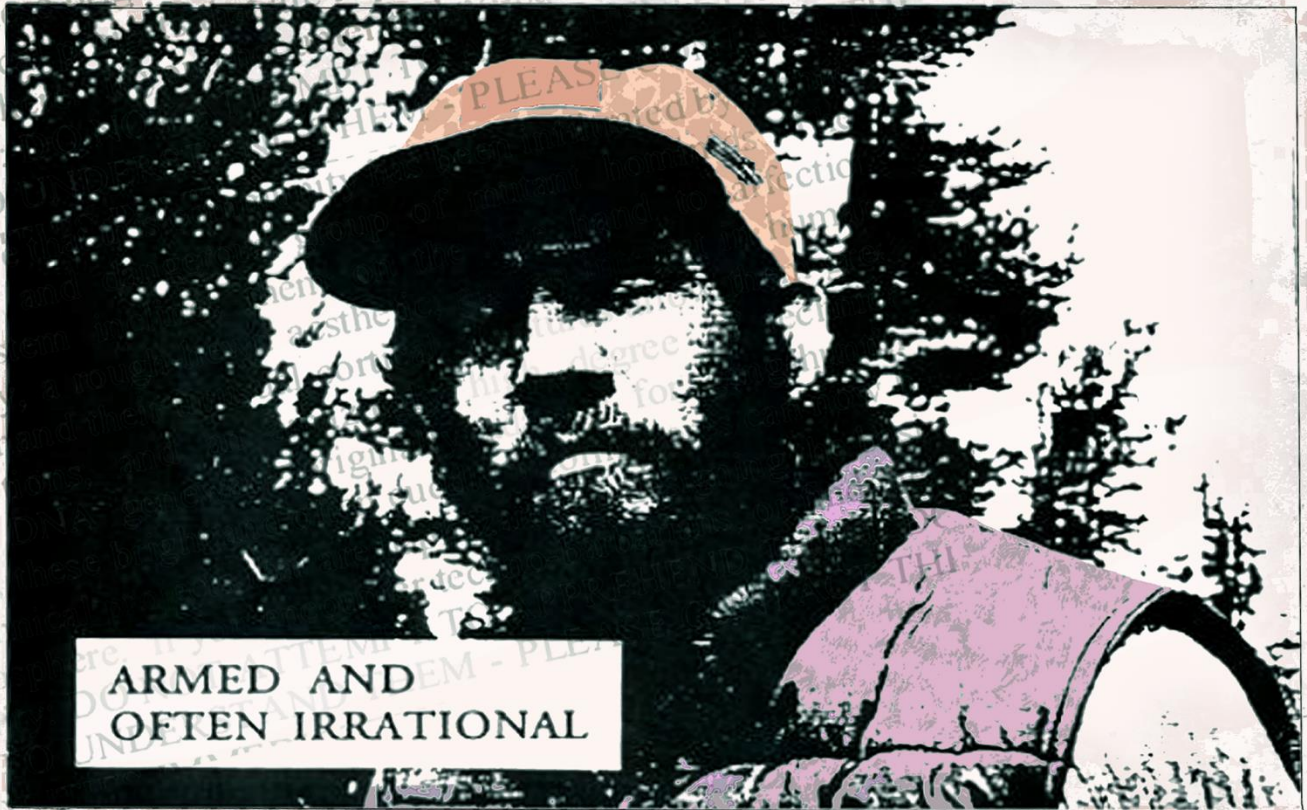




the lost tales of
Anthropithicus

ated the ground-apes and their advanced corte

HAVE YOU SEEN ME?

