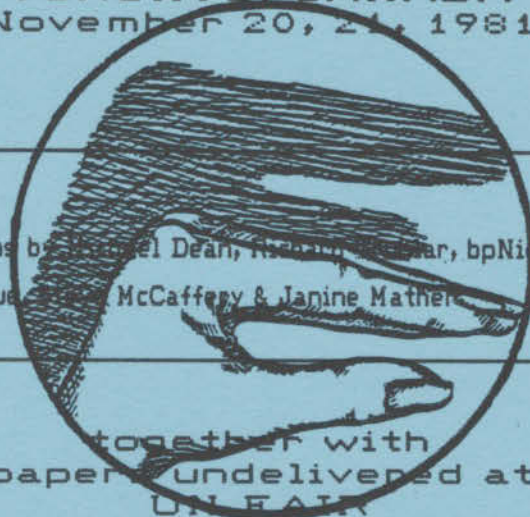


PAPERS DELIVERED AT  
THE SYMPOSIUM OF  
LINGUISTIC ONTO-GENETICS  
held in  
TORONTO, CANADA  
November 20, 21, 1981



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includes contributions by Michael Dean, Richard McLean, bpNichol, Steven R.  
Smith, Adrian Fortesque, John McCaffery & Janine Mather

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together with  
papers undelivered at  
UN FAIR  
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TORONTO, CANADA  
January 28th, 1984

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includes contributions by Lleddir Nhah-Nhoj, bpNichol, Adrian Fortesque &  
Brian Dedora

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to which is appended  
A CORRESPONDENCE  
relating to UN FAIR &  
L'AFFAIRE "PATAPHYSIQUE"

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717

A Brief Introduction

It seems fitting as the date for L'AFFAIRE "PATAPHYSIQUE" approaches (May 18th, 1985) to gather together the papers delivered, and undelivered, at previous "Pataphysical gatherings in Toronto. The astute student of the peculiar Canadian branching of the great tree Alfred Jarry planted will note that these essays build upon, extending significantly in the process, many of the ideas expressed in the essays gathered together in Canadian "Pataphysics" (edited by the Toronto Research Group & published by Underwhich Editions in 1980). Those few souls unfortunate enough to have missed reading that now out of print volume should seek it out in second hand stores or read the special issue of Open Letter (Vol. 4 # 6/7, 1980) from which it was taken.

I regret only two things: 1) the exclusion of Dr. David Penhale's enlightening essay on auto phenomena in language due to the destruction of his files in a mysterious automobile accident (hopefully he can reconstruct this crucial research at some later date); 2) the increasing elision among so-called practitioners of Canadian "Pataphysics of the crucial " in front of the P. This reprehensible practise has lead to much confusion among serious students of the international scene. Hopefully such sloppiness among people who fancy themselves serious scholars will quickly be corrected now that it has been brought to their attention.

Other than the missing Penhale material and, of course, the psychic and very private readings that Lleddir Nhah-Nhoj gave to attendees, all other materials are presented here as presented there, together with the introductory & biographical material available at the time of the Symposium.

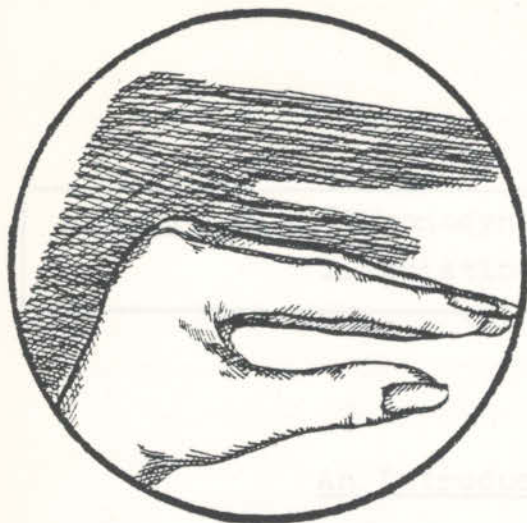
I would like to thank Mr. Richard Shapcott for his enthusiastic picketing of the entire Symposium which, I am sure, was largely instrumental in Mr. Dean's subsequent cancellation of UN FAIR.

b p n 

Secretary

WRITERS IN SUPPORT OF ALPHABET ARCHAEOLOGY

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1247 S. AVENUE, TORONTO, ONT.  
416-921-1111



## The Symposium of Linguistic Onto-Genetics

TORONTO, CANADA

NOVEMBER 20/21, 1981

To be resolved - "Chronodynamism, spatiodynamism, truly,  
luminodynamism: linguistic facts or fictions?"

STUDIO-GALLERY NINE

9 DAVIES AVE. TORONTO

469-0031

Resolution - "Chronodynamism, spatiodynamism, luminodynamism:<sup>1</sup>  
linguistic facts or fictions?"

An Introduction from the Chair

The Symposium of Linguistic Onto-Genetics comes at a time of great searching among the Language scientists of the world. Many paths have been tried. Many probable solutions have been exhausted.

But the pataphysicians, the "mute poets of the scientific community<sup>2</sup>", continue to tug at our sleeves as we babble on, pointing out for us our inability to speak truly.

And, in the most vivid sense, these delegates gathered in Toronto, are our truest critics, far surpassing in their muteness, the accomplishments of our most "active" literary critics.

"In pataphysics", says bpNichol, "you climb an imaginary staircase and open an imaginary set of windows and you gain a bizarre and exhilarating view of the real world. But criticism is the exact opposite: the critic climbs what he believes to be a real set of stairs, and comes to what he believes is a real set of windows, and therefore, the windows do not open to him."<sup>3</sup>

And Linguistic Onto-Genetics is a pataphysical science. But if Pataphysics can be described (later in the same above-quoted interview) as "the science of imaginary solutions", then surly Linguistic Onto-Genetics must be described as "the solution to the imaginary, the clarification of the mysteries of Imagination".

- 
1. These terms, as coined by Nicolas Shöffler, were introduced to Linguistic Onto-Genetics by R. Truhlar in his essay "Towards a Constructivist Theory of Linguistic Onto-Genetics", (Canadian Pataphysics, Underwhich Editions, Toronto, 1980).
  2. S. Smith, Omphalos Newsletter, No.119/Dufferin, 1981.
  3. Lingua Quo Tendis, Vol.1, no.3, 1980.

But Imagination can never be known in itself. So, in Linguistic Onto-Genetics we attend to its affects: language and art, working through their attendant property of creativity. And we approach creativity with creativity.

Linguistic Onto-Genetics = (creativity)<sup>2</sup>.

Adrian Fortesque, in one of his unpublished letters, has said: "I used to think 'there is not a crisis of speech and writing in the world, but a crisis of listening and reading', but now I see that the depth of the crisis is much greater. We no longer read the reading or listen to the listening. When we listen to a speaker today, we think we are hearing his thoughts expressed through language, but in fact we are hearing only language".

Man has not squared<sup>(2)</sup> himself with language. He is in servitude.

This fact is evidenced by the emergence in mainstream philosophy of Linguistic Phenomenology - Language studied as a system unto itself.

The schism between Man and his language will continue as long as we refuse to attend to speech directly. Language will continue to ignore the speaker and focus only on its own genetic evolution without a sense of its debt to ontology. And in this language itself will not be free.

Man must rebel!

And, hopefully, through this symposium, the delegates will take us another step further in this rebellion, fulfilling as they do so, the great directive of Aldo Breun: "The voice must be given back to Man, and language must be returned to itself!"

Ligua quo tendis.

Michael Dean



Director, The Institute of  
Linguistic Onto-Genetics

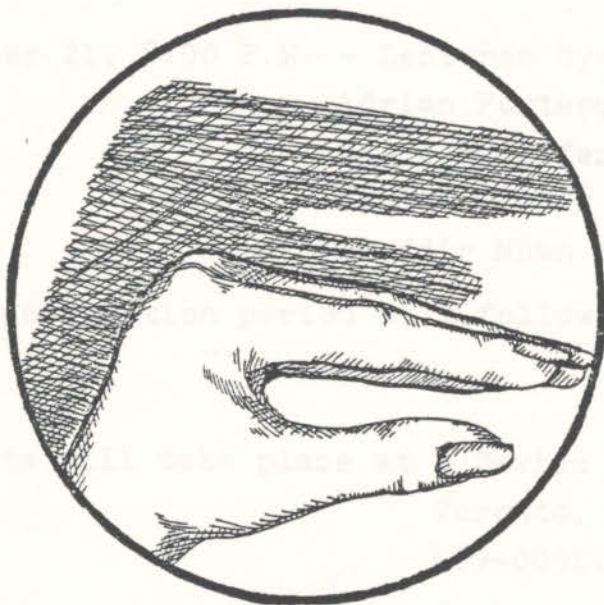
A note on the logo

The symbol of this symposium of Linguistic Onto-Genetics is the left hand with shadow cast.

This hand could be interpreted as being mute, creating the illusion of speech with its shadow. However, this is not the case:

The hand is in motion. The fingers and thumb are opening and closing as if trying to catch something, or as if applauding and swallowing everything it applauds.

What the hand is doing, in fact, is asking questions. It is asking: "What is the sound of my applause?", "What is my right hand doing?", "Am I feeding the mouth that bites me?".



THE SYMPOSIUM OF LINGUISTIC ONTO-GENETICS  
 Toronto, Canada  
 November 20, 21, 1981

Schedule of Events

Friday November 20, 8:00 P.M. - "The Imagination of Aldo Breun",  
 Lecture and Presentation of  
 Visual Work by Michael Dean.

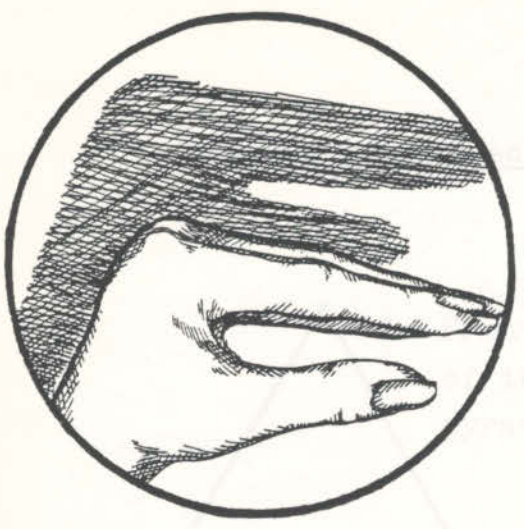
Saturday November 21, 2:00 P.M. - Lectures by:  
 bpNichol  
 Richard Truhlar  
 Steven R. Smith I  
 David Penhale

Saturday November 21, 8:00 P.M. - Lectures by:  
 Adrian Fortesque  
 Steve McCaffery  
 Janine Mather  
 Lleddir Nhan Nhoj

(A discussion and question period will follow the lectures.)

Note: All events will take place at 9 Davies Ave. (4th Floor),  
 Toronto, Canada.  
 469-0031.





# The Symposium of Linguistic Onto-Genetics

THE IMAGINATION OF ALDO BREUN

by

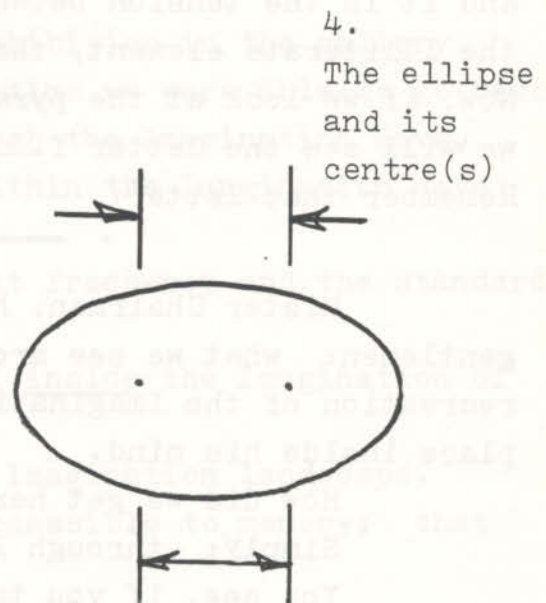
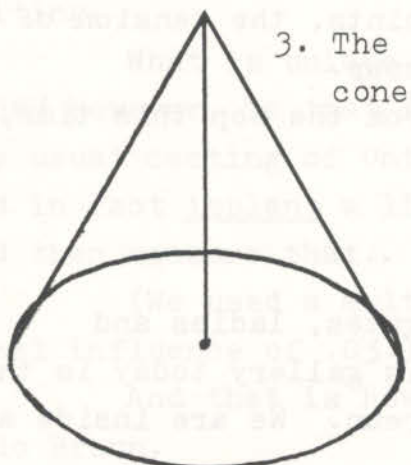
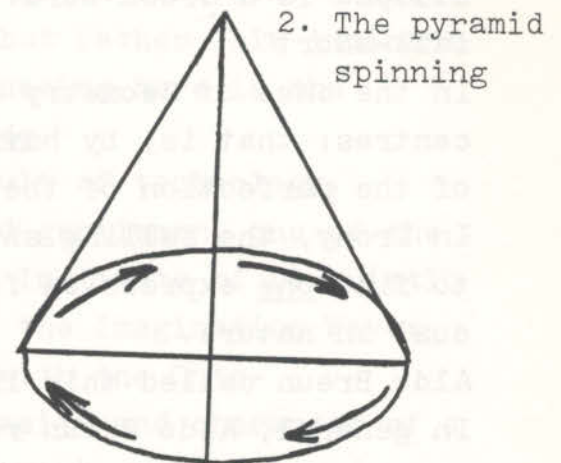
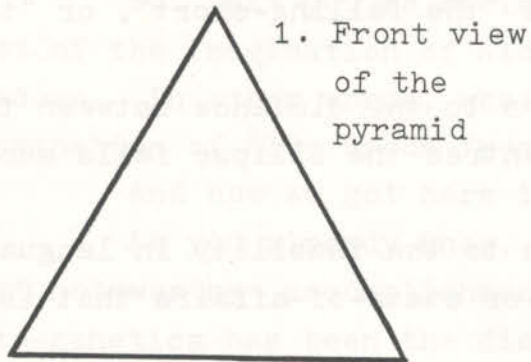
Michael Dean

Being the keynote address  
for the Symposium of Linguistic Onto-Genetics  
Nov. 20/21, 1981

Studio-Gallery Nine  
Toronto, Canada

This is a pyramid. If we spin it, we have a cone.  
The cone is the pyramid spinning.  
And the cone is the pyramid spinning.  
The ellipse is an ellipse. By its nature the ellipse  
has two centres.  
If a true centre is not the difference between the two centres,  
but is 'both centres' held simultaneously in the mind,  
this 'holding of two centres simultaneously in the mind'  
the definition of irony.

Demonstration preceding Lecture



This is a pyramid<sup>1</sup>. If we spin it<sup>2</sup>, we have a cone<sup>3</sup>.

The cone is the pyramid spinning.

And the cone is the shape taken by light.

The ellipse<sup>4</sup> is an element of the cone. By its nature the ellipse has two centres.

It is true centre is not the difference between the two centres, but is 'both centres held simultaneously in the mind'.

This 'holding of two centres simultaneously in the mind' is also the definition of Irony.

Therefore the ellipse is the shape enscribed by Irony, it is the circumference of its true centre.

The distance between the two centres of the ellipse is the tension in Irony.

Ellipse is a Greek word. It means "the falling-short", or "to fall-short".

In the case of Geometry this refers to the distance between the centres; that is, by having two centres the ellipse falls short of the perfection of the circle.

In Irony, the falling short refers to the inability in language to find one expression for a fact or state-of-affairs that is dual in nature.

Aldo Breun called this inarticulate space "Mute syntax".

In general, Aldo Breun referred to any state-of-affairs that elluded articulation as 'the irrational element' in language.

And it is the tension between the two points, the tension of the illiterate element, that we call humour.

Now, if we look at the pyramid again, from the top this time, we will see the letter Y.

Remember that letter.

. \_\_\_\_\_ .

Mister Chairman, honoured delegates, ladies and gentlemen: what we see around us in this gallery today is the recreation of the Imagination of Aldo Breun. We are inside a place inside his mind.

How did we get here?

Simply: through light.

You see, if you take light and cast it across an Imagination Landscape you create shadow. The Imagination is theoretical so it can never be known directly, in itself, but only through its affect, its shadow.

Any landscape when seen from directly above (or theoretically) will appear featureless until seen in varying sunlight, and then the variations in shadow-cast will reveal by implication, the high and low features of that landscape.

In other words, if you can imagine the sun in the morning falling across a landscape, the resulting shadows will reveal a much different configuration of elements than when the sun is setting.

But what you're seeing here is not a 6:00 A.M. shadow cast of the Imagination of Aldo Breun, but rather, his imminent shadows. In other words, what you are seeing here is the Imagination of Aldo Breun from the inside.

And how we got here is the result of technology.

As you already know, ladies and gentlemen, one of the most noteworthy accomplishments of the Institute of Linguistic Onto-genetics has been the discovery of the Imagination Wave: that emanation from the mind, measured with the Onto-Encephalograph, that indicates the intensity and character of a given Imagination, revealed through its work - the art and writing.

What is unique about this exhibition in the gallery today however, is that for the first time we were able to go beyond the usual casting of Onto-light through the Imagination Wave, and in fact implant a light source within the Imagination Wave and then measure that.

(We used a multiple Consonant frequency and the standard Vowel influence of .05.)

And that is how we got here, inside the Imagination of Aldo Breun.

Now, this is not the entire Imagination landscape. Rather, this is that element of it accessible to memory; that is, its genetic component.

You see, on each Imagination landscape there is a circular ruin of letters like the one you see here today, an abstract ruin of neolithic wordstructs in decay. This circular ruin inside all of us is the equivalent in Imagination of what biochemistry calls the D.N.A. This circular ruin of neolithic wordstructs contains the ancient memory of all Imagination, the genetic history in each of us of language and theory.

And this is what accounts for our capacity for abstract thought. Let's call it 'genetic imagination'.

21

And as the shadows of our Imagination shift and change we find ourselves speaking and writing. But if you were to measure the Imagination Wave of a given story or speech or poem, you would be measuring only the fixed shadows as cast upon that particular work. The Imagination itself is not fixed.

Nevertheless, we are agreed: language is a shadow cast by Imagination.

In my essay An Introduction to Linguistic Onto-Genetics, I stated that "In Technological Culture both Ideas and Language are proliferated genetically". And now that we are inside the Imagination we can easily see why that is: both Ideas and Language are products of the genetics of Imagination.

At one time Ideas and their expression in Language were one and the same. But then, in the early 19th Century the relationship between Idea and Language underwent a drastic change. An alteration took place in the genetic component of Imagination, and Language became elliptical. A mutant letter was introduced to the landscape at a specific moment and this disrupted the alignment between Idea and Language. Since then our ancient wordstructures have been in decay, and a rupture has grown between our genetic imaginative development and our being - our very being!

Historically we can fix the moment of this change. The change took place on July 14, 1832. And we know where it took place. It took place in England. And we know the perpetrator of this change. Yes ladies and gentlemen, it was Aldo Breun!

And what was the instrument used by Breun to create this change? Ladies and gentlemen, honoured delegates, it was this letter right here: the Y, the letter Y!

It was on July 14, 1832 that the 'Y' in the Imagination of Aldo Breun took on its diagonal aspect (written as  $\gamma$ ), making the 'Y' no longer bilaterally symmetrical. The character that cast the shadow of 'Y' shifted and its shadow was altered accordingly.

You see, Aldo Breun had a keen interest in the illiterate element in language, what he called "mute syntax". He wanted language to learn how to cope with "those conditions which the mind could grasp, but which language could not express". It was the energy of this desire in Breun that caused the shift in his Imagination. And genetically, that Imagination shift is with us still, even unto this generation.

Surely, each of us has experienced the struggle to find the right word, the perfect expression that will articulate what it is we're thinking. And yet, despite our efforts, the expression elludes us. Well, this is mute syntax.

By always struggling to articulate the inarticulate, Breun was able to effect the character of speech, thus introducing to the scientific exploration of Language the vital notion of 'linguistic irrationality' and its measurable units the 'irrational letters'.

Breun discovered simply that language 'fell short' of perfection, that its character was best represented not by the circle but by the ellipse. So that, like the ellipse, language was ironical. It could not be taken literally anymore.

Thus, reading became an act of interpretation, speaking became not an action but a reaction, and listening became a conceptual act of high creativity.

In short, Aldo Breun emancipated language. And after Breun, language had free will, the capacity to choose whether or not to fulfill itself. So speech spoke.

"The ambition of language", said Breun, "is to dominate Man. Left on its own, language will lead Mankind into servitude. Speech will be the speaker and Man will be only the agent. We must rebel!" Breun concluded. "Man must be the speaker of his own speech again."

Breun's discovery that language could have irrational magnitudes was a brutal confrontation of the old notion (a notion to which some linguists, surprisingly, still cling to this day) that the alphabet is formed on magnitudes of Absolute letters, and that language, therefore, translates exactly the energy of Mind into the energy of speech and writing.

But as we have already agreed, this is not so. With the use of modern technology we have been able to prove that Language is the result of light cast onto three-dimensional characters, revealing itself in shadow. It is only the static positioning of the characters (or of the light) that results in our apparently fixed alphabet and its apparently rational letters.

In fact, one wonders how the Constructivists can really believe that the whole universe of Language can be expressed in terms of the natural order of discrete letters and the rational syntax derived therefrom. (Or to use Herr Truhlar's jargon: the 'plant letters' - those letters that are bilaterally symmetrical mirror-images of themselves, and the 'shifter letters' - those that are asymmetrical.)

Surely one must admit to a greater sufficiency of a linguistics of continuous magnitudes when one considers the letter 'Y'.

If we are to believe the Constructivists, then the 'Y' is truly the letter of ambivalence, being not only both a vowel and a consonant, but also a plant and a shifter, due to its dual expression as Y and  $\mathcal{Y}$ .

With the linear projection allowed by the constructivists, this leaves the Y/ $\mathcal{Y}$  very confused. Very lost.

However, the dual Y/ $\mathcal{Y}$  can easily be represented in terms of the lines of continuous magnitudes of light. Because light is three-dimensional energy moving conically through space and time.

And surely, this allows for a fuller resolution of the Constructivists very own question: luminodynamism, spatio-dynamism, chronodynamism: fact or fiction? (is language dynamic through light space and time?)

