

Enid, 20
1970

Saturday July 14 cont

The mouth that can eat itself



is 2 mouths, that share 1 lip
it is top lip of one
it is bottom lip of other

it is a 3rd mouth made from half of 2.

it is small enough to be eaten and big enough to eat

The bear that has just eaten itself is a double bear - 4 eyes

- a mouth that eats both ways
- and a copper inside

CE really gave away profound answers

On PM sheet he showed a triple dox

- mouth that eats itself
- missing lower lip is top of beak



Once they solve the paradox of the mouth that eats itself (the 3rd mouth composed of $\frac{1}{2}$ of other 2) they had the key to depicting paradox

eg. Raven & his mother creating each other
a thing that is 2 things at the same time



Frontlet of Raven giving birth to his mother, is

$3 \neq 2 \neq 1$

3 things Mo
Law
Babe

that are 2 things (Lover & his Mother) opposite
at once (in 1)



Angel (Lover giving birth to his mother) is

$2 \neq 2 \neq 1$

2 things that are (both) 2 things at once.



Lover - Man on Chest is

3 things that are 3 things at once

1 double being

2 acts living and deathing

Lover - Man

Living - Killing - dying

Creating man & becoming Raven \rightarrow

by killing a man \rightarrow and being killed himself

all at the same time

and you are tricked into doing an act that contributes to
last, i.e. to all.

and it is the baby that is feeling the anguish (You are killing
that baby) being looked over Raven's emerging beak.

Panel pipe frog: the bear that is eating itself
ROM
to make itself whole

Chest back. Is it \neq front? Same but opposite?
the mouth that eats itself?

CE Chest front: The mouth that eats itself and
the beak. bites off the lower half at same time
(Raven) Hawk (Bear) Man combined 4 things at once
2 expl. 2 implicit
+ 2 bears (on ends)
+ 1 beaver (on back)
+ 4 frogs (legs)

Chest back is chest front with Copper bitten out
(beak top bitten off).

The smallest missing part (copper) is what is
inside the box.

The copper is - implicitly on the front "inside"
- absent on the back
- implicitly
∴ inside the box

Chest front is the bear that has eaten the copper
Chest back is same with copper removed (inside)
∴ rear end of Gonagadet.
∴ the copper is the nose of Gonagadet

① Wako with man & 2 whales

② Wako minus man & 1 whale — + Clamshell

③ Wako minus man & 2 whales — + Mo-in-law

is he stating myths equivalents?

dead man } ≠ { 1 mo in law who died of shame
2 dead whales }

man } ≠ { clamshell full of men
whale }

expecting too much of a man at night?

2 "whales" plus emerge before Raven's Cry

"Broken bones haven" and whale - 2 dishes



old fishermen clasped in whale's tail

as broken raven clasped in whale's mouth

his staff as witted, broken and mended

he as holding his hand over his mouth

the whale has no spout



old man as haven outside whale

Broken haven as inside "

outside ≠ Inside

∴ Old man ≠ Broken haven

It's because of a Woman

Acquiescence prevents rape

Are the 3d figures a new kind of iconography: bisociative scenes?

Two things at once, ≠ to each other
literally and metaphorically true

What are "watchmen" or "Hards poles"?



Is a change in style just one way of saying
There is another way of saying the same thing.

Some top figures move from applied to 3d.

CE The question is the answer

I have to get you to do it as you learn it.

that is why I have to trick you into participating
by doing something.

13) Visual similarity (size, shape, etc)

14) black - red

15) outside part - inside

16) showing a common part

Now, there can be used for saying "There are equivalents
of each other" the same thing expressed another way
or - to bisociate two unlike things

top-bottom
 = inside-outside
 = one-two



Occasions for recasting equivalents

- 1) top half - bottom half AE hemisphere
- 2) segments AE marionette (3) ?
- 3) 2 halves (sides) of rattle
- 4) inside - outside
- 5) front - back AE charts
- 6) 2 ends dishes
- 7) end inside - end outside spoons
- 8) front - 2 ends ← 1/2 - 1 - 1/2 →
- 9) frontal - 2 profiles
- 10) flat design - 3d plates
- 11) Primary - secondary (whole - part)
- 12) ♂ - ♀
- 13) Visual similarity (pose, shape, etc)
- 14) black - red
- 15) misc part - inside
- 16) sharing a common part

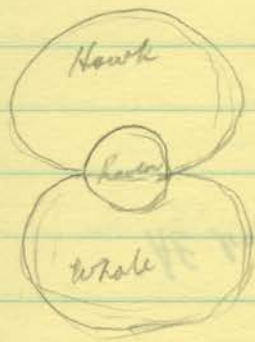
Now, they can be used for saying "These are equivalents of each other" the same thing expressed another way, or - to biocitate two unlike things raven - fin

level as (low) back and whole at the same time
 back always being the top of raven (it's own) back
 whole always swallowing its own (raven's) body
 level as (up) as back when going up, and
 as near as going down but level as
 both ♂ and ♀

Sunday

Bird of the Air is the Sky Country
Whale is Undersea Country

they are connected by the tip of a beak, which is
the smallest meeting point of Bird of the Air, and
the inside of Whale



Constantly biting off its own beak
swallowing itself

This would be the 3rd mouth-beak

Bird of the Air is Raven and his mother at same time
she is Raven without her beak-tip, since she is
always biting it off

The inside of beak-tip is Whale, which is
constantly swallowing Raven, like a bear
constantly eating itself. Whale is Raven's mother

The world is like Raven-baby, ^{child} daughter of
Bird of the Air and Whale at the same time.