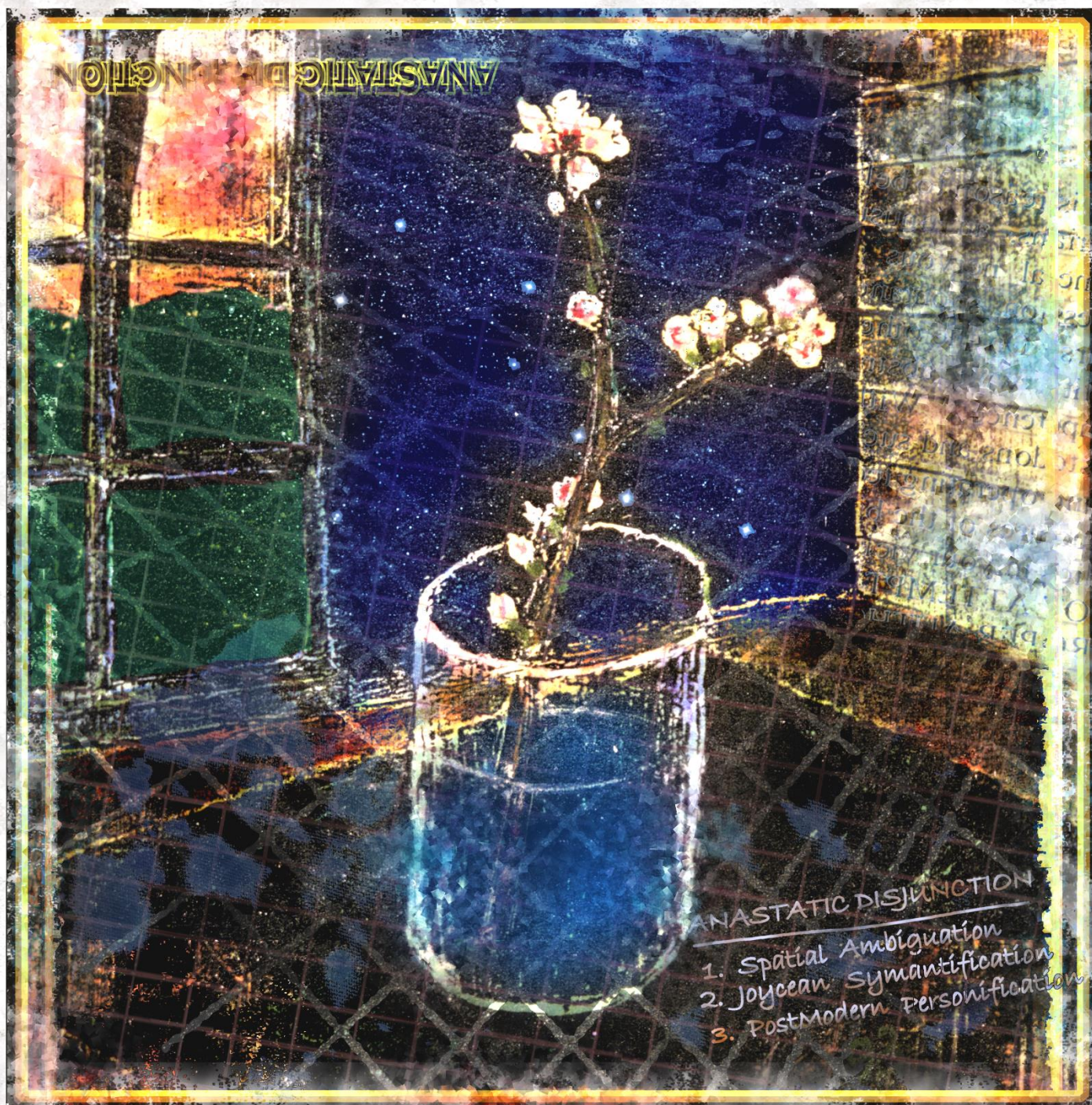


We have reason to believe that this community has been infiltrated by techno-barbarians, an unusual and dangerous group of mutant hominids. Their bicameral nervous system inclines them on the one hand to affection, aggression, spontaneity, a rough-hewn aesthetic, and an interest in humane affairs. On the other hand their unusual cortical structures allow them great facility with abstractions, and an amazingly high degree of technical competence. With ribo-nucleic wetware originally adapted for gang-hunting mastodons and such, these bright and often cuddly informavores can now be found operating technical projects which are haphazardly redesigning the basic structures of the biosphere. If you encounter techno-barbarians, or find their relics in your vicinity: DO NOT ATTEMPT TO APPREHEND THEM. DO NOT ATTEMPT TO UNDERSTAND THEM - PLEASE CONTACT THE PROPER AUTHORITIES IMMEDIATELY.

1-800-555-1212

*Gyslebertus
no & fecit*

be



alone, as he laconically elucidated the deep structural coherence between Positivism and the alluvial requisites of Isaac Newton, with respect to the putative stasis and invariable measurability of both time and space, i.e. his inherently intuitive postulation of the eternal, fixed, and omni-rational reticulated grid of three-dimensional space, and his specious constant flow of time, also allegedly both linear and infinitely quantifiable.