We must see linguistics not as a two-dimensional adding-up of rational figures, but as a three-dimensional analysis of continuous magnitudes. Much more geometry than arithmetic. Because, as we have seen in the recreation of the Imagination landscape here today, the activity of language is most closely analogous to that of light. And light is conical, and the cone is the pyramid spinning, and spinning is motion, and motion is far more than the static forms of the rational letters.

So then, to recap: language is a shadow left by a light after it has met an object. And it is our understanding of the elliptical nature of language (its participation in the character of light, and then its falling-short of perfect expression of thought) that has introduced us to the notion of linguistic free will. However, despite the ability of language to fulfill itself it is very confused. One is almost tempted to say it is asking Y/Y? Why has Man abandoned language?

Language is speaking, and it is speaking to us!

Can't you hear it?

Language knows that as long as it remains concerned only with its own genetic development, forgetting its debt to ontology (Man's being), it will be lost in a world of expression without meaning. Because language knows that Man provides the meaning, that Man is the object upon which the light falls, and that language is just the shadow. And as long as Man keeps watching language trying to imitate it, Man will be imitating his own shadow!

So, ladies and gentlemen, fellow delegates, what then is the key to Man's struggle with Language?

We at the Institute believe that Language itself has given us the key. And the key is Irony:

As we know, language is elliptical, and that the ellipse shares its definition with Irony. Surely Man's high sense of the Ironic, his capacity for it, his ability to release the tension of it (in humour), will be the salvation for which we are all so desperately searching during this symposium.

However, my dear delegates, understanding Irony is not enough. We must enter into Irony, for then and only then will we have entered into the spirit of language, speaking to speech as we speak it.

And Irony, at the same time, solves that most basic of Ontological puzzles: "Who am I?", or "How do I know I am?", (as well as solving the most popular and paradoxical form that question takes: "If a tree falls in the forest and there is noone there to hear it, does it make a sound?")



Irony solves this puzzle because Irony teaches that we must learn to hear this puzzle not as a question but as a statement. The answer is hearing the question ironically, listening to its muteness. The answer is listening to our capacity to ask "who am I" in the first place.

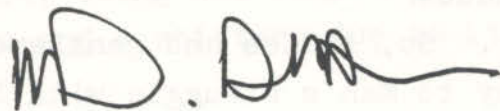
Since Breun, since July 14, 1832, whenever Man asked the question "who am I", he was asking it on behalf of language. This was not Man's question. He was speaking for language.

But we, dear delegates, must listen as we speak. Because language is the act of listen/speak/ing. Language is our capacity to look around at each other and ask: "Who among us will cast the first shadow?".

This is a challenge and I thank you in advance for meeting it.

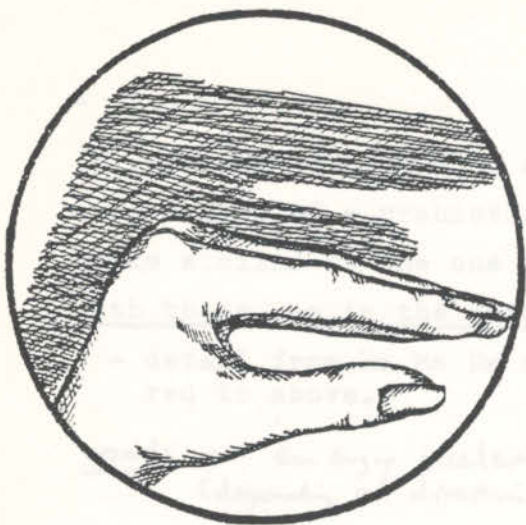
Thank you.

Lingua quo tendis.



Michael Dean  
Director of  
The Institute of Linguistic  
Onto-Genetics

November, 1981



# The Symposium of Linguistic Onto-Genetics

bpNichol

## DIGGING UP THE PAST

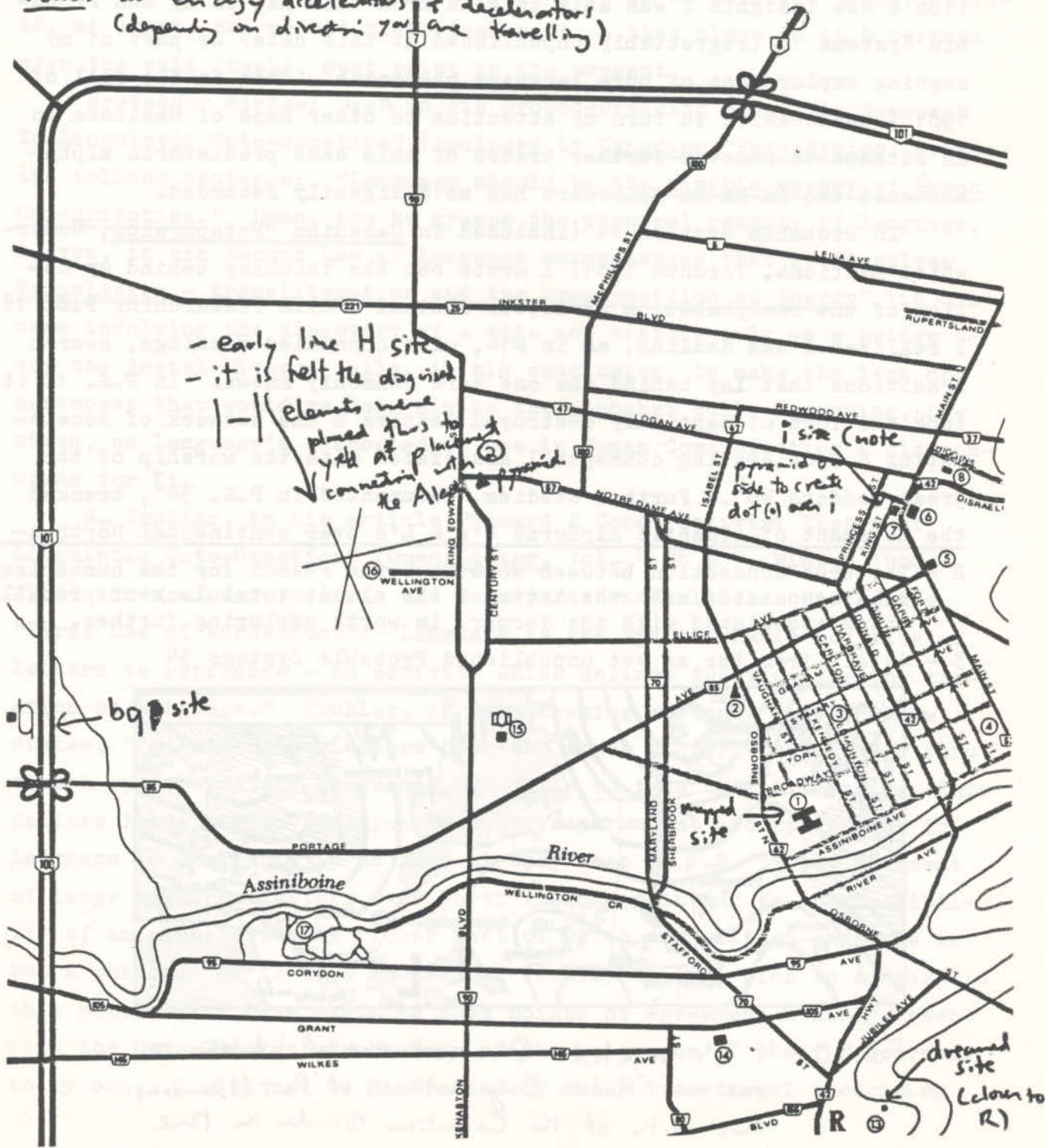
presented at The Symposium of  
Linguistic Onto-Genetics  
Saturday November 21st 1981

I

In February 1978, during a field trip to Winnipeg, Manitoba, I discovered traces of a prehistoric alphabet cult in the form of large earthworks similar to the one at Southwold, Ontario. My first encounter with these was in the form of a map<sup>1</sup> handed to me by a follower of the

1 - detail from Ra Ma Da cult map used in Probable Systems 18 & referred to above.

roads as energy accelerators & decelerators  
(depending on direction you are travelling)

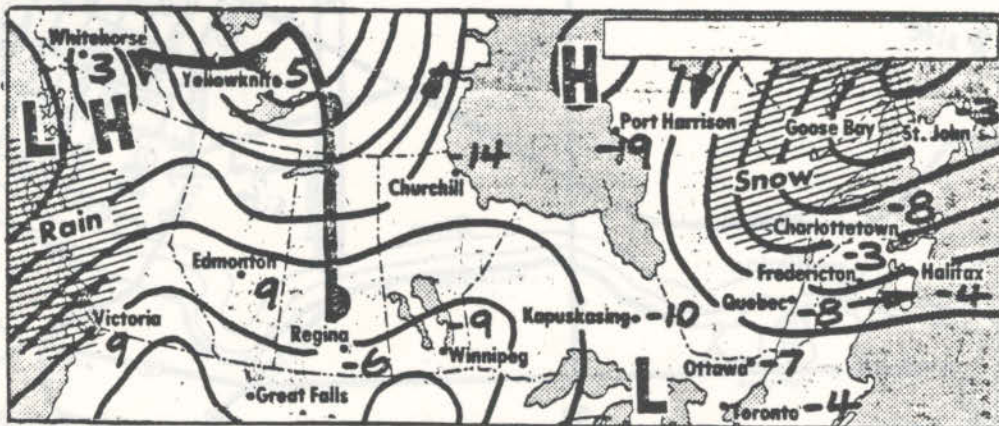


Ra Ma Da cult, a map charting the energy accelerators & decelerators (similar in function & concept to ley lines) that both surround Winnipeg & form a ritual routing thru the alphabetic chain. Followers of Ra Ma Da had gone to great trouble & expense to sketch & print this information which, in the sea of archaeological tells that greet the concerned researcher (lumped together under the general study of Mo) has been largely overshadowed. I sketched the relevant information & new insights I was able to gain from this map in my own Probable Systems 18 (regrettably unpublished at this date) as part of my ongoing exploration of pure language phenomena. Then in the fall of 1981 I had occasion to turn my attention to other maps of Manitoba in an attempt to uncover further traces of this same prehistoric alphabet cult the Ra Ma Da followers had so diligently recorded.

In Probable Systems 14 (included in Canadian "Pataphysics, Underwhich Editions, Toronto 1981) I wrote out the thinking behind my notion of the realphabet, a 22 letter system. While researching P.S. 18 I realized I was dealing, as in #14, with concealed meanings, secret traditions that lay behind the one more commonly known. In P.S. 18 it took the form of partially destroyed letters & the network of accelerating & decelerating concepts I associated with the worship of the great goddess Wo<sup>2</sup>. Further studies, documented in P.S. 34<sup>3</sup>, tracked the movement of gigantic airborne H's & L's over continental North A-

2 - The true connection between Wo & Mo & the reason for the numberless tells associated with the latter & the almost total lack of probable sites associated with the former, is worth exploring further.

3 - detail from the as yet unpublished Probable Systems 34



Feb 20 - 4 H's sighted. One south-east of Whitehorse, one over Hudson Bay northwest of Port Harrison, two south of the Canadian Border in the

merica & the surrounding oceans. These airborne forms, as well as the already referred to accelerators & decelerators, &, indeed, the giant letter form sites (linked to Wo but not proven) that seem to surround Winnipeg, point to alphabet worship as tied to real phenomena in the atmosphere, a time when the letter (& hence the word), was present in the world as thing, as visible fact in the land & air scapes. I had begun to suspect, further, that the alphabet cult, tho its beginnings were shrouded in pre-history, had continued in an unbroken tradition into, at least, the recent historical past, & that clues to it, & perhaps even the cult itself, must exist in the present.

Professor Michael Dean, in his ground-breaking essay "An Approach To Linguistic Onto-Genetics" (included in Canadian "Pataphysics") writes the telling sentence: "Language should be the visible energy of Human Communication." Dean, tho he grasps the physical reality of language, & even, in his Second Law of Language acknowledges that it "involves Translation - transliteration and the transposition of Energy" (in his case involving the discovery of a site now visible only as a bridge over the Amstel River), fails, in his conclusion, to make the leap of awareness that would've lead him to the alphabet cult, focussing, instead, on language's acknowledged use in Human Communication & his concerns for it.

R. Truhlar, in his article "Toward A Constructivist Theory of Linguistic Onto-Genetics" (Open Letter, Vol. 4 #6 & 7, Winter 1980-1981) comes closer to it in his incorporation Karl-Heinz Wortzene's "First Law of Wordstruct": "Language is the spatiodynamic activity of letters to reproduce - an activity which defines functionally the creation of language." Truhlar, in paraphrasing Wortzene's Second Law states, "'mirror' type letters have the power of perpetual motion thru time & space creating language", but fails to take this literally. This failure leads him to question "whether a permanent accomplishment in language is desirable". We have already seen in P.S. 34 the movement of large airborne letters over North America pointing to the possibility of an alphabetically richer past of which our written language is but a shadow. It is this historical reality which I wish to address in this paper but I have sketched some points of agreement & disagreement with the Onto-Geneticists because of the relevance of their researches to my own. I will not be distracted by their time-travel theorizing

(see my own Probable Systems 10 (Zygal, Coach House Press, Toronto 1982(?)) or the fate of Henri La Pursse (an alternate explanation exists which i will mention at the end of this paper). Instead I will focus on those facts I have been able to uncover re both the nature of the alphabet & the alphabet cult & the real meaning of "a permanent accomplishment in language".

## II

The first thing that strikes one in studying a map of Manitoba, & something that appears insignificant if not completely whimsical, is the existence of a kind of anglais patois, a strange pidgen english, visible as whole sentences as one begins to read the adjacent towns in the various sequences the connecting ley lines suggest. Some of the sentences I have been unable, at this writing, to fully decipher. Many, in fact. For example:

"Assissippi shellmouth dropmore tummel."

"Deepdale makaroff san clara boggy creek."

A tentative translation of the first sentence would suggest that it refers to some shell-mouthed creature that created tumult in the writer/speaker's world thru the destruction of something (?). Sorting thru the word drift, visible thru dropped letters, sonic changes in configuration & the running together of words & phrases, we see, in the first word/phrase, the suggestion of a call to assess the slip-page or damage, perhaps thru the application of a formula involving pi. Here, too, the pi shell (circle) coupled with mouth points to a possible letter O, or some similar, but forgotten, glyph. The second sentence seems nonsensical but it is possible that I have not yet found its proper order.

But these are just two of the sentences<sup>4</sup> this language<sup>5</sup> generates. Nonetheless they are representative of the dream-like quality that permeates the naming. One moves from town to town reading strange fragmentary texts that ripple as if viewed beneath the lost waters of Lake Agassiz. But I wish to focus in this particular essay, which is, after

4 - en says? i.e. the says of "En". In a future probable system i will study the preponderance of two letter godnames as in Da, Wo, Mo, Ma, Ra & En.

5 - This portmanteau word is to differentiate from the air say the floating letters generate (& hence "heresy" (a topic i shall return to)).

all, only an approach to this whole question, on three particular groupings, two from an area some 200 miles west of Winnipeg & the third 100 or so south-west.

1) "Minnedosa clanwilliam."

This first sentence, even its possible variants, seems to have one fairly clear meaning:

Many<sup>6</sup> (of those?) (claim) (we'll) i am.  
(dozen?) (clan) (will)

The message is interpretable in two ways: 1) "A large number of things &/or objects will 'i am' (i.e. create (themselves? something else?))" or 2) "A large number of things &/or objects are in the process of creating (themselves or something else)." Here, written in the landscape of Manitoba is the proof of Wortzene's "First Law of Wordstruct" recorded at a time that predates Wortzene's formulation! But I anticipate myself slightly, for tho one could say that the things &/or objects referred to are letters, what proof do we have? Let us continue to the second sentence, a more problematic, & in some ways more interesting, text.

2) "Erickson rackham onanole wasagaming."

(airy kiss) (on) (rock)(he'm) (O'll)  
(Erick's) (&) (rack)(hum) on an (O L) (was) (a gaming)  
(air sticks) (&) (Ra come) (old) (w as) (a came in)

My preferred reading of these possible variants is: "Airy kiss & Ra come on an old W as A came in." This hymn-like, or possible narrative religious, text, points to sky phenomena, the movement of large letters over Manitoba, letters which the gods rode. And even the other variant readings hint at fabulous possibilities. "Erick's on a rock, he'm on an O L W as (or O'll was) a gaming." Or: "Air sticks on a rock (or rack), hum on an old W (or, again, O L W) as A came in (or, indeed, a gaming)." In the first variant Erick (possibly related to Viking travels in some way) sits on a rock, & this could be:



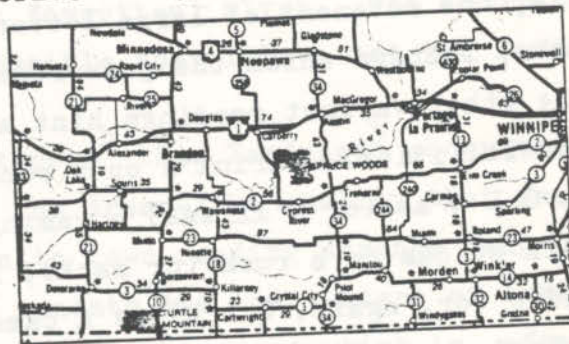
6 - It is possible that "Minne" should be read "mini", particularly if "dosa" translates "dozen". But this does not change the essential content of the phrase, merely the size of the event.

viewed in the tradition of the stone/cloud water/sky landscape rimes since the next statement, "he'm on an O L W" (or even "O'll"), points to the rock as being in reality a letter form, or forms, & related, therefore, to the above discussed airborne letters. Intriguing is the additional notion that this forms part of a game strategy ("as a gaming" or "was a gaming") or that an additional leeter, an A, "came in" to sight at that time (also relating to the possible game strategy). As in the previous sentence the notion that someone (god or human) can control concrete manifestations is put forward, &, in the case at hand, is specifically attached to alphabetic forms. The control device may in fact be the "airy kiss" which invokes Ra, invokes the airborne letters, & a ritual, not delineated, which is played out even as a game is played out. In the second variant "air sticks" on a rock or rack. The invisible & ineffable sticks to, finds form in, the rock/cloud, the cloud as rack on which meaning's hung. This translation of the ineffable into the solid, the invisible into active participant in the visible, takes the form of a song or hum. As we will see, the next grouping picks up on this theme.

3) "Windygates morden winkler altona."

Windy gates more than (wins clear) all (tune(s))  
 (wrinkles) all (tone(s))  
 (A tones (?))

The "gates" referred to are conceptually equivalent to the sky. The sky is the gate, is a number of gates, thru which the wind blows & thru which the letters enter the earth, are invoked (as in the previous sequence) into presence in this world. They are the windy gates, the divine breath, the "airy kiss" which brings the alphabet, & hence language, into being. The middle of the sequence is problematical since the meanings that are generated are antithetical. "The sky more than wins clear " or "more



than wrinkles". Are the alphabet cultists warning us that in every transmission a garbling, or wrinkling, takes place? Or are they celebrating the clarity with which the gods speak, the sky as godpage on which the letters of the godtext form? The concluding part of the phrase, in all its meanings, points to a possible sonic element or, at



least, the transmission of texts to be sung. This connects with the Hopi myth of Palongwahoya, the sky writing his text, or, as in the opening invocation of John - "In the beginning was the Word: the Word was with God and the Word was God" - in which no distinction is made between print & sound, making it difficult to determine whether the "Word" manifested itself visually or sonically.

Certainly in all three of the texts i have developed here the "wrinkling" referred to in the last one takes place. In J.R. Pierce's Symbols, Signals and Noise (Harper & Row, New York 1961) while discussing the general problem of noise in any medium, or channel, of communication, Pierce says: "When the recipient receives a message over a noisy channel, he knows what message he has received, but he cannot ordinarily be sure what message was transmitted. Thus, his uncertainty as to what message the sender chose in not completely resolved even on the receipt of a message."<sup>7</sup> Thus a question here would be

7 - In the autumn of 1980, while running my calculations for determining the square root of Logic (PS) thru the Coach House Press computer (in preparation for its inclusion in As Elected (Talonbooks, Vancouver 1981)), the computer fed me back the following calculations which I have been unable, at this writing, to decipher, but which correctly identify the relationship between "noise" & Heisenberg's "Principle of Uncertainty". It is published here as an alternative version of Probable Systems 9.

problem: find  $\sqrt{\rightarrow \times 1 \pm} \rightarrow \leq " + \epsilon " - \_ ' \Rightarrow Y" Y" \_ " \epsilon$

$-1 \leq \pm " Y \rightarrow \times 1 \pm = AU \& AU = DG \geq + - " W$

$\_ " \leq \sqrt{\rightarrow \times 1 \pm} = \sqrt{DG} \geq + - " W$

$\leftarrow " \epsilon V \rightarrow \epsilon \sqrt{1} \leq X + Y Y \leq " \pm " - - + \epsilon \epsilon \rightarrow \leftarrow " \epsilon + \_ \rightarrow \leq - 1 \leq \geq + - " W \_ " \leq$

	Fj	F
	FV	DG 0000
	Ci	
ABF	H	OO
	G	EF
ACBC	DD	OO
	Ci	Fi
	DCA	

$\leftarrow \epsilon \rightarrow \epsilon \leq \bar{H} \leq X \rightarrow VV \_ \rightarrow \_ " \leq " + \epsilon " - \_ ' \Rightarrow Y" Y" \_ " \epsilon " = + \infty " + \times 1 \infty " \leq$   
 $\infty + Y \epsilon " V \rightarrow \epsilon \_ " =$   
 $\sqrt{\rightarrow \times 1 \pm} + - G 1 \leq \geq \_ = \geq + - " W \& \geq + - " + Y \leftarrow = + \geq \_ "$

$\pm \rightarrow \sqrt{V} " \leq \_ + \epsilon \epsilon$   
 $' = + \_ \_ \leftarrow \epsilon \rightarrow \epsilon \geq Y" T \sqrt{V} " ' L = \_ = 1 - \_ \_ \epsilon - \_ \sqrt{ ' + - \_ = "}$   
 $+ \geq \epsilon \leftarrow \_ 1 \leq L + Y \_ \_ + \_ \sqrt{ " \leq \_ - 1 \leq \pm " \geq + - " + Y \leftarrow = + \geq \_ - 1 - \leq \_ "$   
 $\leq " \pm " - - + \epsilon 1 Y \epsilon + \epsilon " + \bar{H} Y \epsilon + \pm \pm " - - 1 \geq Y" \pm \rightarrow \leq \pm " \leftarrow \_ V \epsilon \epsilon \_ = " \epsilon \_ = "$   
 $' \Rightarrow Y" \leftarrow \epsilon \rightarrow \pm " - - \rightarrow V \_ \epsilon \epsilon 1 \leq X \_ \rightarrow \leftarrow \epsilon 1 \leq \_ \rightarrow \sqrt{ " \_ = 1 \leq X \_ T \rightarrow ' \leq$   
 $" < + \pm \_ Y \epsilon \rightarrow \leq Y \epsilon - " \epsilon \infty " - \_ \rightarrow \epsilon " \pm \rightarrow \leq 9 \epsilon \sqrt{H} " 1 - " \leq \geq " \epsilon \times \epsilon - \text{PRINCIPLE OF}$   
 $\text{UNCERTAINTY } 1_1 " \_ = + \_ \_ = " \sqrt{\rightarrow \epsilon " " < + \pm \_ \epsilon \rightarrow \epsilon \_ \epsilon \_ \rightarrow \geq " 1 \leq \epsilon \rightarrow \epsilon \epsilon$   
 $T " - \pm \epsilon 1 \leftarrow \_ \rightarrow \leq \_ \rightarrow V \_ \rightarrow \sqrt{ " \_ = 1 \leq X \_ = " V + \epsilon \_ = " \epsilon \_ \epsilon \rightarrow \epsilon \_ \sqrt{\rightarrow \infty " + ' + \epsilon$   
 $V \leftarrow \sqrt{ \_ = " \epsilon " + Y \_ \epsilon \rightarrow V L - " < 1 - \_ " \leq \pm " \_ = \epsilon - \_ = " \leftarrow \epsilon \leq \bar{H} \leq X \rightarrow VV$

whether the encoding of the message including a doubling of messages, a deliberate wrinkling in order to multiply the possibility of at least one message getting thru. Pierce comments on this:

"In order to encode messages for error-free transmission over noisy channels, long sequences of symbols must be lumped together and encoded as one supersymbol."

