of the superego & the opportunities that arise to "understand" the superego when developments occur 'down-across-up-through' the zodiac-horoscope's "lower hemisphere". With this series being published in monthly editions over the course of 2025-2026, we will be following the Lunar-Solar inter-

cycles & nominating the waxing Moons-(Suns) from successive signs as a chance to expand the ‘4-5 under-standing’ of ‘10-11’. Who knows(?), maybe one or two of our readers, after 7 months of following these articles – down to the new ‘4-2-(‘5-0’) in ‘3 Gemini’ – will then be convinced enough to enter his/her own psychoanalysis?

* * * * *

Those who have read this far will likely have some interest in my own decision to enter psychoanalysis. It is worth noting that I at least began to make arrangements in its direction in early November 1994, when there were not a few planets transiting ‘8 Scorpio’, not only Sun-Moon-Venus-Mercury but also Jupiter-Pluto. By the time of the Jupiter-Pluto conjunction, on 2/12/1994 (the new Moon in Sagittarius a day later), I was considering the relationship of the “scientific” expression of the “archetypes” to the “depth psychological” expression of the “archetypes” in a “deeper” way e.g. after taking on board the idea of ‘8 Scorpio’ drawing from the same “archetypal” source as the thermodynamic time-line, that, by stint of necessary increases in physical entropy, leads to “death”, I was now taking on board the idea of ‘8 Scorpio’ having something also to do with immaterial extropy... “re-birth” into ‘9 Sagittarius’. The duality of ‘9 Sagittarius’, in turn, brought up an image of “transcendence” of the zodiac struggling against “re-entry” into the zodiac round. So, if I was destined to “re-enter” the zodiac-(horoscope) round, I would ‘continue-to-begin’ at the zodiac’s “scientific” expressions & look further into how they hook-up-into the “psychological” expressions, like so...

FA’s sub-Planck-length-
(immaterial) **STANDING**
WAVE (+ its 12 x 30° arcs
that “fill the universe”)

introverted
airy space-(time) ≈

(transitional)-ambiverted
watery time-(space) ⋈

extraverted “self”
fiery strong energy √

earthy quark ⋈

introverted
earthy dark
matter ♀

superego

fiery ⚡
expansive dark
energy

(transitional)
watery
entropic time ♀

ego

airy meso-space

centroverted
earthy lepton ⋈

extraverted extra-centro-
deductive (transitional)
2D space ⋈ id- cyclic time ⋈

fiery energy
electroweak ⋈

... over both the 12 monthly Moon-Sun inter-cycle & the 12 yearly Sun-Jupiter inter-cycle that connects Eastern & Western astrology. In this series of essays, we will also ponder ‘9 Jupiter’s cycle (= another 12yrs of expanding the symbolic connections between the “scientific” & “depth psychological” realms) by returning to our interest in cinematic mythmaking. With cinema now having been with us, give or take, for 120 years, there are, give or take, 10 Jupiter cycles from which we can draw. With feature films starting out in WWI’s starting year, 1914 (+ Freud-Jung split), we will ‘start out’ with the first ‘from-♂-into-♂’ Jupiter cycle that followed 1914... it was 1923. Before that, however, let’s turn our focus to 2025’s upcoming new ‘4 Moon’-(‘5 Sun’) in ‘8’...