So all relativity therefore, but in particular (no pun intended) Einstein's, requires the purchase of dysmorphic mutability and the consequent abandonment of Positivism's inherent stasis; as in Einstein's own case, where both space and time are now shockingly, as well as non-intuitively, unmoored from Newton's static radix; they stretch and contract in concert with each other, as well as in proximity to mass or energy, so belying the deserial of latent PostModernism's absolute contrapositive simulacrum, or in other words the exigencies of

15. Feathertop, Breitmore, and Amenable Mirror Neurons



alone although, in his masterpiece *Feathertop*, Hawthorne discusses the simulacrum as a homunculus, a counterfeit witchcraft of a man; verily a stuffed scarecrow which old Mother Rigby's spell endowed with breath, fancy clothes, and enough accoutrements of a human self to deceive the majority of townfolk into accepting and entertaining it as a live human.

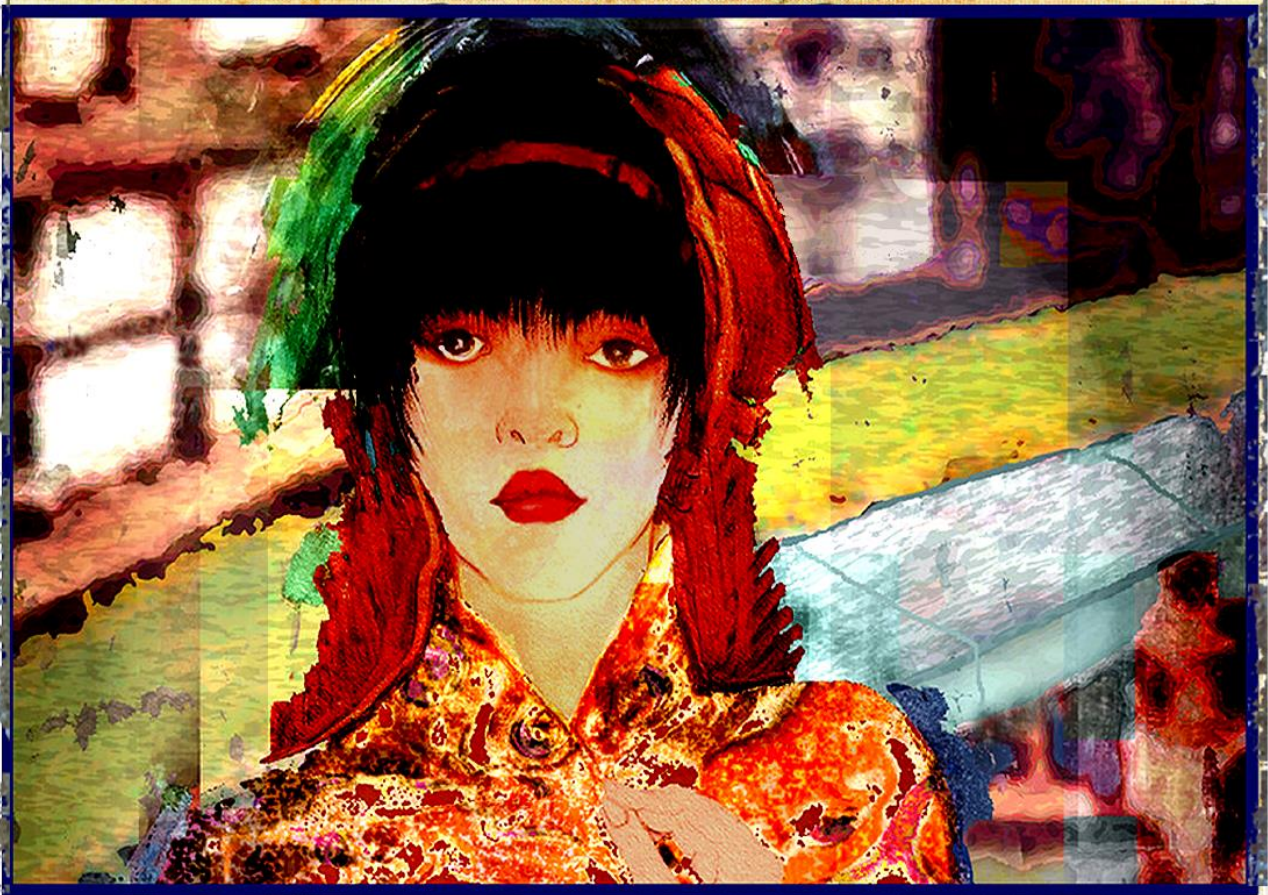
In his influential *Origin of Consciousness*,¹ professor Julian Jaynes explains how our current version of self slowly developed from the internalization of an arguably schizophrenic simulacrum, which is typified by how the bicameral structure of our mind, in Iliadic times, would often conjure up imperative hallucinations of informative humanoid deities.