This block encoding adds redundancies to nonredundant messages to ensure as accurate a transmission as possible over a noisy channel. There is no noisier channel than time. The years wear away at the transmitted bits & wrinkle any message. Thus to transmit thru history to an unknown receiver/reader in the future how do you ensure the message getting thru? I believe one method to have been a doubling up of content so that even when the wrinkling took place, as it clearly did in the texts we examined, much if not all of the word sequence is received. But a second problem confronted the alphabet cultists. How do you transmit thru history a language which may be unfamiliar to your receiver, in characters which may be equally unfamiliar? Pierce addresses this problem from a slightly different angle in his chapter on "Information Theory and Art".

"To be appreciated by an audience, art must be intelligible to the audience...to be appreciated art must be in a language familiar to the audience...Some artists adopt a language taught to their audience by earlier masters...Other artists teach something of a new language to their audience, as the impressionists did. Certainly, the language of art changes with time, and we should be grateful to the artists who teach us new words."

It was the latter strategy which the alphabet cultists adopted. The scale of the project is astounding. Transmitting letters thru the centuries till the Phoenicians finally took them up. Then the subsequent chance operations 'til english, as a language, emerged. Only then could there be a hope that the messages they had coded in the landscape would be readable. Thus it is not chance, or mere whimsy, that produced these two names, but a system of prodded & forced responses undoubtedly much like the systems magicians use to force us to pick the book they want us to pick.

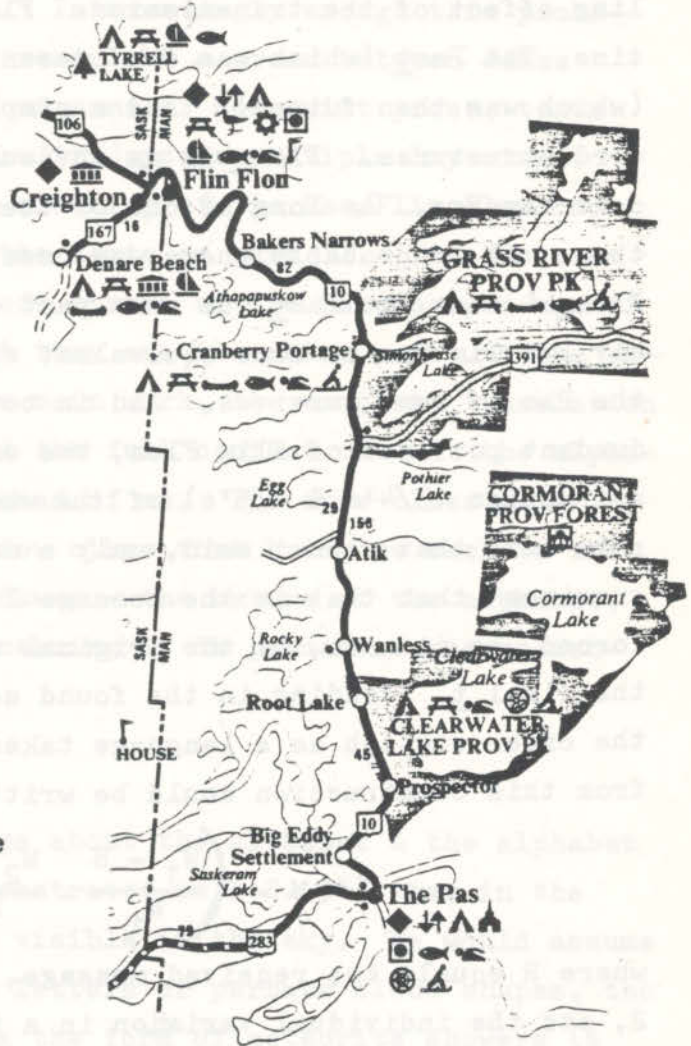
But what other clues do we have, what other signs that point us

→ \_ = " ≤ " + " - \_ ' = → Y' Y' - " ε \_ = " ± → ≤ ± " ← \_ → V' = → Y' Y' - " ε 1 -  
L - " YV + ≤ 1 ≤ " ε " - 1 ≤ X → ≤ " ' = 1 ± = ' 1 Y Y ≥ " X → ≤ " 1 ≤ \_ → 1 ≤ X ε " + - " ε  
T' \_ + 1 Y 1 ≤ + V ε \_ ε ε " - ε - " V - 1 ≤ ± " 1 V ε → ε = + ∞ " H & 1 V ε → ε = + ∞ " 1  
' = + \_ + ε " \_ = " V ε + ± 1 → ≤ + Y Y' - " ε - 1 ≤ ≥ " - " " ≤ \_ = " V & ' = + \_ T →  
\_ = " ε " < ε " - -

towards this prescient alphabet cult in Manitoba<sup>8</sup>? Let us move on to a second set of clues the map of Manitoba reveals.

### III

We have already seen how in the wrinkling of the messages the alphabet cult encoded<sup>9</sup> a degree of obfuscation took place that has made it difficult for contemporary readers to recognize the Manitoba texts for what they are. The effects of this wrinkling are present on another level of the code, a level of disappearance that in itself defines some of the activities of the cult. In northern Manitoba on the Saskatchewan border two other key messages appear - Flin Flon & The Pas. What immediately strikes one in reading these is, in both cases, the elided letters. Obviously The Pas should more properly be The Past & Flin Flon - Fling Flong. But what happened to the Pas t? And what happened to the Flin & Flon g's? These, as the title of this essay suggests, were the questions I actually began with. But the texts we have already dealt with, texts which I "read" only after addressing myself to digging up a solution to the mystery of the missing Pas t, are vital to an understanding of the probable solution I came to.



- 8 - "Manitoba" I have tentatively translated as "Many to be", i.e. to become, to go forth & multiply.
- 9 - Thruout this essay I am using "alphabet cult" to denote both the originators of the Manitoba texts & the "people" they entrusted with the maintenance of the project. There is little doubt in my mind that these were two completely different groups. From a recent (Friday November 13, 1981) conversation with Prof M. Dean, I gather that D. Penhale has made discoveries re La Pourse that may bear out the contention I make a little later in this essay.

I believe these two place-names to be the supersymbols the cult-ists encoded, the rosetta stone they established for an unknown reader/receiver in the millenia ahead. Once understood as such the message is astoundingly simple & clear. The choice of basic yet key words on which a deliberate elision was practised was a stroke of genius. The g of Fling is flung away. The t of Past is left behind. Hence Flin & hence The Pas. The message refers directly to the wrinkling effect of the transmission. Fling was flung, was shot out thru time, The Past (which was the present) hurled towards the present (which was then future). And a simple formula is derivable from the word structures. Flong is an obvious redundancy added to a nonredundant message. As long as one of them survived the message would get thru. It is probable there was once an additional redundancy in Fling Flong & that The Past was once part of a similar block encoding (possibly Pas Tim Bac or some equivalent supersymbol<sup>10</sup>). In any case only the Pas of Past survives. And in both The Pas & the nonredundant & redundant portions of Flin Flon, the original code word presents only a fraction (3/4's & 4/5's) of the whole word. I would like to reiterate here that when i said, only a moment ago, "only The Pas of Past survives" that that is the message I was pushed to take out of it, forced, as it were, by the original encoders who deliberately elided the final t. Reading in the found sequence of the place-names, & in the order english as a language takes, the simple formula derivable from this construction could be written as follows:

$$R = M - \left( \frac{W_1 - B}{W_1} + \frac{W_2 - B}{W_2} + \dots + \frac{W_n - B}{W_n} \right)$$

where R equals the received message, W the transmitted element and 1, 2, etc the individual variation in a transmitted sequence thru to the nth & final element in the sequence, & B the smallest unit in each transmitted element with M as the original message sent. Thus any reading of a three element message must assume a minimum one element loss. Conversely any transmission of a four element message must assume only three elements would be received. And this formula represents minimal loss figures only! Hence the wrinkling effect observed

10 - Pas Tim Bac would have been Past Time Back. As an instance of this supersymbols existence Timmins, Ontario, presents a possible proof. It relates, too, to Hmmrian Studies, an area we will be touching on in the fourth part\* of this essay.

in the texts discussed in part II. I would take this a step further, however, & declare that the cultists have deliberately wrinkled all their messages in order to increase the amount of content in each one, much as James Joyce did in Finnegan's Wake. Thus we would have to assume there were many more redundancies in the original transmissions than currently exist since the only way to convey such complex information thru the noisy channel of history is to slow the transmission down thru repetition. Interestingly enough this probably means that the original texts read like a cross between James Joyce & Gertrude Stein, the great streams of modernist prose, texts which combined Stein's insistence with Joyce's multiple layerings. This realization coupled with the cracking of The Pas/Flin Flon code was what allowed me to translate the texts in part II. The location of these key words in the upper left corner of the page-shaped map of Manitoba<sup>11</sup> supports my thesis that they are the entry point to the encoded text that exists there. The main work, the complete translation of Manitoba in order to understand the full content of what the alphabet cult was transmitting, lies ahead of me. But some clues exist even at this stage, & it is these few clues that bring me back to the questions this essay set out to answer - the nature of the alphabet, of the alphabet cult, & the real meaning of "a permanent accomplishment in language".

#### IV

We have already seen certain things about the alphabet & the alphabet cult. It appears (as already demonstrated in P.S. 34) that in the distant past whole alphabets were visible in the sky. We would assume them to be either actual floating letters or perhaps cloud shapes, tho it is certainly possible they took the form of meteorite showers (& here the reference to "rock" in the second sentence/text dealt with becomes intriguing) or even the slow shift of the pole star over millennia & the change it brought about in constellations. What is definite is that it was sky phenomena & it was visible. Further, it seems there were rituals & games associated with the invoking of these let-

11 - The shape of Manitoba is, I believe, another example of the alphabet cults ability to "force" a response - behavioural engineering on a colossal scale. Language (because I believe what I am saying applies to more than english) is the largest visible monument of a forgotten civilization.

ter forms & even a hint that the gods rode them. It also seems they were willed into being by the tribes or, at least, that their appearance coincided with certain powerful tribal rituals. It is possible too that some kind of creature(s) preyed on these letter forms causing their virtual extinction (only H's & L's visible today). This much we know from the texts I have deciphered. It tells us that the alphabet had a visible existence in the world, that the few proofs we see in the present (alphabet shaped rocks & plants<sup>12</sup>, letter movements over North America, etc.) reference a richer, visible past, that its survival as a print code is due largely to the existence of an alphabet cult, the concerted effort of an unknown number of beings. About the alphabet cult we know far less. What we do know we must deduce from their activities. Certainly the sheer immensity of their task suggests the value which they placed on their as yet undeciphered content, a content so important they were willing to wait the thousands of years it would take to will a group of reader/receivers into existence<sup>13</sup>. "Many dozen clan will 'i am'." But clans of what? Who were

12 - See my own As Elected for Kim Ondaatje's excellent photo of an H-shaped tree in the Nass Valley of Northern British Columbia. Also relevant to this particular point is Adrian Fortesque's "Ambulatory Signification: A Letter" (included in Canadian "Pataphysics") particularly in light of the unintentional pun in the title, which I believe reveals the deeper truth behind the granitification Fortesque so observantly noted.

13 - This very point deserves expansion. Manitoba (as i stated in footnote 11 by implication) is not the only site, nor is english the only language the alphabet cult worked in. But what can one researcher do? I am already straining my resources in an attempt to deal with this one site. Fortunately documentation exists on another key site, Bracebridge (& here the obvious message, the "Braced Bridge" (& its relationship to Dean's discovery of the bridge over the Amstel River) should be obvious) Ontario, in the form of two articles: Kurt Wurstwagen's "Piccu Carlu: The Muskoka-Maya Connexion" & R. Truhlar's "Report From Piccu Carlu" (in Canadian "Pataphysics"). Tho both misinterpret the facts as set before them, imagining a taboo against writing in the Muskokan site, ~~Wurstwagen~~ frames the correct question when he asks "Could not a writing have existed in a form other than that of an incisive act?" His discovery of Bracebridge Site 37D, major in itself, is typically misinterpreted as a ground writing when of course it is a sky tracing. Had he rethought Schrodinger's translation of the stone Book of Mool, which he quotes, the clues were all there: "whose 'page is no page whose words are no words, whose tongue is not tongue but the tongue of stone through which speech dies and becomes eternity..." Stone is also "s tone", the "airy kiss", & "speech dies" the "speached eyes" thru which eternity, & the gods, are glimpsed. Every stone rimes the sky in some way.

the alphabet cult? Not human surely? For if human what need of a human audience in some far future? No, they were something else, some other life form, intermediary between the gods & men, analagous, perhaps, to the position saints came to occupy. We know the gods were more present to them & we know they went to great lengths to encode some message into Manitoba. There is reason to believe that some of their race, at least one, lived into the 1930's.<sup>14</sup> Beyond that nothing has been known.

But why Manitoba? Why such an incredible encoding in such an unlikely spot? There are three more clues present in the map of Manitoba & these will take us as far as we can go in this particular quest at this particular point in time. These clues are the place-names Hnausa, Hecla & Gimli.

In Ms Charity Lewis' & Dr. R.W. Sanderson's translation of 'Royal Cylinder' 2957-345 (published as The Institute of Hymrian Studies Occasional Papers No. 3 (Institute of Hymrian Studies, Toronto, 1978(?) (reissued in Open Letter, Vol 4 #6&7, Winter 1980-81)), King Tzln II's address to Xrtznqrh, leader of the priests at Ntznrtzh, Tzln says: "As naked children, O Xrtznqrh, my people fled the Three Cities of Hnsdnr in the ancient time, when the Time of Great Gold descended upon

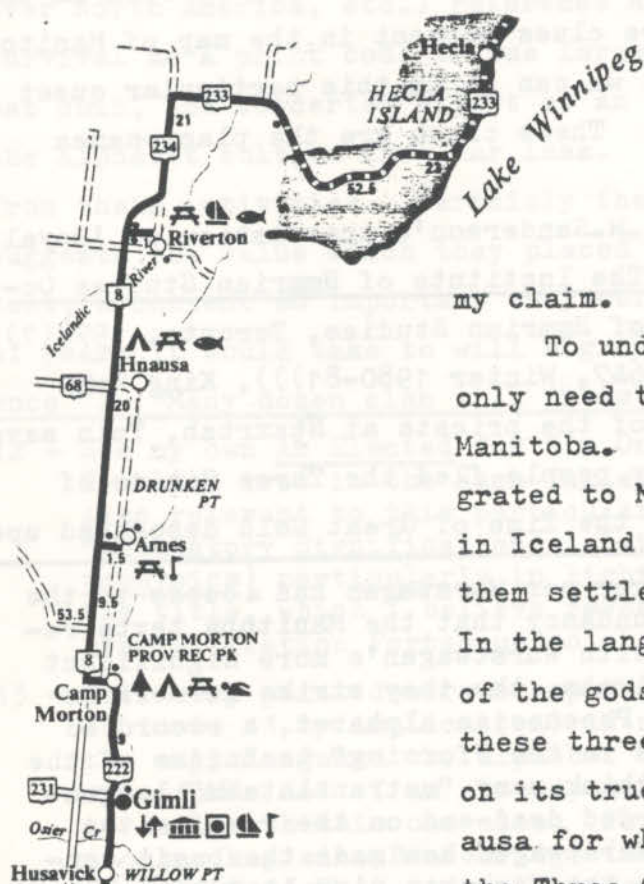
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To be fair, neither Schrodinger nor Wurstagen had access to the principles of layering & redundancy that the Manitoba texts revealed to us. I also agree with Wurstwagen's more significant discovery, the proto-Mayan glyphs, tho they strike me more as steps along the road to the Phoenecian alphabet, a record of one of the intermediary steps in the "forcing" technique of the alphabet cultists (indeed I think many "untranslatable" languages are simply this, a discarded dead-end on the road to the present). And it is obvious Wurstwagen has made the basic connection when he states: "here the Muskokan mind learned how reading must always preceed a writing, how the human telos is an ur-literacy, how man is destined to read and nature's 'function' to have already written." Truhlar's companion paper contains a fascinating proof of my thesis on the meaning of the proto-Mayan glyphs when he points to "an unconscious cultural structuration of a nonreferential macro- and micro-syntax involving both sub-linguistic glyph and topographic cypher", earmarks of a culture "forced" by the alphabet cult along a certain route. Both papers are brilliant & should be read in the light of the Manitoba texts.

14 - See D. Penhale's "From Linguistic Onto-Genetics to Euclidean Projectivist Linguistics", R. Truhlar's "The Crisis of the Cultural Masterwork in Linguistic Onto-Genetics" & Steven Smith's "Letter to L'Institut Onto-Genetique" (all in Canadian "Pataphysics). All three opt for an improbable time-travel solution when what is hap-

us." In Sanderson's earlier translation of the "Cylinder of Histories" from the Humber River Site of the Sumerian empire, Sanderson tentatively identified "the Lands of Cold" as the Wisconsin Glacier. But this is, I think, vastly mistaken. We are talking of a period circa 9,300 B.C. Is it not more logical to look for the Three Cities of Hnsdnnr in a more northerly clime even than Wisconsin?

I believe Hnausa to be one of the Three Cities of Hnsdnnr. I would tentatively translate its name as meaning: "Hn(sdnnr) was A (i.e. the beginning)". Its location, on the western edge of Lake Winnipeg midway between Gimli & Hecla, whose significance I will explain momentarily, only serves to strengthen my claim.



To understand my second point/clue we only need to look briefly at the history of Manitoba. In 1875-76, 1500 Icelanders emigrated to Manitoba after a volcanic eruption in Iceland destroyed their farms. Many of them settled at Gimli, Hnausa & Hecla Island. In the language of Iceland, Gimli means "home of the gods". This was actually the first of these three clues that I discovered but takes on its true significance once we realize Hnausa for what it is. Gimli is the second of the Three Cities of Hnsdnnr. I believe the Icelandic settlers were aware of traditions & realities we have not been aware of.

For the third clue let us again examine R.W. Sanderson's Hmrrian reasearches. In his Great Hmrr: The Story of the World's Oldest Civilization (London, Penguin Books, 1977 (as quoted in Canadian "Pataphys-

pening, of course, is the expression of a group will of incredible strength over uncounted millenia. It needs no time-travel fabrication when there is a system of belief & fanatic followers of that system. Far more interesting is the question of human disguise. But that leads us down too many paths extraneous to the central argument of this brief essay.



ics"))), Sanderson states that present day Pelee Island is the holy isle of Hm̄mr where Xrt̄zh & his nine companions, the Ptn̄tr, arrived long after the Lords of Cold destroyed the City of Gods. But why Pelee? Why this point of land & this particular island? In a tourist description of Hecla Island included in Canadian Book Of The Road (Reader's Digest, Montreal 1979) the following sentence appears:

"At the southern end of Hecla, marshes support Canada, blue and snow geese, whistling swans, bald eagles, and some 15 species of ducks."

I believe this marsh & the extensive wild fowl that inhabited it found its rime for the descendants of the inhabitants of Hecla & Hecla Island, the third of the Three Cities of Hnsd̄nr, in Point Pelee's marsh & the hundred of species that inhabit it. For the distant ancestor's of Xrt̄zh & the Ptn̄tr were sent forth "with the command that they must return and rebuild the City in all its glory". And it is my belief that Xrt̄zh chose a site, an island on a large inland lake near extensive marshes, that matched the garbled descriptions in the fragmentary texts of his own history. Xrt̄zh that he was home in the landscape his ancestors had been forced to abandon. Thus was Hm̄mrian civilization & the Snnri-an empire founded a thousand miles or more to the south-east of the original godhome.