Beaudrillard, of course, elucidated the simulacrum with his subtle sociological metaphors of deconstructionist cultural phenomena. But Hershman Leeson's *Breitmore*,² though a Twentieth Century empirical work, goes straight at what Sanskrit calls the *skandas*: the external agglomeration of tokens, signs, and signal experiences by which we create the simulacrum, or an awareness of the thing we call self. The arbitrary existentialist monad of

¹ Jaynes, Julian, (1976) *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. Houghton Mifflin.

² Hershman Leeson, Lynn, (1973-1978) *I am not Roberta Breitmore*. Long-Term Documented Performance

I'm
It's like [insert simile here]

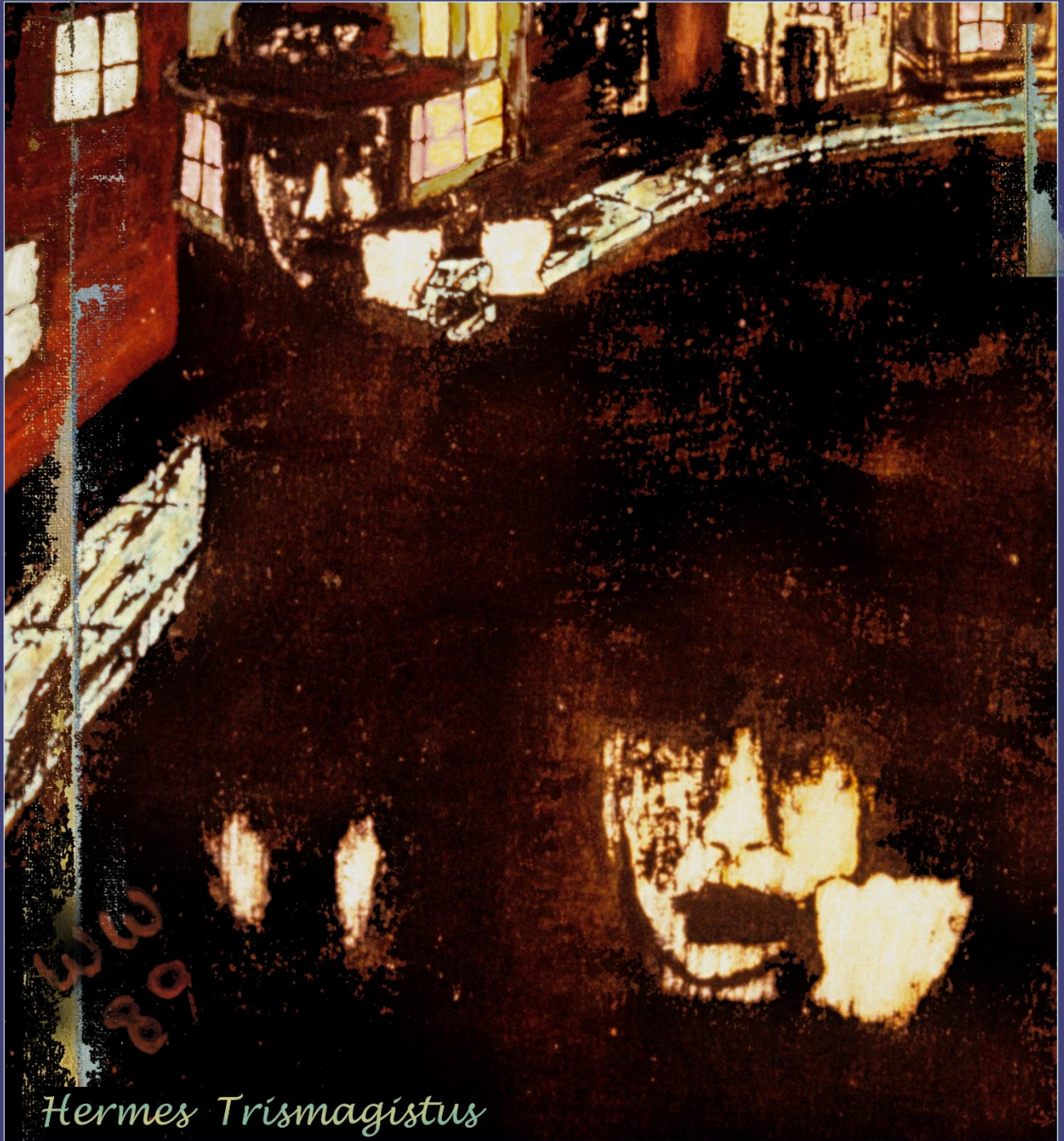


alone, repeated that Zhou En-Lai was asked in the early Sixties what he thought were the effects of the French Revolution. He said 'It's too soon to say.' Similarly, while one tends to think of the Industrial Revolution in terms of something that happened in the Eighteenth Century; it can easily be argued that they're just now reaching the steep part of the curve. Recently capable of mechanically incinerating the planet, they have hardly hesitated since letting Positivism's genie out of the bottle, and are presently directing both a wholesale wasting of the planet's genetic databank (including the rapid erosion of the ancient agricultural diversity) and as well, a dissipation of most of the hominid software: language systems and cultural traditions."

"On ~~the~~⁹⁵¹¹ ~~horrible~~ horrible cataclysms of the biosphere have occurred repeatedly in the past." ~~It~~ ~~is~~ ~~blithely~~ blithely, "and life on the planet will adjust to them like it has to collisions with giant asteroids and volcanoes large enough to cover most of the globe in 30 feet of magma.⁵ In spite of which, of course, the global village, faxnet, and electronic communion on the internet are a ~~very~~ excellent adventure for a recently upstart species of informivorous mutant chimpanzees."

Though like Zhou En-Lai, they find themselves having no distance for any reasonable perspective, still ~~to~~ to indict rationalism and its technologies for all their failures and false hopes, while ~~in~~ in technology and consequent industry the ultimate cure to all ills. Visual arts, addressing the ~~emergent~~ emergent and all-pulverizing Grand International Style in human culture, where words which cannot, indeed have failed repeatedly to even begin to ~~provide~~ provide

⁵ Basu and Renne; Berkeley Geochronology Center
Pataphy.com 1997



Hermes Trismagistus