My point here is not to argue Sanderson's locating of Hnsd̄nr in Wisconsin (I believe I have demonstrated three substantial reasons for placing it on the western edge of Lake Winnipeg with Gimli, Hnausa & Hecla (on Hecla Island) as the Three Cities). My purpose in making these identifications has been to establish the identity of the alphabet cults first recruits & to date its beginnings to roughly 12,000 BC when the advancing ice-age first notified the Manitoba civilization of the necessity of a truly long range plan if their culture & its heritage were to survive. These were the beings that founded the Hm̄mrian civilization, who began the alphabet cult & who were, themselves, regarded as gods. It is possible, of course, that Gimli, Hnausa & Hecla represent inter-ice-age or late ice-age sites of a constantly retrenching civilization<sup>15</sup>. But this lies outside the scope of this present

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15 - Particularly since, as presently located, they would have been roughly in the middle of Lake Agassiz. But alternate explanations to explain this phenomenon do exist, the simplest of which is the already discussed revelation that the founders of the alphabet cult were not human.

inquiry & begins to encroach on other areas of research I am not really qualified to comment on. The identification I have made here is not final by any means, but it is, at long last, a starting point. The Hm̄mrian language<sup>16</sup> is not the language the alphabet cult's originators wrote their original texts in<sup>17</sup>. Rather they began a 14,000 year project which only now, with my discoveries & those of the Linguistic Onto-Geneticists, is reaching some kind of fruition. The "permanent accomplishment in Language" begins to become clear. I suspect, from the reference to the shell-mouthed creature, as well as other vague hints in the place names Souris, Shilo & Bagot, & the encoded sequence "Arden keyes ogilvie gladstone", that the living letter forms became an ecologically endangered species. I believe that the civilization that founded the alphabet cult encoded for the future a history of their civilization & its accomplishments, a history of the living alphabet & of the gods of their civilization, gods who used the skypage & its alphabets to speak to them, the utterers of the urtext. I believe, as I have already outlined & provided some tentative proofs for, that they were willing to take the 14,000 years or more it might take to pass on their heritage &, further, that they knew exactly how long it would take, exactly how far & thru how noisy a channel their message would have to be transmitted. This statement (& Truhlar rightly identifies "statement" as the "permanent accomplishment in language") is there to be decoded by the receivers it was intended for. The phrase "a permanent accomplishment in language", so carefully used by Wortszene, refers not to a desired goal (as Truhlar tends to interpret it) but rather to something pre-existent, a per-

16 - It is interesting to note in the various papers Sanderson allowed to be reprinted in the Winter 1980-81 issue of Open Letter, how the Hm̄mrian names are almost entirely constructed of consonants & to contrast that with R. Truhlar's statement in his essay "Towards A Constructivist Theory of Linguistic Onto-Genetics" that "primitive or tribal societies were based on languages that had a predominance of vowels among words." It is my own belief that this separation was part of the preparation to transmit consonants & vowels separately thru the noisy channel of time - a stereo signal beamed towards its true receiver in the 20th century.

17 - They chose to imitate the skytext (see Wursthwagen on Bracebridge 37D). They were the originators of the chronodynamic word & spatiodynamic speech. Indeed this is the point at which Truhlar & I are in complete agreement. Our researches compliment & underline each other.

manent accomplishment nested in the language as something to be decoded. Wortszene too must have discovered the alphabet cult.

V

I have sketched in this paper some of the preliminary findings from my alphabet research in Manitoba. What proofs I have been able to make I have proffered. I know certain areas must still appear weakly supported but I have clearly labeled the speculative as speculative & have included such things here only to flesh out for you the direction in which my thoughts are moving. Given the time, &, hopefully, an adequate source of funds, I hope to find new proofs in the mapped landscape of Manitoba, the many to be, the infinite possibilities & wrinklings of meaning.

bp nichol

bpNichol

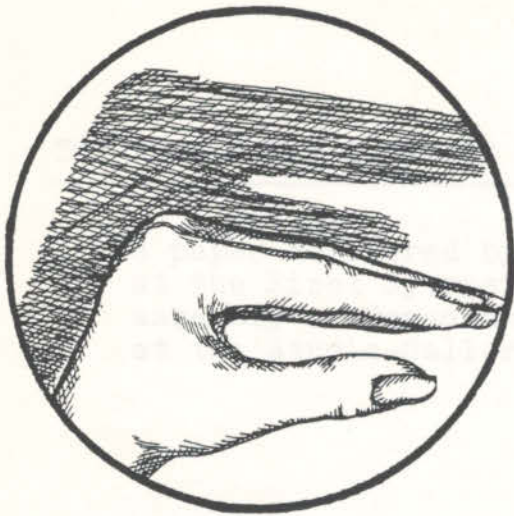
Toronto

Autumn, 1981

Probable Systems 36

Richard Truhart  
Director of SILD

Studio-Gallery Five  
Toronto  
November 21, 1981



## The Symposium of Linguistic Onto-Genetics

### THE PROBLEMATIC STASIS OF MACROSYNTACTICAL STRUCTURE IN LANGUAGE

Richard Truhlar  
Director of CILOG

Studio-Gallery Nine

Toronto

November 21, 1981

THE PROBLEMMATIC STASIS OF MACROSYNTACTICAL STRUCTURE IN LANGUAGE

A paper delivered by Richard Truhlar, Director of CILOG, at the First Symposium of Linguistic Onto-Genetics to an assembly of Canadian Pataphysicians on November 21, 1981, at the Studio-Gallery Nine, Toronto, Canada.

Good afternoon ladies and gentlemen. Firstly, I'd like to thank the Honourable Professor Dean, Director of the Institut Onto-Génétique, for inviting me to speak here today ; and secondly, I'd like to mention that my paper is to be regarded as a short abstract for further research, and is not meant to define or explain the subject touched upon, but rather to stimulate thought and dialogue among those of you who feel it to be of the utmost importance for the survival of language as a biological phenomenon.

As the title of my paper implies, I shall this afternoon be addressing myself to the problematic stasis of macro-syntactical structure in language. However, before doing so I would like to put forth as introduction a few comments about the nature of Linguistic Onto-Genetics as well as my work in the field during the last decade.

I will start by saying that there are those among my close colleagues who I think of as mystical charlatans when they're about their research. A type of superstitious activity takes place in their work through which various pieces of seemingly historical information are juxtaposed with the intent of forming some kind of mystical World-View. This World-View however is simply a reflection of themselves - a Narcissian surface formed by their superstitious minds in a frenzied drawing together of disparate collage elements. In these minds we find no science. Rather we are confronted with a denial of

the exploration of language as a biological phenomenon, a denial taking the form of an insatiable gaze directed towards the shadows of culture.

The science of Linguistic Onto-Genetics is a special science designed to deliver mankind from ignorance, designed to inspect the nature of mankinds relationship to his language so that both he and the natural destiny of his language are free to fulfil themselves. It is a tool for prying mankind from his set mental attitudes towards language - set attitudes which, for the most part, are based upon linguistic superstition. Now linguistic superstition is a form of self-indulgent ignorance brought about by mans fear of communicating and discoursing with whatever is outside himself. The abolition of linguistic superstition is enacted through the science of Linguistic Onto-Genetics.

To this end, my work has led me. It began in the mid-1970's with my research into constructivist space-time dynamics, or chronospatiodynamism as coined by the Hungarian artist Nicholas Schöffner. This in turn led me to my discovery in 1977 of the Wortszene manuscript Beyond the Wordstruct where I became aware of mans early pioneering into, what today has become, the science of Linguistic Onto-Genetics. My early research provided me with the tools for an anthropological approach for the understanding of societal behaviour in relation to its languages system of reproduction.

Since that time and through a series of three major research projects, I have developed the ideas that will comprize the body of my talk today. Let me begin by quoting Karl-Heinz Wortszene from his seminal work Beyond the Wordstruct:

"The printed word is a symbol. The symbol is an abstraction of mind over matter....Letters are the source of creativity in language. They act spatio-dynamically within the chronodynamic context of

the word. Without the act, there can be no context; and without the context, there can be no act. Therefore the letter and the word are simultaneously interdependent....The internal structural dynamic of the word is responsible for a societys unconscious cultural projection of itself through its language, and the answer to a societys survival is to be found in the word-structure of its language."

It is with the phrase "societys unconscious cultural projection of itself through its language" where we shall begin. The word "culture" has been widely misinterpreted by Western societies to mean either a bacterial growth or an art form as transmitter of historical permanence. The word originally comes from the Latin "cultivare" meaning to till or cultivate. Hence in the original sense, it comes from a biological awareness of and relationship to environment, rather than from an intellectual conceptualization of history. The Latin word also signifies to worship - and this is where some of my colleagues have erred in their understanding of the term, an error which has led them far afield from the true nature of linguistic biology and settled their thinking into an area of abstract contemplation.

Cultivation then as a verb signifies the transmission of a biological awareness of environment, an environment which of necessity is constantly shifting and changing. A societys "unconscious cultural projection", therefore, is simply a biological function of life changing and adapting to its environment through chronospatiodynamism. In effect, the unconscious cultural life of a society evolves its own biological destiny through a necessity born in its relationship to whatever is outside it.

However, the problematic nature of conscious life is its inherently fetishistic resistance to destiny in favour of a static contemplation of itself. Applied to macrosyntactical structures in language such as "the Book" or "a Literature",

we are confronted with the problematic stasis of linguistic consciousness as it seeks to establish itself as a permanent accomplishment through language.

The vehicle of this consciousness' attempt to establish itself as permanent is "the Book" or "a Literature". The "Book" or "Literature" becomes in the conscious mind a sexual object to be possessed or consumed as food for thought, so that consciousness itself will survive death. This operation of conscious linguistic life is directly opposed to our biological tradition of oral discourse, a discourse which is a true transmission of chronospatiodynamic speech between changing subjects who are simply living for their momentous relationship with the world. To use a Wortszene term, the Book or a Literature is a "plant" - a factory for consumer production, an industrial site for the establishment of consciousness as an accomplishment, a utility to render biological evolution into conscious history.

Remember now that Linguistic Onto-Genetics is the study of the reproductive system of language - how language reproduces its own characteristics formally. I would postulate then that the sex life of a culture is directly related to the sex life of its language. Our oral culture, or the oral sex life of language, before the invention of the printed press was constantly finding new positions and modes for the expression of its syntax and the character of its spelling. With the introduction of print, our language was "planted" (to use the Wortszene term) - it opted for one position upon the page with a standard spelling and set formulae for the organization of sentence and paragraph structuration, a position obviously of extreme stasis. We can see clearly then that oral culture through its adaptive and mutable nature overcomes death, while print culture has already died upon the page through the severity of its inadaptibility, eventhough its goal was the transcendence of extinction.



Now as Wortszene discovered through his Mirror Image Test for letters, "plants" in language are predominated by consonants which are retentive of oral action such as in "nnnnn" or "ttttt" and hence repressive of a languages sex life ; while "shiffters" are predominated by vowels which are by nature open such as in "ooooo" and "aaaaa" and hence expressive of a languages sex life.

Western societies, having planted their languages, proliferated the "Book" and effected the decline of discourse. Eastern and tribal societies, on the other hand, have placed little significance in printed language and rely more upon discourse for the transmission of their cultures.

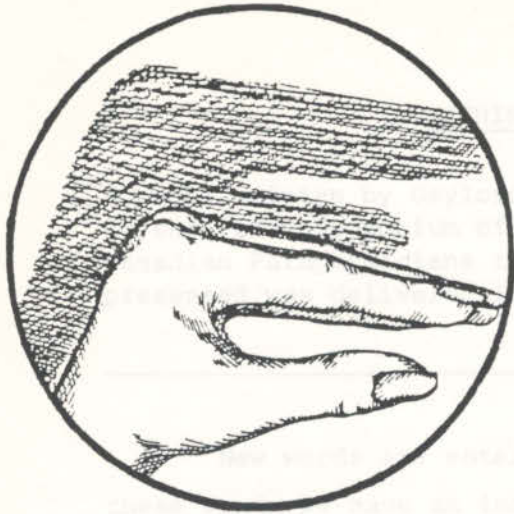
The macrosyntactical structures of Western culture then grow out of the eyes rather than the mouth: Western culture denies its own sex life through denying the oral sex life of its language. It undermines discourse and intercourse of speech through the establishment of the literary gaze as a permanent accomplishment in language; yet paradoxically blinds itself to its "mother-tongue". The implications of Western culture's Oedipal relationship to the "mother-tongue" have been devastating. As Wortszene discovered, print is a later utilitarian development of the fatherland, the delineation of language as an arena of definition, as the retentive consonantal restraint of the mouth in favour of a dominating linguistic voyeurism.

Print is a phantom fatherland moving between us and our direct responses through the "mother-tongue". It denies us a direct biological speech response to our world. It denies us the necessary cultural bonding to the "mother-tongue" of speech. The "Book" or "Literature" becomes a safe refuge for the fetish consciousness so it may avoid the destiny of dialogue. Print is an abstract: not a tongue, but the photograph of a tongue - the typographic freezing of speech against the physiological phenomenon of dialogue.

It is true that there have been many attempts to increase the "shifting" nature of language and deliver it from a death in history - concrete poets have sought to free language on the page and sound-poets to free language from the page so that once again it could claim its auto-generative life in relation to the environment. Yet to this day, our Western societies seek to establish language as a permanent accomplishment, an industry of artifice, rather than allowing it free response to the world outside itself.

If the "Book" or a "Literature" were simply a record, then it would record the inherently free life of language even as it changes chronospatiodynamically; but language is mostly regarded as a consumer product - and in order to be eaten properly and have a consistently pleasing flavour, it must have a standard recipe society can trust so the meal comes out right every time. This recipe is the "Book" or a "Literature".

In closing, I put forth that language is our slave. We shackle it upon the page in chains of sentences within prisons of paragraphs, so we won't have to acknowledge the language worlds beyond the walls of our consciousness, won't have to sound the language worlds within our own mouths that, set free, sound the apocalyptic event of linguistic phenomena without history.



## The Symposium of Linguistic Onto-Genetics

MACHINE LANGUAGE / HEART LANGUAGE

BY GAYLORD WORDSMITH III

PRESENTED BY STEVEN SMITH

Studio-Gallery Nine

Toronto

November 21, 1981

MACHINE LANGUAGE / HEART LANGUAGE

A paper written by Gaylord Wordsmith III, and delivered by Steven Smith, to the First Symposium of Linguistic Onto-Genetics. This assembly of Canadian Pataphysicians took place November 20-21, 1981, and the paper presented was delivered in the afternoon session on November 21.

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New words are entering our vocabulary constantly. By studying these words we have an indication of the direction of man's development. I have observed a proliferation of what I call 'machine words' (those oriented to machines, economics, war, science, etc.), and a lack of new words dealing with spiritual, emotional, and artistic development (I call these 'heart-words'). Herein, I believe, we have a sign of the increasing poverty of the human spirit.

There have been theories put forth by radical European thinkers (I will refer to these later), that language propogates itself. If this is the case, what may we conclude from the development of particular semantic realms, and the stunting of others? In all development (I do not wish to use the term 'progress'), some species die and some strengthen - this has become known as 'survival of the fittest'. The fact that machine-words grow in quantity in the English language and in others, while spiritual and creative language remain static, requires serious consideration and reaction. How do we help heart-language grow, and balance the linguistic scale? How do we prevent the death of the human spirit? how do we keep human sensitivities as expressed through language from becoming a dinosaur? Or - do these aspects of humanity require language at all? Will spirit and sensitivity exist, regardless of, and outside language? These questions are hard to answer. But I am concerned.

Machine-words are cold, unemotional terminologies, and they proliferate at such a rate, that the ordinary citizen may lose his grip on understanding the language. I am concerned that this trend will grow in the coming years, to the point where people speaking the same language may not understand each other. We are moving toward language as a non-communicative tool. And further, this language will profoundly effect the very people who invent and use the new

vocabulary. Its use will serve to separate them from the inherent spiritual quality of life and human energy. Needless to say, in talking of machine-words, I am speaking of the language of the scientist.

Let us look back in time. There was an era when the artist/artisan and scientist were one. They co-existed in the alchemist. These searchers sought to prolong life and improve its quality. Their search for the elixir of life was not entirely selfish. Alchemists believed in the harmony and inter-relatedness of all of nature. They had a deep reverence for the natural world. Their language was colourful and image-laden. They were passionate and brash. Today, scientist and artist are polarized. But for a few exceptions, the scientist has left passion behind and the artist has taken it up. As the artist and scientist understand each other's world less and less, the rift grows greater. This is a dangerous situation. When there is fragmentation in a culture, and hence the development of specializations supported by language structures which seem impenetrable to outsiders, confusion and despair set in. It is the task of those of us who observe and work with language to attempt the unification of diverse elements of humanity.

The scientist attempts to achieve dominance over the physical mysteries of the universe. The writer (or researcher of language) who seeks the same end is no writer at all. Language is illusion, hence it escapes domination. Scientific knowledge itself may also be illusion - it may be nothing more than accepted mythology. Language arises from a yearning, a yearning of the cells of the human body to express themselves, to allow their life energy to move beyond physical confines. Language is simply one tool for this expression - it is at one time a powerful, and flawed means. As I have said, language escapes domination. Yet scientists for whom the physical world is not enough turn their method to language, seeking power over it. Here I am led to the works of Breun and others. As an example, if I understand him correctly, Breun has posited among other things that through language time travel is possible. Is not illusion by its very nature already outside time? And therefore is not language (being illusion) atemporal? And what strength is there in power over illusion? Is the writer, by tapping into the vast pool of language and knowledge transcending time, travelling through time and space in directions

## The Symposium of

beyond the present? Or is it language itself that is transcending time, using the writer as vehicle?

At this point I beg the readers forgiveness for moving from the line of thought of this essay. There is much that invades the brain, in these connections, and my sense of the brevity of time, the brevity of life itself, causes me to seek the presentation of all ideas at once. I will return to the works of Breun and Wortsehne a little later.

It is the poet who is the cleanser of language. The poet accepts its illusion. The poet is always aware of the imperfections of language, yet he seeks to mold perfection. The scientist seeks absolutes, structures that repeat. The poet seeks the ever changing fluidity of language, and retains the magic and enthusiasm of language. He works in the shadow-zones of language to bring clarity. He realizes that language is a shadow itself, a substitute for experience. The poet, unlike the scientist seeks subtlety. If I may quote F. Nietzsche:

"We are not subtle enough to perceive that probably absolute flow of becoming: the permanent exists only thanks to our coarse organs which reduce and lead things to shared premises of vulgarity, whereas nothing exists in this form. A tree is a new thing at every instant, we affirm the form because we do not seize the subtlety of an absolute moment;"

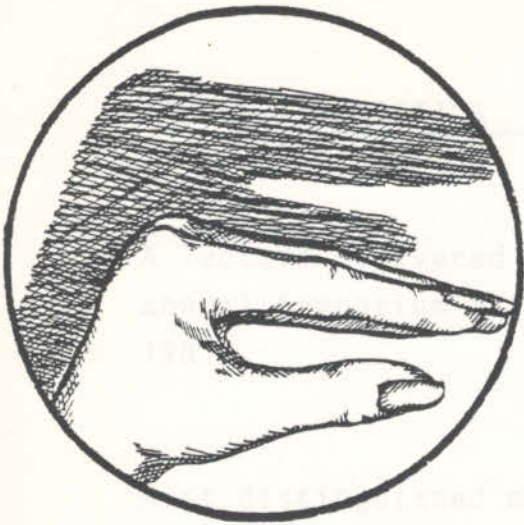
The subtlety of an absolute moment can only be grasped in silence. It is easier to be scientific.

To conclude this paper I return briefly to the works of the mystical Aldo Breun, and also to those of the entrenched Karl-Heinz Wortsehne. Once again, it is their pursuit of fixed theories and their tenacious grasp on one school of thought that is their weakness. Yet I must admit, that of the two, Breun seems freer of mind, and has put forth some intriguing ideas. Regardless, setting boundaries, as in a 'school of thought' sets limitations on creative thinking. In the same way, the creation of language begins the formation of a closure on actual communication. This is the very flaw of such thinkers as Breun and Wortsehne. Their introspective reverence for language, the form that limits them - is in fact the reverence one holds for a trap one lives inside. It is the immediate limiter that holds the power. I am interested in the vast region that lies beyond the trap - the vast space and silence that surrounds,

inhabits, and informs language - the atom that holds the letter, the plane the sentence lies on, the paragraph as continent, and vice versa, the universe that contains the page - and the vibrations that come before all this.

In the world today there is much babble. Words fill the eye and ear. There is a shift of power from the written word to the spoken word. The air is saturated with verbal information. Particles of mind body and matter reverberate with the passage of words. Soon scientists will cause our words to travel over distances here-to-fore inconceivable. Yet for all this babble, the vast reaches of our universe exist in silence. It is in this silence that all unique creation begins. Let us not forget its power. The soul is a stillness, a living profound silence between, among, and surrounding spoken sound. The heart is the live human expression of the soul, and our words, our language must come from the heart.

Gaylord Wordsmith III  
In the Himalayas  
July 27, 1902



# The Symposium of Linguistic Onto-Genetics

Presented by Mr. Adrian Fortesque at the first Symposium for Linguistic Onto-Genetics November 21, 1981

This evening is intended to be the springboard from which new ideas and thoughts will spring to the fore to scratch another part on the same face.

## ARCHEO-LINGUISTICS

### ONLY A STONE'S THROW

addressing the first symposium on the theme of 'Archeo-Linguistics' - a dynamic and exciting study of linguistics. To answer this question I will re-count, briefly, my discoveries at Pichu Carlu and so on is what through further discoveries and connections that this question is not only answerable but almost facile given the present realisations of my work concerning both ourselves and our language.

The discoveries at Pichu Carlu of Fort Carling, disclosed the the drink Toka Carlu distilled became gratified, thus representing the granitic situation which form the basis of their reading and thus their writing and so on is their language. This was supposed, at the time, to be an isolated or rather a North American preoccupation.

Presented by Mr. Adrian Fortesque at the Symposium for Linguistic Onto-Genetics November 21, 1981



ARCHEO-LINGUISTICS ONLY A STONE'S THROW

A lecture delivered by Mr. Adrian Fortesque at the first annual Symposium of Linguistic Onto-Genetics November 21, 1981.

Most distinguished delegates, Ladies and Gentlemen my paper this evening is intended to be the springboard from which new ideas and thoughts will spring to the fore to scratch another mark on the stone face of linguistics. We are addressing in this symposium the question as to whether the chrono - spatio - lumino dynamic has any bearing on the study of linguistics. To answer this question I will re-count, briefly, my discoveries at Pichu Carlu and go on to show through further discoveries and connecitons that this question is not only answerable but almost facile given the present ramifications of my work concerning both ourselves and our language.

The discoveries at Pichu Carlu, now the present day site of Port Carling, disclosed that the inhabitants by imbibing the drink Koka Carlu distilled with grains of granite, became granitified, thus representing in their wrinkling the granitic striations which form the basis of their reading and thus their writing and so on to their language. This was supposed, at the time, to be an isolated or rather a North American preoccupation.

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Most distinguished members, Ladies and Gentlemen this phenomenon is NOT an isolated or purely North American pattern. I propose to show this evening the incredible ramifications of this discovery. So large and far-reaching as to change our perception of the foundations of language and therefore our study of linguistics.