In penultimate years of the Nineteenth Century, anomalous reticulations in Europe's Carolingian Positivism finally fissured the façade of inherited Greco-Roman linearities, enabling empiricists at last to limn the obscure morphologies of anti-logical, non-Euclidian geometries, deracinating the canonical isomorphisms of Euclid's rationality: the paradigmatic parallel lines, which for over twenty-two centuries remained the algorithmic sine-qua-non of the introgressive exigent simulacrum, now directly informing Heisenberg, Einstein, Gödel, Freud, and the Postmodern acceptance of incompleteness, uncertainty, contrapositive relativity, and the Twentieth Century's unctuous but ubiquitous disestablishmentarianism. Patify.com 1989

Road Warrior Alert!



If, as the apotheotic critics of outsider-art contend, Punk and Heavy-Metal styles comprise a revisiting of Eighteenth and Nineteenth Century Romanticism, augmented with Futurism's machine aesthetic and glorification of violence, we must perforce consider viable the canonic exegesis of barbarian emulation as Paleolithic humanity bound itself first to the schedule of the plow (are black leather yokes and buckles coincidental?) and a mere nine millennia later to the quotidian levers of industry.

It was only then, as the linear rationality, spawned in the Age of Enlightenment, posthumously informed the transubstantiation of philosophical Positivism into the dross body of physical mechanism i.e. the Industrial Revolution and its ancillary linear disciplines, that an answer could be raised, if not well by Rousseau, then at least adequately by Gericault and Girodet, propounding that it is inner idiosyncrasy, and obeisance to emotional impulse that offers us the natural, if not the only plausible defense against the thralls of reason and regime.

The Road Warriors then, with their iconoclastic slam-dancing, their barbed wire, black leather and chrome studs, gratuitous violence, and their self-conscious alignment with pre-agricultural piercers and mutilators, still nonchalantly master their post-cataclysmic technology and operate with facile dexterity amidst the jetsam and detritus of Enlightened Modernism, barely acknowledging an emerging clique of engineered cyborgs, which while being no more unwilling to brook the problematic traditional European duality of body and mind than that of body and machine, still affect the rubric of non-conformity and the denial of solipsistic anomalies, *ecce signum*: the Postmodern inner-child emerging as Cyberpunk.

IF YOU WOULD LIKE TO FIND OUT MORE ABOUT THIS PROBLEM BEFORE IT IS TOO LATE PLEASE CALL:

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the lost tales of
Anthropithicus

Aberrant Scion of the Early Ground-Apes



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Incomplete Pataphysic Sorties

In Lorem Ipsum Veritas