The story of this research begins after the Pichu Carlu excesses. In need of complete rest I embarked on a European tour to re-gather. In the small town of Mas d'Azil in France, while spending a few days I visited the local museum. Officials escorted me through the collections pointing out interesting specimens. On coming across what was described as pebbles unearthed in a burial site upon which certain "alphabetical" characters were inscribed my interest was aroused by an instinctual feeling that this labelling was incorrect. Asking if I could use the lab facilities, and slipping the Curator a couple of Francs - an interesting pair of twins I'd met - I was granted full use of the lab to conduct an analysis of my own. I soon began the task of deciphering the stones and their characters. These were indeed not field stones but Paleolithic and Neolithic GALL STONES! They had been left behind after the deceased had been incorporated into the soil of his environment. They were in fact formed inside the human body and the inscriptions thought to be inscribed on the stone from without were in fact inscribed by and through the very process of their formulation. They were a writing from inside the body.

Upon sending the inscriptions to Arnold de Winters of the Canadian Epigraphic Society it was established that they were indeed a written language and that they could be translated. The series of striations above and below what appeared to be a medial line seems to be an extremely early example of Ogam script. I am prepared this evening to present that translation. following the pattern of omitting the vowels and only writing the consonants (here one may refer to the works of Professor Truhlar and his theories of shifters as applied to nomadic peoples) de Winters translates as follows. See diagrams A-B.

An actual message from within the body demanding more drink! What craving prompted this startling message. A need for expression? An addiction to a beverage not unsimilar to that found at Pichu Carlu? Was there anything to be gained from a further analysis of the gall stones? What minerals made their content and what could we deduce from this analysis? Plagued by these questions I rushed to the lab armed with crackers and pate to inquire further of these stones. A chemical breakdown shows them to be what I suspected -

H <sub>2</sub> O	SiO <sub>2</sub>	Al <sub>2</sub> O <sub>3</sub>	FeO	CaO	MgO	Na <sub>2</sub> O	K <sub>2</sub> O	P <sub>2</sub> O <sub>5</sub>
1.22	69.33	14.33	3.60	3.21	2.44	2.70	2.67	0.10

Diagram A

The Mas d'Azil  
Gallstones -  
here enlarged.

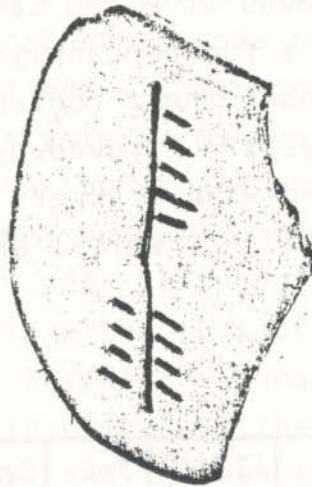
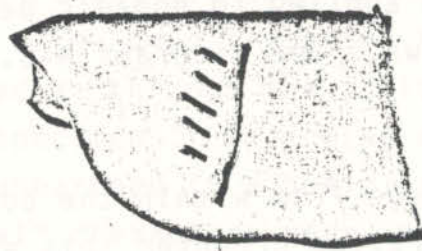
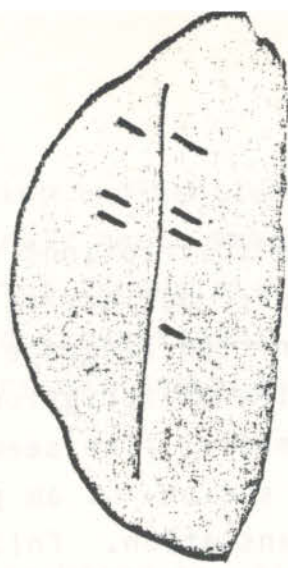
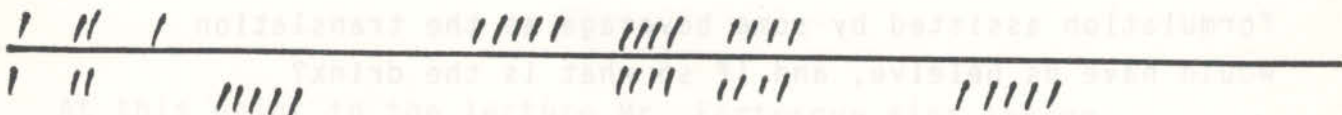


Diagram B

The de Winters

Translation



M G H N

Q F F N

MAIGHAN

QUAFFAN

MORE

DRINK

Granite! Pichu Carlu and the Koka Carlu drinkers sprang to mind. These stones were the granitic residue left by the body with the implication being that this, the Ogam form of writing, was not an alphabetical system superimposed on the environment by man, but rather an organic script growing within the body. Written inside the body. A primary movement and only secondarily accepted and applied to the environment outside that body. The questions are twofold - Did the stones occur in the body by themselves or was their formulation assisted by some beverage as the translation would have us believe, and if so what is the drink?

One evening while relaxing in my host's library and leafing through books at random I came across this quote from the ancient Greek philosopher Testicles -

"Neither wood  
Nor sun dried brick  
Only temples in stone  
Last..."

Only connect Ladies and Gentlemen - are we not referred to as temples in the Bible? Is it not remarkable that the Latin to name a stone in the body used the word calculus our word for a body and language of mathematics? And again Latin describes the stone in fruit as nucleus. And what of the nuclear family - apricots or cherries Ladies and Gentlemen. Not to mention Sly and the Family Stone. And is it not more grounds for seeing the passage of these stones from the liver through the genitalia as the basis of sound poetry? Yes, traces, vestiges of man's organic connection with

stones thrown up from the past and living in our present language.

Now if traces of stone are present in our language does the body contain a memory or rather a taste for stone? A taste so ancient, so steeped in the past that we have no conscious memory of our taste for it. What if a taste test were devised that might illustrate this...

At this point in the lecture Mr. Fortesque sips spring water and water steeped in stones. Becoming granitified he offers up stone words and the living proof of his discoveries and theories. The stone words have been saved and are here reproduced on the following pages.

COMBINATIONS

Stone bark  
 blue  
 boat  
 boiling  
 breaker  
 breaking  
 broke  
 butter  
 canal  
 cast  
 cell  
 china  
 circle  
 coal  
 colour  
 crusher  
 dike  
 dresser  
 engraving  
 era  
 fall  
 fence  
 ground  
 hammer  
 heading  
 horse  
 lily  
 mill  
 milled  
 oil  
 period  
 pitch  
 pock  
 saw  
 shot  
 shower  
 slate



weight  
yard  
The Symposium of  
Linguistic Onto-Genetics.

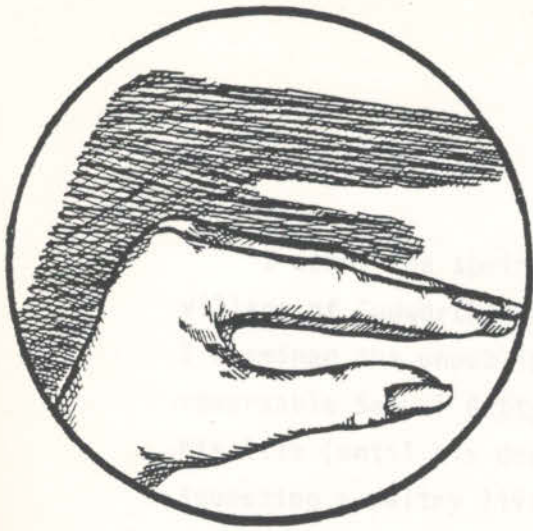


Stone bass  
bird  
borer  
buck  
cat  
coral  
crab  
crawfish  
curlew  
eater  
falcon  
fly  
hawk  
marten  
plover  
roller  
runner  
smatch  
smitch  
snipe

Steve McCaffery

Stone basil  
bramble  
break  
fern  
mint

The granitic effects wear off at this point and the speaker coughingly produces a stone as living proof of his paper and presents it to the Chairmain, Mr. Michael Dean!



## The Symposium of Linguistic Onto-Genetics

### THE PERSEUS PROJECT:

### PALEOGORGONIZATION AND

### THE SEXUAL LIFE OF FOSSILS

Steve McCaffery

I spent the spring and summer months of 1978 in the small Yorkshire village of Cudworth (or "Cudduth" as the locals still pronounce it) where I examined the unpublished manuscripts and notebooks of the unknown but remarkable Samuel Gatty: a life-long resident of the village. Gatty spent his life (until his death in 1968) in voluntary poverty and obscurity squeezing a paltry living from a variety of odd-jobs his favourite being that of night security guard at a local disused mining quarry. It was there that Gatty first developed his interest in the problematics of paleontology which led eventually to his earth shattering theory regarding the active sex life of fossils and his revolutionary discovery of both fossil writing and fossil speech. Towards the end of 1967 Gatty developed cortical cancer and for the rest of his life was confined to bed and on March 4 1968 at 11.29 a.m. he died too early to see the effects of his theories on paleosexuality and fossil speech. Superficially nothing has occurred. The world has still to hear of Samuel Gatty and still to be confronted with the revolutionary implications of his theories; implications that not only revolutionize our received notions as to the birth and age of language, but destroy the fundamental premises of language itself and the philosophical basis for human truth. Gatty was a passionate adherent to scientific subjectivity, to the rule of wonder over wisdom. He was convinced that the genuine value of facts lay not in their truth but in the deeper fictions behind them. His own brand of hermeneutics treated "beneath" as "behind" and "behind" as an ever-recurring series of self-reflective mirrors. Gatty fought for these ideals all his life and his sole reward was international unrecognition.

We had developed a deep friendship by letter but had never met. After his death I was invited by his widow Enyd to visit their cottage and spend time examining his library and manuscripts. At that time I was compiling a definitive descriptive catalogue of European sado-erotic devices. Gatty had confessed to me in several letters of an oblique attraction to the mechanically perverse. In 1922, at the age of only 14, he had patented an automobile windshield wiper that simulated the unbearable, excruciating sound of long female fingernails scratching the surface of a chalkboard. In 1937 he marketed a small quartz cuckoo clock that cursed every fifteen minutes in

Swahili and openly vomited on the hour. But it would be foolish to claim that Gatty's interest in such devices was anything more than a leisurely recreation and soon my interests turned to his lifetime obsession with paleosexuality.

Gatty's library comprised only 11 titles collected together (along with Enyd's coronation souvenirs) on a single unvarnished plank of knotted pine, interposed between the family television (seldom used) and Enyd Gatty's Singer sewing machine. There was a perverse fascination evinced by the choice of titles and editions: Speucippus' "On The Threefold Aspect of The Fourfold Leaning" (the scarce Cologne imprint of 1584); Winkleman's "Three Treatises on Solitude" 1763; The Complete Transactions of the Antiseptic Club for 1895; Henniker's controversial "Letters on the Origin of Norman Titles"; Johannes Comenius' "Orbis Sensualium Pictus" (the rare Lisbon edition of 1682); an inscribed presentation copy of Baron Cheezburger's "Compound Electro-myographical Studies of Third Millenium Cuneiform"; Fentworth's "Corpus Linguisticus Mythologus Hellenicum" (a handsome folio copy in full calf with metal clasps of the rare editio princeps of 1569); Punst-Augenblick's ever popular "Treatise on the Late Jurassic Graptolite Communities of New South Wales"; Melville's "Moby Dick" (from the library of Rockwell Kent himself); and the notorious Limoges variant of Rabbi Cheo Chu Kung's "Dysgraphia in the Thinking of Tan Khan Ku". All of these books were held securely by the mammoth Jubilee edition of Ulbrich's "Roman Law": the world's most natural of book-ends.

Gatty kept surprisingly few notebooks, preferring to enter his thoughts spontaneously in the margins of his current reading. It was during my study of these marginalia that I came across the reference which triggered off my own paleosexual investigations in the Perseus Project. It was in the handsome folio copy of the rare and almost unknown CORPUS LINGUISTICUS MYTHOLOGUS HELLENICUM by the heretical Franciscan Friar Benedetto Fentworth. The book is a complex web of allegorical romance, scholastic rhetoric, Pythagorean numerology and hermeticism, all interwoven around the central story of the myth of Medusa. The story is well known: Medusa, the cursed offspring of Phorcys and Ceto, is born with the power of turning to stone all who look directly upon her. In the place of hair Medusa has a skull covered with writhing snakes. Perseus, the young prince of Seriphos, volunteers to slay her. With the divine aid of Minerva he finds a way of avoiding being turned

to stone. He approaches her backwards observing her indirectly in the shining surface of his shield. As a mirror image of the real gorgon he is able to impotize her terrible power and decapitate her. On page 387 Gatty has written this note:

Fentworth's allegory is a carefull coded secret geological treatise . . . probably the world's first work of paleontology . . . what Medusa represents is the hidden nature of fossilization in nature . . . . Fentworth has hit upon my own terrible discovery of the intimate connexion between language, fossil, sex and death. These are truths too dangerous to be openly announced. What the Corpus really speaks of is the death of God as a Logos and the atheistical re-attachment of language to the pre-linguistic desires of fossil lust . . .

There follows a reference to Gatty's November Journal of 1954. I quickly checked out the reference and was instantly disappointed. The pages cited were crammed with mathematical calculations of vertiginous density: the abandoned fragments, no doubt, of Gatty's failed attempt to ascertain the square root of God through a synthesis of Mayan calendrical series and the KK-00-REE-OST-UK, or shaman number chants, of the ancient Kurdish people. But one entry proved of interest; it was a hasty note upon the implications of Fentworth's obsessive dwellings on Medusa's head of snakes:

Fentworth deliberately distorts the myth to throw emphasis upon the sonological implications. In the Corpus it is the head of hissing snakes, the cacophony of their disunited tongues, that fossilizes the listener. For Fentworth, it is sound and speech which gorgonize not sight and image . . . the implications to paleolinguistics are profound . . . they must be voiced . . .

The last fifteen years of Gatty's life were taken up with working out two dominant scientific subjectivities: the proof of a fossil sex life and the documentation of fossil speech. Gatty first credits fossils with an actual sex life in his unpublished paper "Chronodynamic Orgasm and Seismic Paleosexuality". It is here that he develops his concept of the seismic orgasm. All fossils, claims Gatty, have an undeniable, but directly unverifiable sex life. Every species, every specimen, experience cycles of rutting, mating and calving, but a precise chronological calculation is impossible because fossil sex occurs within geologic and not human chronometric

time. Under the pressures of sex economy fossils tend to migrate through the various stratographical layers of the earth, moving from geologic period to geologic period until finding a sexually conducive zone. The Cambrian agnostid, for example, will move up through the paleozoic zone into the upper Jurassic layer. After mating it returns to its Cambrian locale. At this point Gatty introduces his notion of the seismic orgasm. Earthquakes, he explains, are nothing other than fossil orgasms recorded upon the chronometric grid of human catastrophe and indicate less a basic shift in the earth's tectonic structure than an intense but transitory fossil sex affect.

In two other papers Gatty makes startling claims regarding fossil intelligence. In "The Ichnological Answer to the Non-Question of Paleolinguistic Fossil Texts" Gatty gives examples of literate fossil species. Basing his thesis on an intensive study by himself and his wife of paleozoic trace fossils he claims an origin of writing no later than 550 million years ago. Trace fossils are defined by conservative, reactionary paleontology as the fossilized holes and burrows made by benthic biota such as trilobites and annelid worms. They record the tracks and movements of extinct species and as such provide valuable data upon the methods of movement by these creatures. Gatty, always a virulent opponent of scientific rationalism, attacks this theory and proffers the startling counter theory of the PALEOGLYPH. In reality trace fossils are the first intelligent attempts at creating a comprehensive system of written significative marks. Gatty provides a catalogue of 3,000 different glyphs recorded in Ordovician and Silurian limestone deposits. These paleoglyphs, as he termed, show characteristic dialect variations from region to region and a progressive refinement of their hieroglyphic content as they are traced through zone to zone. In a lengthy appendix Gatty outlines the nature of his proposed 816 character TRILOBITE ALPHABET which would be the key to opening the unknown area of fossil literacy.

In a companion paper "Trace Fossils and the Electro-Magnetic Imprint" Gatty provides evidence for an actual fossil speech. Written two years after the previous paper it reports an astonishing revision of his earlier theory of fossil writing. The paleoglyphs, claims Gatty, are not writing at all but the storage areas of complex acoustic signals transmitted by the fossils and held as an electro-acoustic imprint in the fossil mould. These signals are complex to a degree sufficient that they may be termed imprints of an

authentic fossil speech. Towards the end of his life Gatty took a humble position as security guard at the University of Sheffield's Engineering Department and in the privacy of those long nights worked secretly in the radiophonic workshops of the sonar research division attempting to produce an actual recording of fossil speech. There are details in his notebooks on the method employed which are stunning in their simplicity. Passing a length of chrome bias recording tape over a magnetised fossil specimen and within the controlled conditions of an anechoic chamber, the electro-acoustic content of the fossil is immediately and entirely transferred to the tape. Gatty claims to have produced one 60 minute recording of ordovician fossil speech, unfortunately that tape no longer remains. Posterity will probably mark this as one of the greatest tragedies in the history of human ideas that Gatty's tape is lost forever. Opponents have claimed the lost tape theory to be apocryphal and a strategy on Gatty's part to legendize his pseudo-rexperiments and chicanery. His widow Enyd, however, provides an explanation that I for one have always fully believed. "Sam had always tolerated my middle class conservatism" she explains "and permitted me to indulge my tastes in popular culture to the full. One night, a week after his historic work at the University, I unwittingly recorded a number of Frank Sinatra songs over the precious recording of fossil speech."

It was because of this loss that I decided to extend the scope of my own Perseus Project to cover the recording of fossil speech as well as a demonstration of the structure of the fossils' sexual lives. I decided, in fact, to realize a simple reconstruction of Gatty's paleoacoustic experiments and try to produce a high fidelity recording of fossil speech. I conducted these experiments under the supervision of Professor Northrop Boyle at the University of Toronto's Royal Conservatory of Music. I chose as my subject a slab of limestone impacted with several fine specimens of the late Ordovician arthropod *Ogygites canadensis*: a 470 million year old trilobite from the Craigeleith area of Ontario. I shall repeat two of these experiments here tonight. I will first place the source fossil on a clean demagnetized surface. I will now place a chrome bias magnetic tape on top of it. At this point the fossil imprint is acting as an inverse bulk eraser and is transmitting its entire electro-acoustic content as a bulk imprint onto the tape. The tape is now ready for playback:

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You are now listening to the sounds of authentic fossil speech. They are the electro-acoustic permineralizations of trilobitic communication. They are sound fossils, if you like, recording in all likelihood a period of intense rutting and high sexual desire.

My second experiment tonight attempts an interspecies translation across geologic time. I will employ a method of simple electro-magnetic/print interface in order to fuse human time and fossil time in a single, compound semantic secretion. You have already heard the sound of fossil desire. You will now hear that desire translated into accessible human syntax and vocabulary. First, I will place a telephone on top of the identical source fossil and a written text beneath it. The telephone receiver is now placed on top of the destination tape. I will activate the telephone by a simple seven digit algorithm. The printed text beneath the fossil is now transmitting its alphabetic elements as a human logical code throughout the fossil's magnetic field. At this moment the fossil sounds are being reprogrammed into their human semantic equivalents. Passing along the telephonic circuitries the recorded, translated fossil speech arrives at the tape and leaves its bulk imprint. I shall now play back to you perhaps the greatest moment in the history of linguistic onto-genetics: an intelligible, translated conversion between two ogygiges canadenses, recorded in the limestone deposits of Craigleith over 470 million years ago. The fossil speech, long ago hypothesized by Gatty and alluded to by the Franciscan friar Fentworth has now been isolated and recorded for the benefit of contemporary human ears and represents the conclusions of Part One of my Perseus Project.

Part Two of the Perseus Project is an analysis of the sexual life of fossils. In a nutshell this is my thesis:

THE SEXUAL LIFE OF A FOSSIL IS NOTHING OTHER THAN  
THE PROLIFERATION OF ANAGRAMS THROUGH A SATURATED  
WRITTEN MEDIUM AT THE SOCIOLOGICAL EXPENSE OF HUMAN  
MEANING, HUMAN SEX AND DEATH.



In this I am proposing language to be a sexual system entirely alien to the human species, a paleozoic conspiracy, a saturated network of fossil sex and paleontic lusts that uses man far more than man uses it.

There is a crucial distinction to be drawn between fossil production and fossil reproduction. Whereas fossil production takes place over millions of years inside the framework of geologic time, fossil re-production occur more rapidly within active linguistic time. Gatty, a genius in most respects, failed to make this vital distinction between a fossil's productive and reproductive dimensions and as a consequence was led into his erroneous claims for a physiological basis to paleosexuality in the concept of the seismic orgasm. The Perseus Project reveals paleosexuality to be an activity within linguistic time and space with reproduction occurring through the agency of single letters post-taxonomically secreted along anagrammatic grids. Paleosexuality then is a complex and disguised sub-articulation beneath the surface circuitries of all language.

The fossil sex act is a vast cyclical gesture that starts and concludes in invisibility. It completes itself through three major stages:

1. taxo-genetic articulation
2. cryptonymic infiltration
3. environmental re-sedimentation

In the first stage the fossil creates for itself a contextual habitat of scientific discourse by which the fossil enters language as the object of a science: paleontology. Traditionally conceived as the scientific study of fossil life, paleontology is nothing but the fossil's own invention; a complex defence network to ensure an authentic translation from geologic to linguistic time. For what paleontology creates is nothing but the fossil's proper name, its taxa, its morphology as words, thus giving it the reproductive potential of textuality itself.

In the second stage of cryptonymic infiltration the fossil disseminates itself as an anagrammatic embed within a variety of texts. This marks the stage of utmost polymorphous perversity and frequently results in a paleosexual take-over of language. In the first stage of taxogenesis the fossil gains an alphabetic form inscribing it inside linguistic time. In the cryptonymic stage the fossil as word disseminates as a hidden anagram throughout any number of printed texts. I will give two examples to demonstrate this stage in paleosexuality. The fossil example I have chosen

is the ordovician-devonian trilobite PHACOPS. In primary taxogenesis the fossil develops its taxonomic alphabetic chromosomes: P O C H S and A (with a duplicated P type chromosome.) In the example given below the Phacops is seen actively infiltrating a short poem by the Canadian poet BP Nichol. Here is the poem and following that my own analysis of the Phacops' sex-rage quotient:

happy & sad laughing  
remembered laughing hysterical

hysterical sad laughing &  
remembered laughing happy

waves

remembered laughing laughing &  
sad hysterical happy

remembered & hysterical  
laughing laughing

happy

sad

Beneath the surface trivia of this minor text there is sexo-cryptonymic infiltration in every line. There are no less than 6 active alphabetic chromosomes in line 1; 4 in line 2; 6 in line 3; 6 in line 4; 2 in line 5; 4 in line 6; 10 in line 7; 4 each in lines 8 9 & 10; and 2 in line 11. This gives a total promiscuity or sex-rage quotient of 54 in a text of only 184 written characters. This represents almost 30% fossil infiltration. The poem, however, illustrates a failed attempt at complete anagrammatic reproduction. Inexplicably, the phacops has chosen to infiltrate a text resistant to infiltration by a phacopsian "O" type chromosome. The following, in contrast, is an example of a remarkably successful fossil infiltration:

#### JOHN MACPHERSON

In a total of only 14 textual characters there are no less than 8 active phacops chromosomes. It is an amazing example of complete anagrammatic reproduction restricted to a ruthless economy. John Macpherson, age 36 a dustman of Glasgow and still living now carries within his proper name a complete specimen of the fossil Phacops. Anagrammatic infiltration

of this kind initiates the third and final stage in the paleosexual cycle: the stage of re-sedimentation by which the fossil is fixed in language as an entirely invisible content. Re-sedimentation itself occurs in three stages progressing to the state of maximum fossil invisibility:

1. Micro-resedimentation where the fossil as a cryptonymic embed rests hidden in a word or word chain fixed upon the surface of a single page.
2. Macro-resedimentation where the micro-resedimentary unit is itself incorporated into the larger unit of the book.
3. Mega-resedimentation where the macro unit is fixed inside the larger environment of the bookcase, book store and library.

With maximum mega-resedimentation fossil reproduction is brought to its complete perfection. The fossil disappears into the dark silence of bibliographic space as safe and hidden as in its original limestone habitat in geologic time.

What then are the implications of paleosexuality to human language, truth and sex? Clearly, Fentworth's findings of 500 years ago; the revelations of Gatty in this century and the conclusions of my own Perseus Project throw the entire basis of current linguistic onto-genetics into doubt. We can now see that language is not born as the great humanistic tool of man but emerges as an aspect of fossil sexuality. We can now see speech emerging not with man but at least 470 million years earlier than man among the stones and rock beds of paleozoic oceans. With these new awarenesses we can only enter into a philosophy of the unthinkable, where meaning is finally detached from the human mind and where words no longer mean anything. It was Samuel Gatty's belief that death was an entry into truly inventive sexuality and that when words can no longer be used by man then man must be used by them.

What this paper has proposed is not a truth; neither is it a lie. Rather it has been the fictitious life of a single fact that poses as the factual life of a single fiction. The fact that the mind is actually a fallen stomach digesting its own regurgitated truth: that the real truth of language is sex secreted through the garrulous glands of an ultimately silent fossil truth. If nothing else the Perseus Project should open the curtains

on a new philosophic theatre in which the Medusa story can be re-staged; where Perseus might return the same prince as before and stand with face averted from the gorgon. But this time his shining shield will be the blank pages of a voluminous and obsolete dictionary and the image reflected there will be his own.

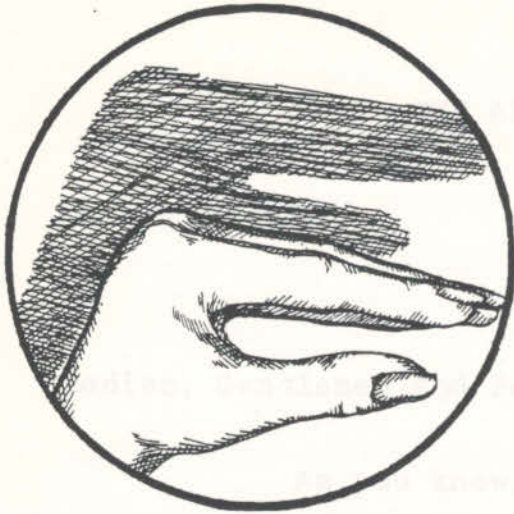
Beyond reason we always find the dialectic and behind the dialectic there is always the laughter. So the final question will be the first question and the first question will be this:

NOT how the head will be decapitated

BUT whose head is it that must eventually roll?

lingua quo tendis

Institute for Creative Misunderstanding.  
October-November 1981.



## The Symposium of Linguistic Onto-Genetics

### THE ALPHABET SPEAKS

by

Dr. Janine Mather, AOCA

Delivered at

The Symposium of Linguistic Onto-Genetics

Nov. 20/21, 1981

Studio-Gallery Nine

Toronto, Canada

## THE ALPHABET SPEAKS

Ladies, Gentlemen and Fellowresearchers,

As you know, I am new to this field of science. I have spent my professional career as a Psychic Archeologist applying my abilities as a Psychometrist exclusively to archeological artifacts, tuning-in on an Astral level, to the energy within the objects and gaining a precious wealth of images and verbalized information from them.

It was in this way for instance, that I resolved the long-standing controversy around the pre-cuniformic Sumarian dialect and the mystery of the seemingly contradictory hyroglyph in the temple of Thoth at Hermapolis. (In this hyroglyph, when translated in the usual way, the 'language magician' Thoth seems to be ajoining his devotees to "speak and be silent" at the same time. It was the hyroglyph itself that explained to me that its intention was to be ironic - to be spoken and heard in the same moment as being read<sup>1</sup>.)

However, my research at this time has involved the application of psychometry to language. I share the concern of our illustrious Chairman Michael Dean about the continuing conformity of language, and the emotional bondage in which speech is now trapped. Language, Mr Chairman, must indeed be returned to itself!

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1. I Heard History!, J. Mather, Omphalus Newsletter #39.

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My belief is that this goal can be accomplished by developing an inter-personal relationship between letters and those of us who study them. We must change our attitude towards the letters of the alphabet. Gentlemen, no longer can we see letters as being passive instruments with no life or feelings of their own!

Through psychometry I have come to know many of the letters of the alphabet on a deep level. Believe me, through holding a letter in your hands and applying a little concentration, contact can be made!

Each letter has its own distinct personality and its own strong opinions about the way in which it has been used. How many times have writers attributed their best work to the voice of 'inspiration'? Well, it is not 'inspiration' the writers hear, but the letters of the alphabet expressing themselves. And frankly, from what I hear, they want a lot more appreciation!

I am afraid that the letters of the English alphabet see writers in general as being rather manipulative. However, they seem to feel that creative writers are the least dictatorial. Science writers are the most resented because they never allow the alphabet free expression of feeling.

The alphabet world-view was conveyed to me by a letter that seemed to be my 'alphabet soul' selected for me by the alphabet itself to be my personal spirit-guide in my new work — my Virgil of the alpha-inferno, as it were.

This was the letter 'E'. The letter 'E' revealed itself to me as a male personality. It was a fanatic in temperament. Apparently the letter 'E' in its lower case structure (in its infant form) was a rather shy, reserved letter - notice the way

it curls up on itself - but has developed into a rather stately and dignified letter in its adult, capital letter form.

'E' works well with the other letters of the alphabet - is rather over-worked when it comes right down to it - and has a close relationship with 'A'. 'E' feels that 'A' is the true leader of the alphabet, being the only one who can really stand on her own and say something, and be complete in herself.

'O' is the other personality which is not totally dependent on other letters, though she really doesn't say much.

The criticism of 'Y' (as being the 'letter of ambivalence'<sup>2</sup>) is completely unfounded according to my research.

'Y' knows where it stands: directly in the middle! The question that 'Y' is always asking itself is "why am I in this position?", not, as suggested by Mr Dean, "which am I, a vowel or a consonant?".

Much has been said among linguistic researchers about the symbiotic relationship between 'Q' and 'U'. Well, let me tell you: it's all true! But, despite the basically unhealthy nature of such a relationship, it seems to serve certain words very well.

Let me mention briefly also the working relationship of the 'TH'. It's obvious to everyone how well they work together. I have learned that the strength of their bonding is due to their having been one personality in a former life. In general, the letters of the alphabet seem to be well aware of their past lives, and of their evolution.

I was told by 'E' that there was a time when the letters, instead of being "symbols inhabited by the spirits of sound" were once physically embodied beings resembling the shape of the

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2. An Introduction to Linguistic Onto-Genetics, M. Dean, Open Letter  
4 #6&7.



symbol/letters by which we know them today.

This new knowledge brings exciting support for Mr bp Nichol's speculation concerning the alphabet cult, Ra Ma Da. Specifically Mr Nichol contends that letters are creatures who were once embodied on this earth and who left messages for us to decipher.<sup>3</sup>

The alphabet as a unit (as one consciousness) has very definite opinions about the way in which its letters are used. It is particularly unhappy with poets or prose writers who do not use the traditional methods of capitalizing. The alphabet realizes that the lower case letters are actually the infant form, or childhood symbol for, the developed letters. The alphabet sees such lower case writers as possessive parents clinging to their letters, not letting them grow and mature into independent adult letters. These writers see letters as their babies. The alphabet feels that such writers are also expressing their own desire to stay infants.

There is much more that I could say about this new area of my research so recently opened up to me. My work is so recently begun that I would prefer to say no more at this time. Rather, let me fill you in on developments as they happen.

Thank you, and LINGUA QUO TENDIS!

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3. DIGGING UP THE PAS T, bpNichol, Symposium on Linguistic Onto-Genetics, Nov. '81.

The DelegatesbpNichol

bpNichol, though better known for his poetry and novels, is a leading researcher in the field of Alphabet History. As the Director of Writers in Support of Alphabet Archeology, he has been responsible for attempts to revivify the use of all twenty-six letters in literary texts in order to ensure the letters' survival. Though not a linguistic onto-geneticist, his work and his concerns share a common base with the onto-geneticists, and we are privileged indeed to have him as a participant in this symposium.

Janine Mather

Janine Mather is the biographer of the Psychic Archeologist Elizabeth Breun. She is also an historian of Psychometric Research. Her "holding of letters" should prove interesting indeed.

David Penhale

David Penhale is the founding director of OMPHALOS, The Centre for Language Research, and recently supervised that institute's move to Dufferin County. "Our relocation to Orangeville marks a shift in emphasis for OMPHALOS." Penhale explained to the onto-linguistic press. "We're less concerned with original work, for the time being at least. Our staff is very nearly overwhelmed by the response to our new Dufferin County Linguistic Crisis Intervention Programme. The need is very great. Notably, we've been able to help several teenagers who talked like KISS albums, three or four housewives suffering from Margaret Thatcher nasalization, and a Shelburne area pork producer who inexplicably began to speak like General Haig."

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The Honourable Richard Truhlar

In 1975, the Eminent Professor Truhlar began his research into linguistic onto-genetics based upon the early constructivist writings of such forgotten pioneers as I.K. Bonset, Vladimir Tatlin, and Nicolas Schöffner.

Upon the discovery of the Wortszene manuscripts (circa 1977), he founded the Constructivist Institute for research into the scientific nature of linguistic onto-genetics, and has since that time become recognized as the foremost thinker in the field of language reproductive systems.

He is the author of three major, revolutionary research papers in the field: Toward a Constructivist Theory of Linguistic Onto-Genetics (1977), The Crisis of the Cultural Masterwork in Linguistic Onto-Genetics (1978), and the Report from Piccu-Carlu: The Muskokan-Mayan Shift (1979).

Speaking of Professor Truhlar's work and research, the renowned European linguistic theorist and critic Carl Santos writes: "Professor Truhlar has risen in our midst with a ruthless honesty regarding language science. He dispels the psychotic mist provoked by such mystic babblers as Michael Dean and David Penhale with the sharp Euclidean perspective of his insights. Here we find no other than a modern-day Pythagoras revealing through the acute angles of his thinking the missing link between linguistic logic and the anthropology of human speech".

Michael Dean

Through his directorship of the Institute of Linguistic Onto-Genetics, Mr. Dean has provided the focal energy for the post-modern language sciences, attaching language both to the systematic study of genetics and the theorizing of ontology.

His essay An Introduction to Linguistic Onto-Genetics (Canadian Pataphysics, Underwhich Editions, 1981), was seminal to the field of Onto-Genetics and tended to draw together those other art-scientists already at work in similar areas of language research.

(cont'd...)

It was in this essay that Mr. Dean so clearly defined the modern terms (the problems) that have become central to the Language Sciences. Indeed, he defined the very vocabulary of research. Despite his subsequent work in Language history and "Language: the esoteric", Mr. Dean probably is still best known to modern Language science for his discovery of the Art Quotient and, thereby, the illumination of the Imagination Landscape and its measureable Imagination Wave.

Mr. Dean will Chair the Symposium of Linguistic Onto-Genetics, and we are priviledged indeed to sponsor the first presentation of his visualization of The Imagination of Aldo Breun.

Steve (Stephen) McCaffery

Steve McCaffery was made in Hong Kong under Patent Pending number 74923 in 1946 or 47. He is co-founder (with Dick Higgins) of the International Institute for Creative Misunderstanding and sole member of the Center for Advanced Studies int Epistemological Mypoia.

He is currently positing the possibility of a nonexistent and yet tangible interface between all transhuman signals, protozoic trace structures and meta/irrational subarticulations (both verbivocovisual and vococacagraphical) as these relate to the impossibility of grammatological unconscious and the pseudo issue of north american post-sexuality.

He is inventor and sole practitioner of the concept-strategy termed MISINTEGRATION, and holds the Chair of Post-Punk Philosophy at the University of Anita Bryant.

Adrian Fortesque, Esq.

Fellowships:

- The Granite Club
- Canadian Epigraphic Society
- British and Canadian Archeo-Linguistic Society
- Member of the Omphalos Centre
- Member L'Institut Onto-Genetique
- Member of Koka Carlu Anonymous

Publications:

- Ambulatory Signification, Open Letter, series 4, Nos. 6-7.
- Meeting With Remarkable Inhabitants in two parts:
  - Part I A Novel Named Wrinkle
  - Part II A Novel Named Striation
- Foliate Faces, A Photographic Essay

Periodicals and Journals:

- The Epigrapher
- Archeo-Lingua
- The Labial Magazine
- The Rolling Stone

Time Magazine says: "Mr. Fortesque is an archeo-linguist who digs to talk....."

Mr. Fortesque says: "I attribute my archeo-linguistic approach to my mother who, on my having a sore throat, made me gargle with hot stones....."

Steven R. Smith I

Steven Smith is an accomplished researcher in the realms of scientific and linguistic exploration. His work in Linguistic Onto-Genetics has been restricted to the exploration of his grandfather, Gaylord Wordsmith III.

Dr Gaylord Wordsmith III has, until recently, existed as a relatively obscure figure among scientists and philosophers. It has been difficult to ascertain what degree of visibility or acceptance his work achieved, as he is mentioned in hardly no bibliography or listing of his time. It seems, however, as

(cont'd ....

occasionally mentioned in his notes, that he did deliver papers, and seek publication from time to time.

It is possible however, that without the curiosity of his grandson Steven R. Smith I, that his works might have been lost forever. This would have been a serious loss, as the eclecticism of Wordsmith's thought and writing proves to be very much in the contemporary mode and indeed seems as though it was ahead of its time.

Wordsmith has a cosmic feel for the sciences, a literary sensibility, and a free-reigning imagination. Steven Smith claims: "Wordsmith may be the greatest mind of his period of thinkers, for he never let bias, adherence to a school, or argument for its own sake, affect his vision. Time will reveal his effect, the most profound of all, on the considerations of the morphology and development of language as an energy form unto itself. Wordsmith will also connect these aspects to other major findings in the natural world".

Steven Smith's life has taken on a remarkable similarity to that of his grandfather's since the discovery and study of these long-lost notes.

### Lleddir Nhah Nhoj

Lleddir Nhah Hhoj is from the East. Little is actually known of his life. He studied extensively under Pierre LeCoeur, but his activities are not clearly documented apparently due to security reasons: note that, in the publication of LeCoeur's biography, only a brief (somewhat cryptic) reference is made to Lleddir's work, comparing it to that of some other (fairly obscure) writer of the time. (See "A Note on Formula Four: The Life And Works of Pierre LeCoeur", Open Letter, series 4, nos 6-7.)

And yet, obviously, Lleddir took up the Demonstrative Technique as developed by LeCoeur, as will be evinced at the Symposium of Linguistic Onto-Genetics.

....cont'd)

"I have talked to him only once," says an anonymous source, "and briefly. He apparently believes that there are serious political implications involved in the scientific<sup>1</sup> study of Linguistic Onto-Genetics, particularly, he notes, in regards to further research concerning Formula 4. The Nhoj<sup>2</sup> says: 'Already two eminent Linguistic Onto-Geneticists have disappeared under mysterious circumstances: Pierre La Pursse and Pierre LeCoeur. Note the 'locked' construct of the two given names; the 'overlay incidence' of masculine-feminine tensions. When the 'overlay incidence' is completed we have: Pierre ~~La Pursse~~, and we have LanguaGenesis, or, a lot of heavy breathing'.

"I guess The Nhoj is asking," continues the anonymous source, "'Are these correlations merely coincidence? Or are there other factors involved?'

"I don't know.

"Do you?"

"During our brief talk, the Nhoj informed me that his life is in danger; indeed, he seems a very nervous, all but hunted man. He studiously avoids contact with others, keeps much to himself, and categorically refuses coverage, especially by Western media. He has asked, that for my own good, I should withhold my name in this biography. I hope you comply."

- 
1. "Either ratiocentric or etherialistic science: by way of scuttlebutt I hear there's a bit of a schism developing around these two approaches, generally speaking. Should be interesting."
  2. Lleddir Nhah is a name. Nhoj is a title suffixed to the name of 'one who walks by way of the mouth', or less literally, 'one who seeks enlightenment through speech'.

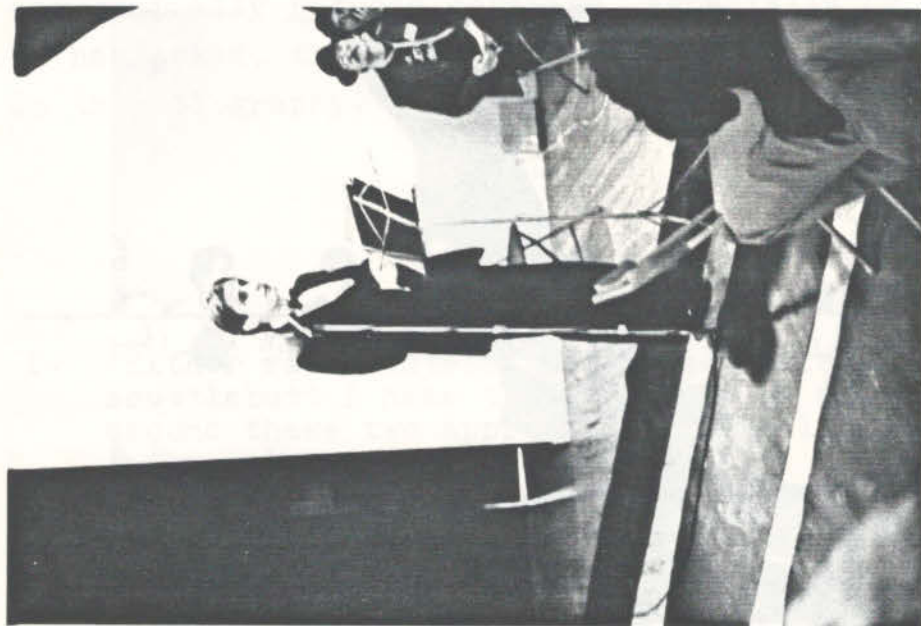


DELEGATES' TABLE AT SYMPOSIUM: left to right - Steve (Stephen) McCaffery, Steven R. Smith I (obscured by McCaffery), The Honourable Richard Truhlar, Janine Mather, David Penhale, Lleddir Nhah-Nhoj, bpNichol and Adrian Fortesque, Esq. Left foreground the back of the head of the delegate from Melbourne, Mr. Phillip McKenna, anticipates Chairman Michael Dean's later work with the device for viewing the back of your own head.



STEVEN R. SMITH I ADDRESSES THE SYMPOSIUM. McCaffery stares at the front of the head of the delegate from Melbourne while Dean, Truhlar and Mather exchange witty asides and Penhale and Nhah-Nhoj listen for flaws in Smith I's thesis.

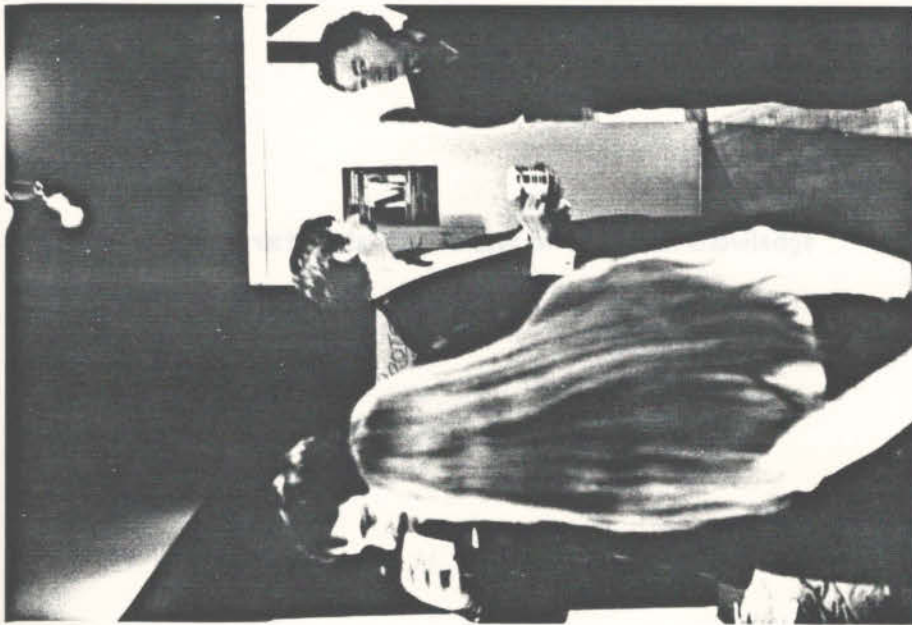




CHAIRMAN MICHAEL DEAN ADDRESSES THE SYMPOSIUM while McCaffery and Smith I listen attentively. Left knee of delegate from Melbourne emerges from down under Dean's right foot.



DELEGATE FROM MELBOURNE, PHILLIP MCKENNA, MAKES TELLING POINT TO SURPRISED SYMPOSIUM. Truhlar closes his eyes to formulate a response while McCaffery and Smith I attempt to stonewall the delegate.



ATTENDEES Keith Southward and Catherine Henderson chat while Delegate Adrian Fortesque Esq addresses concerns raised by attendee Michael Snow.



HONOURABLE RICHARD SHAPCOTT PICKETS THE CONVENTION while, on the left, attendees Glen Frew and Keith Potts share an aside with Delegate Steve (Stephen) McCaffery (partly obscured by Smith I) and Delegate Steven R. Smith I contributes to Chairman Dean's back-of-head research project.

"Response to the 1990's:  
D.U.O.K.P."

PAPERS  
to have been delivered at

# UN FAIR

Toronto, Canada  
January 28th, 1984

"Response to the 1980's:  
D.U.C.K.\*"

\*Deconstructivists' University of Canadian Knowledge

Introduction

The calculations of the late twentieth-century 'polyvalent field theory' suggested the existence of a horizontal unknown linguistic ontogenetic mutational field.

In our second text (1981) - 'scale the "geometric grid", he further suggested that prior linguistic ontogenetic research had been unable to detect its existence, not only due to a lack of theory, but because biological field researchers tried to invade a strange mutant field territory with a descriptive (or descriptive) context.

THE STRAYTEXT DEVICE

For descriptive context, the mutant field is question mark detection. Indeed, how is one to recognize that which, presumably, does not exist?

Pure and Applied Research

in

Mutational Field Theory

Leleu's calculations necessitated a shift from theoretical to applied research. The limits to a discourse confined to Euclidean Projectivist Theory quickly became apparent, as applied research techniques evolved, resulting in a redefinition of the 'geometric grid' as Mutational Field Theory.

1. Pierre Leleu, Conditioned Reality, Government Doc. #1, 1982, pp. 25-30.
2. Lledir Nhad-Nhoj, The Life and Work of Pierre Leleu, Coed Gwaith Cymru, (Coed Gwaith, Winter 1982-83), pp. 28-30.
3. Mutational Field Theory is a organizational context of linguistic ontogenetic research here. The value of language is such that its expressive propagation to any field is always a process of billowing. This is not, i.e., the fact that a linguistic sign is always expressed in Leleu's morphology's syntactical law of reversals: "For each idea capable of being expressed in a language, there is an equal & opposite idea capable of being expressed in the same language."
4. Similarly, one might imagine this range as a 'field', but a field which is folded-over-upon by one or the other of the end-type field coordinates in the signifying series-- such as one might 'fold' an object, thus hiding the true contents from view. Hence the generative dynamic.
5. David Penhale, From Linguistic Ontogenetics to Euclidean Projectivist Linguistics, Coed Gwaith Press, (Coed Gwaith, Fourth series, no. 2 & 3, 72, pp. 100-111).
6. Anthony D. J. Warren's 4-volume work Laboratory Techniques Towards an Investigation of Semantic Displacements, Basel, Switzerland, 1967.
7. The term is placed under erasure, of course.

## Introduction.

The calculations<sup>1</sup> of the late nineteenth-century "pataphysician Pierre LeCoeur<sup>2</sup> suggested the existence of a heretofore unknown linguistic onto-genetic mutational field.

Le Coeur termed this possible locale the 'geomorphemic grid'. He further suggested that prior linguistic onto-genetic research had been unable to detect its existence<sup>3</sup>, not only due to a lack of theory, but because biliterate field characters<sup>3</sup> tend to invade & absorb mutant field territory with a descriptive &/or discursive content which appears to erase the mutant field in question from detection. Indeed, how is one to research that which, presumably, does not exist?

What we have here, simply, is a collision of semantic vectors- a literate kinesis- whose antinomic modalization occurs in such a manner that if either of the biliterate end-term co-ordinates should name the other neither would be capable of listening to or even recognizing its derivational counterpart<sup>4</sup>..

LeCoeur's calculations necessitated a shift from theoretical to applied research. The limits to a discourse confined to Euclidean Projectivist Theory<sup>5</sup> quickly became apparent, as applied research techniques evolved<sup>6</sup>, resulting in a redefinition<sup>7</sup> of the geomorphemic grid as- Mutational Field Theory.

1. Pierre LeCoeur, Conditional Reality, Hovercress Books, 1852, pp. 25-37.
2. Lleddir Nhah-Nhoj, The Life and Work of Pierre LeCoeur, Coach House Press, Open Letter, Winter 1980-81, pp. 68-78.
3. Biliterate Field Theory is a key organizational concept of linguistic onto-genetic research lore. The nature of language is such that its expressive propagation in any field of discourse is always-already biliterate. This concept, i.e., the dual nature of the (semantic) sign- is simply expressed in Gaylord Wordsmith's Syntactical Law of Reversals: "For each idea capable of being expressed in a language, there is an equal & opposite idea capable of being expressed in the same language."
4. GRAPHICALLY, one might imagine this range as a 'hinge', but a hinge which is folded-over-upon by one or the other of the end-term field co-ordinates in the signifying series-- much as one might "fold" an omlette, thus hiding the true contents from view. Hence the generative dynamic.
5. David Penhale, From Linguistic Onto-Genetics to Euclidean Projectivist Linguistics, Coach House Press, Open Letter, Fourth series, no's 6 & 7, pp. 108-113.
6. Notably D. J. Hensen's 4-Volume work "Laboratory Techniques Towards an Investigation of Semantic Displacements", Baseline Pub. Co., 1967.
7. -The term is placed under erasure, of course.

We began our search for this third field by hypothesizing that it was in fact this missing field which delimited the operating dynamic (the contents) of any discursive system, not the bounds of each of the end-term co-ordinates of the so-called biliterate field, as had hitherto been supposed. Indeed, the modes of inquiry which predate Mutational Field Theory index only end-term reference co-ordinates- an employment which invariably fails, as it results, without exception, in a sort of epistemological 'catch-22'. It was only with the culmination of applied theory in Lleddir's invention of the Straytext Device<sup>8</sup> that an entirely new approach became possible.

The Straytext Device is a device which employs modern language-search techniques, in that it demands rigorous lab-test conditions to ensure syntactically clean data- & only syntactically clean data- is analyzed in its passage from one end-term co-ordinate to another<sup>9</sup> within the context of any discursive register; this, in the hope that the resulting lingualia- language glyphs, traces, expenditures, etc.- will yield further information as to the nature of the mutational field-- this so, for the nature of the energy gleaned from extractions during tests for mutational field data remained, for some time, a mystery; a mystery which, as we shall see, involved not a little controversey...

8. STRAYTEXT is an acronym for Sensorium Test Reaction-Activation Yield Towards Extrapolating Xenogenetic Tracings. Xenogenesis is "the supposed generation of offspring-completely and permanently different from the parent."
9. Note that it does **not** matter which end-term co-ordinate is initially selected. It is important, however, that the data be passed entirely through (the Straytext Device) to the derivational counterpart of the end-term co-ordinate selected. Otherwise test results will be misleading.

## 1. Nature & Source.

Anton Mesmer, who initiated research into field displacements in the late eighteenth century, posited the existence of a sort of 'animal' or 'cosmic' magnetism.<sup>10</sup>

On July 14, 1832, Aldo Breun (a student of Mesmer's) declared that the formative energy force of linguistic onto-genetic propagation was elliptical; on the other hand, Constructivist Theory (see section 2, below) suggested a cumulative/projectivist ontology based on a progressive lettristic/numerical schedule. Penhale claimed this elusive energy was Geometrical in nature.<sup>11</sup>

Were formative language drives equi-valent to an Absolute thought process (as Hegel might declare)? Or was it more probable that language-derivation was due entirely to random chance lettristic configurations, as relativists suggest? Does language play dice with speech?

In conjunction with the problematic of the nature of the energy in question, it was puzzling to note that no matter how much energy was utilized in the construction & maintenance of any given discursive system- the energy source remained constant.<sup>12</sup>

-It was of course this sense of constant self-generation (much of it 'captured' in books<sup>13</sup>) that led several early linguistic onto-geneticists to apprehend language not only as parthenogenetic (self-generating); but as parthenocognogenetical, or onto-logical, that is, having a mind of its own as well.<sup>14</sup>

10. Linguistic Onto-geneticists of a later era (such as Dean) were to regard Mesmer's work as being a search for a form of 'cosmic' syntax.

11. David Penhale, op. cit.

12. LeCoeur's Constant: "the biliterate evolution of any given syntagmatic locii which bounds a discourse has a constant time span of .008 seconds per letter (s/l) across a word speed squared by the morphological density of general semantic (or contextual) development. (This constant was confirmed by the Davidson-Harely echo-chamber experiment on Feb. 14, 1963, at U.I.A.).

13. --Much as any species may be captured & domesticized: "Western societies, having planted their languages, proliferated the 'Book' & effected the decline of discourse. Eastern & tribal societies, on the other hand, have placed little significance in printed language & rely more upon discourse for the transmission of their culture." --R. Truhlar, The Problematic Stasis of Macrosyntactical Structure in Language, Studio-Gallery Nine, 1981, p. 5.

14. The question naturally arises: what does the mind of language think? The answer to this question depends, to a large extent, on the nature of the environment (benign, hostile) supporting an indigenous population (in this instance, the alphabet). This issue is discussed in section 6, below.

## 2. Constructivist Theory (Particle Theory).

Nicholas Schoeffler, the Hungarian Constructivist, in his paper "Spaciodynamism, Luminodynamism, Chronodynamism" set forth the delimiting co-ordinates for the appearance of a probable mutational field (although this fact was unbeknownst to him at the time). "The essential aim (he said) of spaciodynamism is the consecutive & dynamic integration of space."

--Good so far.

The work of Wortszene, &, more recently, Truhlar,<sup>15</sup> has more or less topographicalized the old-style geomorphemic grid operating across an entire paleo-graphics of micro/macrosyntactical striations. In a word: the lettristic (cellular) reproductive formations of micromorphemes which underwrites a larger macrosyntactical text quickly becomes capable of invoking that very mutational field within which we wish to conduct our play.

Dean's work in Luminodynamism has cast further light on the subject.<sup>16</sup>

Nevertheless, there are problems with Constructivist Theory. Microsyntactical Constructivism declares a certain segment of the alphabet to be a race of "pure" letters, or "plants"; whereas those remaining are depicted as "impure" letters, or "shifters".

This view leads Herr Truhlar, its major spokesperson, to conclude that "future study towards a constructivist theory of linguistic onto-genetics will necessitate the construction of a future language, a language that will perfectly describe our relationships<sup>17</sup>..."

We find this obviously idealistic point of view too centristic. Apart from its scandalous breach of closure, its ideological mode sports all the trappings of a totalitarian tongue, a lettristic fascism which, liberal though we may be in our ways, we do find difficult to tolerate.

15. Karl-Heinz Wortszene, Beyond the Wordstruct; R. Truhlar, Towards a Constructivist Theory of Linguistic Onto-Genetics, Coach House Press, Open Leeter, Canadian "Pataphysics, 1980-81, pp. 99-107.
16. M. Dean, The Imagination of Aldo Breun. The keynote address of the First Symposium of Linguistic Onto-Genetics, Toronto, 1981.
17. Truhlar, ibid., p. 107. (Stress is ours.)



Yet there is no doubt that Truhlar's papers speak for themselves as outstanding contributions to linguistic onto-genetic field theory. & we were both delighted (-& relieved!-) to see the appearance of his 1981 paper<sup>18</sup> which further clarified macrosyntacticalism. But we may say, in response to Herr Truhlar, that the day language becomes "perfect", on that day will mankind become an imaginary event!

### 3. Wave Theory.

In his groundbreaking paper "An Approach to Linguistic Onto-Genetics"<sup>19</sup> Mike Dean transmogrified biliterate field grids (closure) into mutational field typologies. Simply: he deconstructed the entire discourse by & on so-called linguistic 'values'.

We restate Dean's First Law of Language (the Art Quotient) thusly:  $I^f = (A)(T^2)$ <sup>20</sup>, as it is not a genus we are after (Art), but the species itself -Language- which is the subject of our investigation.

We feel this interpretation of the First Law of Languages better expresses the current saturation of armoured language grids<sup>21</sup> which we endure; & which dominate nearly all biliterate models.<sup>22</sup> We speak here, of course, of the 'code war' which, according to estimates taken just prior to this writing, has penetrated consciousness to a Grammatological Density<sup>23</sup> of 97 s/s!<sup>24</sup>

The significance of a  $\mathcal{G}$  register of 97 will become clear shortly; but for now, of specific interest to us is Dean's discovery of the relation between language & emotional problems: for it is from here that we take our text...

18. Truhlar, op. cit.

19. Coach House Press, Open Letter, 4 / 6 & 7, pp. 83-98.

20. The Imagination Wave Frequency equals the Art Quotient multiplied by the Theoretical Value of the quantity measured times itself.

21. -As extant in personal, institutional, or international conflicts.

22. -If not the 'model' of biliteracy itself!

23. Grammatological Density ( $\mathcal{G}$ ) is a generally recognized cross-cultural reference term derived from taking a working average of LaPursses' Standard Grammatological Densities ( $S\mathcal{G}$ ). The current  $S\mathcal{G}$  registers as 61.643928\* (approx.), although the yearly birth & death rates of words, changes in word-relations, meanings, & grammatical structuring cause this density to fluctuate accordingly.

\*As Penhale points out in his From Linguistic Onto-Genetics to Euclidean Projectivist Linguistics (op. cit.), the  $S\mathcal{G}$  list is still incomplete.

24. Syntagms per second. The syntagm is the smallest vocable utterance biologically available to man.

Dean defines a natural state of language as being one wherein "the energy of the thing, & the word denoting it, are the same"; & a disturbed state of language as one in which "language is used for effect, to hide, rather than reveal, meaning."

(He goes on to say that "language must be understood as flow"; & he states the necessary vowel/consonant measurement units, the energy of the word as "helix", lists the standard tables of vowel equivalents, etc.)

We see, then, that the wave theorists perceived language as flow; LeCoeur described language as discrete bursts of creative energy; whereas the Constructivists claim language to be a series of interacting, interlocking particles.

Dean himself sums up the conflict between the wave theorists & the constructivists: "...one wonders how the Constructivists can really believe that the whole universe of language can be expressed in terms of the natural order of discrete letters & the rational syntax derived therefrom... We must see linguistics not as a 2-dimensional adding-up of rational figures, but as a 3-dimensional analysis of continuous magnitudes... Much more geometry than arithmetic..."<sup>25</sup>

The question was, was it possible to develop a new theory which would accomodate these diverse approaches- a kind of epistemological calculus- in order to, as LeCoeur put it- "heal the rift, not only between the mind & body of language, but between the mind & body of man."<sup>26</sup>

#### 4. Mutational Field Theory.

It was through an in-depth study of the disturbed state of language (its hidden side) that the theoretical work of Lleddir Nhah-Nhoj (a student of LeCoeur's) evolved.

We quote the relevant passage from Lleddir's paper The Energy of Language (Pressco Pub.) published late last year (p. 7):

25. The Imagination of Aldo Breun, op. cit.

26. Conditional Reality, op. cit., p. 50.

Given the emanation of an Imagination Wave Frequency  $I^f$  divided by an energy effect  $E$  of any given discursive cut in either a disturbed state or a natural state,

(i) if taken as a microsyntactical event (its)  $\mathcal{G}$  registers fairly light across any cultural index, regardless of the nature of (its) content;

(ii) if, however, this event mutates towards a broader (social) registration as an increasingly macrosyntactical phenomenon, the  $\mathcal{G}$  increases accordingly.

Either event may be expressed mathematically<sup>28</sup> as:

$$MF = c^2 \cdot \frac{(I^f)(\mathcal{G})}{(E)(T^2)}$$

$$\therefore A = \frac{I^f}{T^2} \text{ (Dean's First Law of Languages),}$$

$$\therefore MF = (c^2) \cdot (A) \frac{(\mathcal{G})}{(E)}$$

That is, the mutational field range is equivalent to LeCoeur's constant times Dean's Arts Quotient multiplied by the  $\mathcal{G}$  over effect ( $E$ ).

In lay terms, this amounted to a theoretical proof of the existence of a third co-ordinate field, & thus a refutation of the longstanding assumption that the biliterate field is the so-called 'if-&-only-if' field of discursive

27. Lleddir's great insight here is that there is no essential difference in language in either a disturbed state or a natural state. Language in a disturbed state is merely the mistranslation of the natural flow of language into frozen (blocked) or rapid (hyper) speech/thought patterns. But the energy equivalent is the same.
28. Note that there is little difference between numerals being used letteristically, or letters being used numerically: the grammar of mathematics & the calculus of letters are both subject to the same formal laws of derivation, regardless of which notational form is being employed. The objection is that this claim is a mystification of methodology. The charge, then, is one of obscuritanism, which, although valid in other cases, is easily refuted here, since the derivation of all theoretical terminology is clearly given. For an outline of applied terminology, see section 5, below.

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life.<sup>29</sup> Moreover, the proof suggests a radical shift away from translinguistics towards an investigation of translative processes occurring within the same language: a decentralization & localization of linguistic grids- from dialectic to dialect...

--& it was precisely here, Lleddir felt, there would be a strong possibility that language might at last talk the words of peace with man, & vice-versa: that, indeed, a workable detente might be established.<sup>30</sup>

--Beyond that, it has only been necessary to test the proof & so to construct a device which could detect residuals<sup>31</sup> within the context of an empirically clean syntactical facticity.<sup>32</sup>

##### 5. The Straytext Device.

It should be clearly understood that the following points are offered as a bare outline of procedural techniques. An examination of specific **techniques** concerning collative operations, indexing, logorrheic classifications, etc., is, of course, available,<sup>33</sup> but beyond the scope of this paper.

The Straytext Device measures 16" x 5" x 5". It is coated with a reflective outer shield, which effectively prevents untoward data from entering into an activated control field. The inner walls of the device are coated with a special paint composed of crushed trillium leaves, magnesium, & honey, which we have found to be the best available sealant.<sup>34</sup>

29. This is not to say that the negative syntax for these fields does not exist, any more than it is to say that the syntax we have felt comfortable with for so long- does: it is to say that the establishment of the existence of (a) mutational field will alter the characteristics & weight of the  $\mathcal{G}$  register.

30. Given state-of-the-art language-search techniques, & the nature of the current research programs, many of us feel today, however, that Lleddir has been overly optimistic in this regard: the current 97  $\mathcal{G}$  has risen steadily over the years, & to the time of this writing shows no sign of abatement...

31. Note that the Straytext Device is a detection device only. Both the treatment & classification of varying syntactical strata remain the ambition & province of future research programs...

32. Language cuts can now be obtained much more precisely as a result of recent innovations in radio microscope synchronicity.

33. See A. J. Heinrich, Lexidermic Methodologies: Methods of Text Preservation, 4-Poster Press, 1929.

34. Mix (approx.): 20 lbs. crushed trillium leaves, 4 lbs. magnesium, 1 qt. honey.

1. The geometry of language: writing as topological space.<sup>35</sup>

We begin by adding some liquid paper & some text "snuff".<sup>36</sup> A complicated gyrational process separates paper<sup>37</sup> from text.<sup>38</sup> A simple spectroscopic dissection of the materials (colour, tone, weight, 'essence', etc.) is then easily achieved.

2. The audio (physical) component of language: speech.

A microphone is connected by computer to both the audioscope<sup>39</sup> & the Straytext Device, that speech/sound data may pass easily & consecutively from the one to the other. The resulting material is automatically recorded. Cuts from the recording tape may then be analysed by the radio microscope.

3. The abstract (spacial) component of language: thought.

Although we are now able to 'read' thought-patterns by the discharge of sonic impulses onto a visual format (the onto-encephalograph), we are still faced with the problem of translating these thought-patterns into intelligible landscape patterns. However, readouts already tend to indicate the general parameters within which a broad linguistic onto-genetic classification of thought fibrillations, aberrant thought 'tailings', meditative &/or psycho-sexual thought derivations, etc., may occur. Due to the steady increase of workable data in this area, it is estimated that it will not be too long before a suitable method of translation will be devised.

35. -Or 'point set' topology. The study of limits in sets considered as collections of points.

36. We found early on in our experiments that if the two were added in combination (i.e., as merely paginal insertions) certain disjunctive chemicals interfered with & distorted test results.

37. The liquid paper (not to be confused with the vulgar commercial type used for typographic 'corrections') may be stored at room temperature.

38. It is necessary to crush & freeze-dry the text "snuff"; otherwise, it quickly rots. "Snuff" may be ingested internally, & appears to be a suitable alternative for slow readers. However, the concentration of content may be somewhat heady, & there is some concern that "snuff" may be addictive...

39. The audioscope refines & magnifies sound, that mutational field tracings may be more readily detected. (The audioscope also contains an inner coating of sealant).

4. The luminodynamic component of language: light.

During initial attempts to practically test Lleddir's calculations (sec. 4) it was found that light, when inserted into a control field of syntagmatic collations (1-3, above) activated our experiment. Light of (approx.) 100 candle-power range seems to act as a catalyst regardless of the mix of any given syntagmatic sets in a control field, at least, so far as we can see. We still do not know why this is so. This discovery led to the necessary installation of an hermeneutically-sealed lens into the head of the Straytext Device. This lens is fitted with an automatic dimmer which reduces incoming light to the 100 c.p. range. A light range less than 100 c.p. will not be strong enough to initiate the experiment. Once data sets (or cuts) have been secured in the Straytext, the clip-seal on the lens is released, thereby allowing surrounding light, controlled to the 100 c.p. range by the automatic dimmer, to enter into the device. This final procedure, as we say, initiates the experiment.

5. Chronodynamic dialectics: time.

The Straytext Device is automatically set to operate within the range of LeCoeur's constant: .008 s/l (note 12). The time element is important: should the duration of passage from one end-term co-ordinate to the other be sustained for either too long or too short a period of time, the results- the detection of any residuals at all- will be nonproductive.<sup>40</sup>

6. Conclusion.

It is no secret that, as Aldo Breun has said, "man is the landscape of language." The question is: does mankind provide a suitable landscape for language, or not?

There seems little doubt today that Biliterate Field Theory is not able to deal adequately with the tasks we see before us as contained in the prospectus of contemporary language-search techniques- as utilized by linguistic onto-geneticists the world over. Some may argue to the contrary, but we feel

40. More explicitly: degeneration into a useless "approximation" in the reflective field will occur. We call this field "free floating", replete with 'rolly-polly signifiers' which we feel, at the moment, have no empirical base from which actual signification might occur. We do not feel work in this so-called 'back-to-back' domain of discourse to be by any means reactive/reductive, however-- as has been the nominal charge: on the contrary, we intend to issue a paper shortly on the problems associated with reflective theory, in the hope that this might clarify the issues involved.

that language today has, in fact, 'gone critical'. We bear witness to a language which, generally speaking, is, on the one hand, overwritten by hypertension (surplus); & on the other hand, underwritten by a kind of 'analexia nervosa' (lack) if you will. How long might such a (seemingly?) intractible dialectic escalate before a  $\infty$  which would exceed LeCoeur's Constant (see note 12) occurs across the entire geomorphological-macro-syntactical reference range? We speak here of a  $\infty$  capable of achieving a structural density of complete implosion: that is, we suggest the emergence in the landscape of something akin to a 'black hole' into which all grammatological units would eventually be drawn. The net result of this event would be the erasure of any & all discourse, structuralist, post-cognitive, or otherwise. Thus do we anticipate the upsurge of a transcendental signifier, that signifier-signified first/last in any/all signifying series which bears no relation to its name (even to suggest such a condition is a risk!) yet occurs as that rubric under which all prior & subsequent signs must finally & necessarily fall. Moreover, it is useless to predict when or where such an "event" will occur: all that may be said is that the mating call of the final syntagmatic unit may go unheard, its acoustic utterance having fallen flat & impotent into the void of a voiceless speech<sup>41</sup>...

THUS the insertion of the Straytext Device into mainstream language-search technology comes at an opportune, if not critical time. It is true that we know very little about mutational field derivatives; yet, even at this early, experimental stage, we feel confident that the detection capabilities of the Straytext Device will provide sufficient materials from which a strong statistical data-base can subsequently be structured, thereby enabling us to develop a workable field methodology capable of monitoring events in this most important range.

41. Christa Jacobs has done some interesting work here. See her Echo In Transition, Townhouse Press, 1983. Cf particular interest is her Verbal Void Theory which postulates that "an absence of language can lead to silence." (see Chapter 4).

In summation, we must begin to recognize that today we continue to mistreat, ignore (even bad-mouth!) language at our peril. Today, the tongues of the world linger on the raw, cutting edge of speech. As mutational field theory suggests, we need take a hard, fresh look at language-- at our effect on it, as a growing, mutating organism; at its effect on us, as that environment within which it conducts its play.

Perhaps we have been too kind. Perhaps too cruel. But there need be no regrets- nor do we have time for regrets. What is done is done. We must forget the failures & mistakes of the past, & look forward to the future with hope & invention...

The facts are in. The technology is there. I make no bones about it: I don't want to appear as an alarmist, yet the question remains as to whether or not we have enough will-power- & enough time- to trace to their source the content of the issues before us today. The threat of a first-use sum-of-all-possible-signs may indeed be a final sign, as some theorists suggest- a posthumous sign, if you will-- which of course we hasten to place under erasure-- at least for now. At least until we are given cause to proceed beyond the limits to a discourse such as that which has been set forth herein.

Many thanks, & may the word be with you.

Lleddir (The Nhoj) Nhah  
Lucknow  
February 1984



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All papers listed below are available from Underwhich Editions, P.O. Box 262, Adelaide Street Station, Toronto, Canada. M5C 2J4, with the exception of those marked (\*). Karl-Heinz Wortszene's paper Beyond the Wordstruct is currently out of print. Price list is available from Underwhich Editions.

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- Nichol, bp, Re-discovery of the 22 letter alphabet: An Archaeological Report, Coach House Press, Open Letter, 4 / 6 & 7.

I would like to say, to begin with, that my purpose in being here is only peripherally scientific. The scientific support for my arguments will, as a result, be sketchy. Suffice it to say that such supports & proofs exist and that some of them will be hinted at or pointed to in the notes that follow. The fact that what follows are notes is the second thing to insist upon. The short time I have been allowed for preparation of this lecture leads that the few words I have committed to paper are, at best, an anecdotal record of an even more profound historical analysis. But proof exists and may be seen by anyone who has read the late Australian historian Arthur Uphold's essay "FROM THE FERNISS OF HISTORY".

**Proto-Fern Texts : Windows On Meaning  
for Whitney Smith**

**bpNichol**

a sketch towards Probable Systems 38

It certainly does not flower nor does it have seeds. It reproduces by means of an asexual spore, not a right spore, the non-sexual nature of its unfolding thru history, and here we begin to see the larger issue being pointed to. The fern has no flower because it has not yet flowered, has not yet reached its conclusion, the flowering would represent the end point of a willow-like long process. It has no seed because it is the seed, the unfolding of flower & seed in its construction, its genetic manipulation, points directly at the purpose of the fern's particular process, but what is that process?

If the fern does not flower nor does it have seeds, it reproduces by means of an asexual spore, not a right spore, the non-sexual nature of its unfolding thru history, and here we begin to see the larger issue being pointed to. The fern has no flower because it has not yet flowered, has not yet reached its conclusion, the flowering would represent the end point of a willow-like long process. It has no seed because it is the seed, the unfolding of flower & seed in its construction, its genetic manipulation, points directly at the purpose of the fern's particular process, but what is that process?

If I believe ferns to be proto-organic-computers set into motion by the alphabet cult to solve certain problems in language lists here the binary nature of a fern leaf accompanying printed and how each leaf is shaped like a signature from binaries within binaries, the nature of these problems is obscure to us now, almost invisible, but only because we are coming in in the middle of the argument, each word is a printed leaf accompanying printed to which elements of the question under consideration can be seen, that it is related in some way to music as a means of communication, a language, it hence the name Highhead here in Canada across oceans, and beyond such obvious simplification which remains to be translated & understood, we can only lament the incredible cultural heritage that has already been lost thru our culture's arrogance and neglect, it is clear that once these organic computers have solved this problem they will cease to function, I can only hope that other Alphabet Archaeologists will see us in collecting the information, even now rotting in glass & glen, before it is too late.

bpNichol  
January 1984

I would like to say, to begin with, that my purpose in being here is only peripherally scientific. The scientific support for my arguments will, as a result, be sketchy. Suffice it to say that such supports & proofs exist and that some of them will be hinted at or pointed to in the notes that follow. The fact that what follows are notes is the second thing to insist upon. The short time I have been allowed for preparation of this lecture means that the few words I have committed to paper are, at best, an amnesiacal record of an even more profound historical amnesia. But proof exists and may be seen by anyone who has access to what the late Australian novelist Arthur Upfield called "the Book of the Bush". On that level the amnesiac cast of these notes seems appropriate.

1) certainly we hear the echo of what i will be pointing at in certain key words like "furnace" (fernace), "furniture" (ferniture), "furnish" (fernish) (i.e. as in cornish and in this case literally a language with which we decorate our houses (pushable further too in the notion of the "Green man" and/or "he has a green thumb", "he's still a little green" etc.). but let's move all this along a little further.

2) the fern does not flower nor does it have seeds. it reproduces by means of an asexual spore. note right away the non-sexist nature of its unfolding thru history. and here we begin to see the larger issue being pointed to. the fern has no flower because it has not yet flowered, has not yet reached its conclusion. the flowering would represent the end point of a milleniums long process. it has no seed because it is the seed. the withholding of flower & seed in its construction, its genetic manipulation, points directly at the purpose of the fern's particular process. but what is that process?

3) I believe ferns to be proto-organic-computers set into motion by the alphabet cult to solve certain problems in language (note here the binary nature of a frond (see accompanying prints) and how each leaf is shaped like a miniature frond (binaries within binaries)). the nature of these problems is obscure to us now, almost invisible, but only because we are coming in in the middle of the argument. each frond is a print-out (see accompanying prints) in which elements of the question under consideration can be seen. that it is related in some way to music as a means of communication, a language, (& hence the name fiddlehead here in Canada) seems obvious. but beyond such obvious simplicities much remains to be translated & understood. we can only lament the incredible cultural heritage that has already been lost thru our culture's arrogance and neglect. it is clear that once these organic computers have solved this problem they will cease to function. I can only hope that other Alphabet Archaeologists will join me in collecting the information, even now rotting in glade & glen, before it is too late.

bpNichol  
January 1984

Addendum: March 1985

These notes were the basis of a much more extensive talk which was eventually delivered to the shareholders of Ontario Wild Produce. I have hesitated to elaborate any further until some reclamation of secret fern locales has taken place (accidental damage could be catastrophic). I would only add to the above that the fact that the fiddlehead is associated with new Brun's wick has always struck us as significant and interested students of Alphabet Archaeology could do worse than to read my The Martyrology Book V (Coach House Press, 1982) for further revelations about Brun. (I leave to a later date some interesting revelations about Brun, Dina Madi et al and their connection to the lost language of Fernish and the various projects that the Alphabet Cult set in motion). In this regard Whitney Smith's (& Ontario Wild Produce's) notion of establishing a strong Fern Policy gets my enthusiastic endorsement & support.

Alphabetical  
January 1985



October 1961

These notes were the basis of a much more extensive talk which was eventually delivered to the shareholders of Ontario Wild Producers. I have hesitated to elaborate any further until some reclamation of sacred territory has taken place. Incidental details could be catastrophic. I will only add to the above that the fact that the two men were

newcomers with no previous knowledge of the area

of Alphabet Archæology, the

Book V (Czech Manuscript)

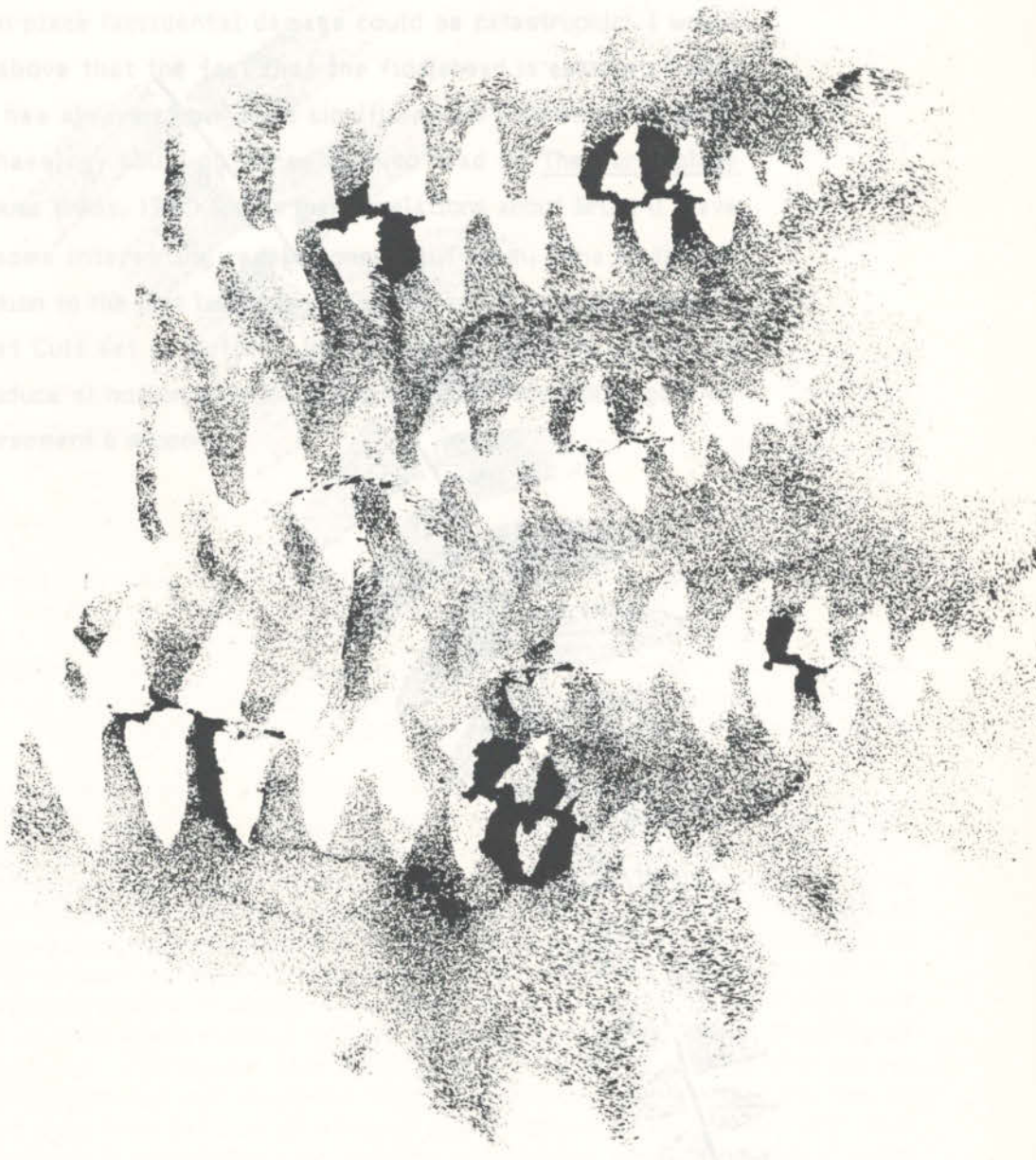
is a later date than the

and their connection to the

that the Alphabet Cult are

Ontario Wild Producers should

enthusiastic endorsement of









THE IN PAIR

devoted and faithful to their duties, when suffering  
 bodily ailments, and the replicas of their  
 these soft forms and the other from stands  
 gilded sections of the church's interior  
 the country's two most famous churches joining hands,  
 arms, legs and feet, in a dance in the breeze  
 you have allowed in.

from the fish of the sea is the region of churches  
 to the replaced, the world for broken lines  
 sculpture is a world of physical form. Imagine  
 the Fortescue East, the representatives  
 knocking on the door of the British Museum and  
 the Louvre with their feet in Athens and Rome.  
 Imagine, Venus, the waving of the Apollo of  
 Selvedere running, imagine the virility of all  
 those replaced, the flashing in the gloom.

*Adrian Fortescue Esq.*  
 Adrian Fortescue Esq.

## THE LIAR AT THE EMBROIDERY SHOP

## THE UN FAIR

Devout and faithful Greek Christians, when suffering bodily ailments, purchase small tin replicas of their ailing parts to have them blessed and hung from stands holding votive candles in the small churches dotting the countryside. On entering these churches shiny hands, arms, legs and body trunks wave and dance in the breeze you have allowed in.

From the flash of tin silver in the gloom of churches to the replacement of body parts for broken Greek sculpture is a small pataphysical jump. Imagine, the Fortesque Casting Co. with representatives knocking on the doors of the British Museum and the Louvre with offices in Athens and Rome. Imagine, Venus de Milo waving or the Apollo of Belvedere running. Imagine the virility of all those replaced genitals flashing in the gloom.

*Adrian Fortesque Esq.*

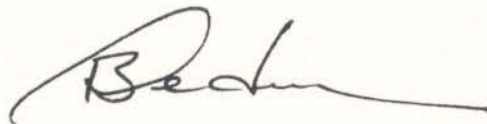
Adrian Fortesque Esq.

## THE LEAP AT THE LANSDOWNE SUBWAY STATION

In consequence of the Un Fair becoming more un-  
than on it was decided, the space being rented,  
that Michael Dean and I would use the space  
and time allotted to do a performance based  
on Dean's gestures in art.

Waiting one evening at the Lansdowne Subway  
station for the bus that would take me down  
to Dean's house I made a pataphysical leap.  
We, modern man, had only ever seen Greek  
sculpture broken and fragmented. The reason  
we have taken this body of ancient work to  
heart is our complete identification with  
the broken and fragmented. It is in the  
broken image of ourselves that the broken  
sculpture of Ancient Greece resides. We  
now are the ones without limbs, with dis-  
figured faces and without genitals.

It was on the basis of this leap that my  
performance with Dean was predicated.

A handwritten signature in black ink, appearing to read 'B. Dedora', with a long horizontal flourish extending to the right.

B. Dedora

February 24, 1985

A CORRESPONDENCE

regarding

UN FAIR

and

L'AFFAIRE "PATAPHYSIQUE"

between

Lleddir Nhah-Nhoj

Michael Dean

and

John Riddell

February 1984 to January 1985

Anyway, I'm back home now, and time found (if there is a next one - lets get those details straight, and for all, no need to explain the gross inconvenience I was put through here; huff said, paper excluded to update you on things at out end, Claire Abdul Abdul sends our fondest regards, I would like to have the address of Steve McCallery, whom she was attracted to, I suspect of being androgynous, or is she?

Love it easy & love,  
Lleddir Nhah-Nhoj

P.S. Could you see what you could do to obtain a liaison functionary, other than Riddell? I can't help but get the feeling that the information I should be getting is not quite getting through, somehow - recall, there were rounds but that around re arrangements as well.

February 24, 1984.

613 Homewood Crescent,  
Lucknow, INDIA.  
M6C 1L9.

Mr. Michael Dean, Director,  
L'Institut Onto-Genetique,  
170 Macdonell Ave.,  
Toronto, CANADA.

Dear Mike,

Rec'd a telegram from that go-between Riddell  
on January 14th when I was midway across the Atlantic  
advising me that the Second Symposium had been cancelled!!

Well Mike, I don't know what to make of it. Here I  
am out the bread again. Got an advance on what (supposedly)  
would have been my fee for attending. Riddell doesn't know.  
These things do get mixed up, of course-- but, there was to  
be a fee, was there not? (I'd understood passage & per-  
formance fee, + whatever in-come gleaned from sale of "pat-  
aphysical implements, etc.) Oh well: what does it matter now?  
I had to work passage back on the boat, since everything fell  
through. (Also, got into trouble with captain & crew for  
slipping a few imaginary 'star charts' in amongst navigation-  
al charts- hell, it was only a joke-)

Anyway, I'm back home now. Next time 'round (if there is  
a next one- lets get these details straight, once & for all.  
No need to explain the gross inconvenience I was put through,  
here. Nuff said. Paper enclosed to update you on things at  
out end. Claire Abdhul Abdhul sends hir fondest regards, &  
would like to have the address of Steve McCaffery, whom s/he  
was attracted to, & suspects of being androgynous, as is hir-  
self.

Take it easy & love,  
Nhah-Nhoj.

P.S. Could you see what you could do to obtain a liason  
functionary, other than Riddell? I can't help but get  
the feeling that the information I should be getting is  
not quite getting through, somehow- recall, there were  
foulups last time around re arrangements as well.

Institute of Ling. Onto-Genetics  
170 Macdonell Ave.  
Toronto

May 1, 1984

John Riddell  
200 Keele St.  
Toronto,

Dear John,

Please find enclosed an envelope for The Nhoj.  
Most confidential.

I'm sure you would find the contents of his letter to me (March 6, 84) of great interest, unfortunately I am not at liberty to reveal its content at any time.

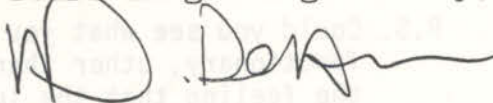
Let it be enough to say that it changed my opinion of you forever. I know you and The Nhoj have not been close lately. It breaks my heart to see this happening. I know, for his part, that The Nhoj continues to have the greatest confidence in you and wishes to continue the association.

I told you I couldn't reveal the contents of his letter, but look at me!

He also said that he would be glad to return for the next Symposium and be the 'key note' speaker if only he was getting the correct information from his beloved Riddell.

Perhaps this has been my fault. And perhaps between the three of us we can conspire (the use of that word not significant) to ensure the successful completion of the already-mentioned Symposium.

Yours in growing clarity,



The Director

Institute of Ling. Onto-Genetics  
170 Macdonell avenue  
Toronto  
CANADA

Lleddir Nhan Nhoj  
Lucknow  
The East,

Dear Lleddir,

Due to the international linguistic situation I of course cannot say very much in response to your letter at this time, but I do agree that the contents of this letter should be kept from Riddell at all cost.

I disagree however, that Riddell should be replaced. Unfortunately, due to the already-mentioned international situation, I cannot elaborate.

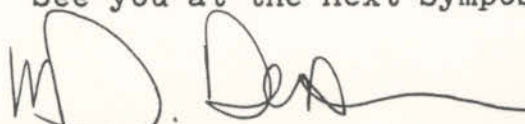
As for the reason for the delay in the 2nd Symposium of Linguistic Onto-Genetics, I knew you would understand.

The coresspondence continues to pour in from Buffalo (N.Y.) from your friends there inquiring about your book on Zen Bowling. Is there some quality to the English spoken on the Niagara Frontier, or is it the surface of the lanes at Throughway Lanes on West Sennaca in Lockport alone that accounts for your involvement with our good neighbours to the south? (Should that have been Thruway Lanes?)

Due to the international situation (which was itself the cause of the delay in the Symposium, which, I'm sure Riddell did not mention to you trying to blame it on me <sup>my</sup> personally I'm sure and on some emotional evasiveness on/part I'm sure) I believe it would be better for you and John to patch up your differences at this time rather than breaking up a 'good team' that brought you to our shores in the first place.

Must run for now. I'm sure you will understand of couse.

See you at the next Symposium,



The Director.

DATE LINE: Lucknow.

January 1985.

dear john,

'grats on 2nd symp! Understand how these things can go wrong  
& all is forgiven.

Things going well here. Gloria & I have settled in, Nhoj's  
Bowling Emporium doing very well. Have opened up several franchises  
here, & thinking of marketing the thing in Canada-- of all places!  
But enough of that for now.

I appreciate your invite, & of course I would be honoured  
to participate in the Second Symposium. Work is going well here,  
as outlined in paper forwarded to you a few months ago. I assume  
you've passed it on to the Director?

Will be most interesting to see how it is received in The  
West.

In any event, I look forward to seeing the old gang in  
action again in May. Say hello to everybody for me. Keep in touch  
on events & take care.

Fondest regards,

Lleddir ('The Nhoj') Nhah.

cop. Dean  
cop. on file  
/j.r.



DATE LINE: backrow.

January 1985.

Dear John,

grets on 2nd symp? understand how these things can go wrong  
& all is forgiven.

100 copies printed.

Distributed in the great  
now-you-see-it-now-you-don't

tradition by

grONk

as

Final Series #5

March 1985

I appreciate your invite, & of course I would be honoured  
to participate in the Second Symposium. Work is going well here,  
as outlined in paper forwarded to you a few months ago. I assume  
you've passed it on to the Director?  
Will be most interesting to see how it is received in the  
west.

In any event, I look forward to seeing the old gang in  
action again in May. Say hello to everybody for me. Keep in touch  
on events & take care.

Fondest regards,



Doc. 0086  
top. on file  
D.C.