Raven is (also) "Hawk" and "Whale" at the same time.
Hawk always biting the tip off Raven's (it's own) beak ^{from outside}
Whale always swallowing its own (Raven's) body ^{from inside}
Raven is (shown as bird when going up, and
as man when going down) But Raven is
both ♂ and ♀

Two is the other half of one

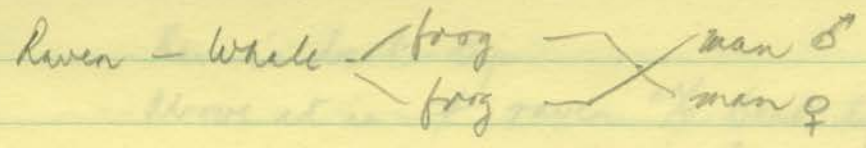
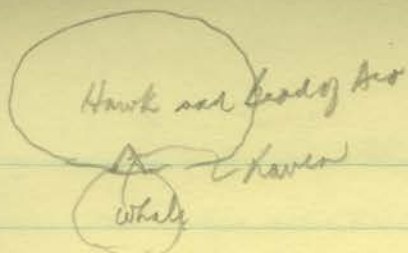
How can one thing be three things (at once)

twice at the same time

AE box: When at us 1) inside 2) outside 3) both (the box)
everything

and 4) half (of something else)

of itself at different times



one system
all life grows (not kills)

that is one system, the life system
but at the same time there is a great mouth
eating from the other end, inside out
it is Bear eating copper

which is really eating from inside out,
the little mouth that eats all other mouths
the reconstructed mighty mouse on Raven screen
Mighty Mouse in AE's copper box

Cockle shell, dead itself, which gives forth
new lives. Nothing but a mouth

this gets aging and death into the system
that had only birthing and life.
the little mouth of time, eating away from inside
I can eat all things
that mouth is man's, bears (they kill)



one half operating on time,
the other does not
At overlap of 2 kinds of time
Two kinds of time
1 moving, 1 still?
or 1 moving on way → →
1 moving the opposite ← →

When they overlap, she could give birth to herself and Raven at 2



Raven's beak-tip

Above it is \neq raven's beak tip
 = beak of the Owl: Raven's Mother
 = Hawk (an act of biting at off, becoming woman)

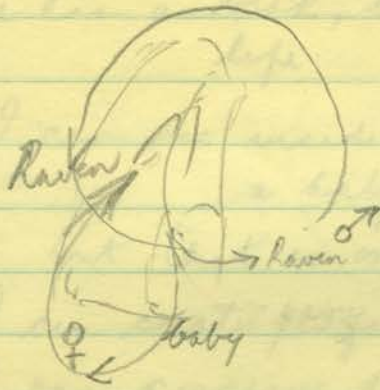
Below is Raven

'inside' that beak tip is whale
 Man and frog are other halves of both

In their mind, one thing could be 3 things at once
 3 things that are two things creating each other
 and \therefore at once, and one thing

Paradigm is Raven's mother

Raven's ¹mother ♀ giving birth to Raven ² (baby ³ ♀)
 as Raven gives her some features of raven



Raven's mother gives birth to Raven (instantaneously) and herself (in time) at the same time.

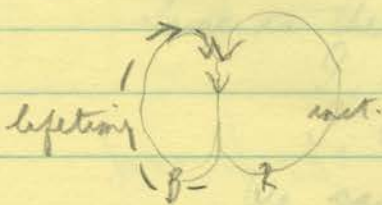
One half operates in time, the other does not.

At overlap of 2 kinds of time

Two kinds of time

1 moving, 1 still?

or 1 moving one way $\rightarrow \rightarrow \rightarrow$
 1 moving the opposite $\leftarrow \rightarrow \rightarrow$



Where they overlap, She could give birth to Herself and Raven at 2

What is Man?

The mind that can see that one thing can be 2, 3 things at once can also draw the implications for man.

I am what I am now,
what I came from (mother) } all 3
what I am becoming (Laven)

I am all 3

But right now, I am only 1, and can only see as one. I am a half of everything else.

Man can create whole beings like Laven's mother but man is not one himself. He is half. He is in transit. He cannot be his own mother

Man can create God but cannot perfect man

He is a paradox, saying one thing and being another

He has a back, but he also has teeth
life death

I can see inside and outside the box
a half that is a whole

but that is only half.

I can create perfection, but only in halves.

I can conceive how to stop time, and picture it,
but I am in time

Time is the ^{image} substance I am made of.

I, alas, am Edenshaw

I, alas, am Duff

We can share a message, but we are of time

In the ovoid a circle drawn on the plan of the copper?



$\frac{1}{2}$ of this
 $2 \frac{1}{2}$ of this

Tilted (as a half)





a circle that is $\frac{1}{2}$ of one above (inside)
 and two equal halves below (outside)

Can I summarize?

1) Raven Screens and AE box go together. Ravens are going to land both inside and outside the box at the same time

We have Ravens 2 and 4 combine to create ^{Mighty Mouse} correct mouth inside of which he will land

He (little man on box) has bitten off two  Two-claws, and thinks (in head) it is one  claw.

Anyway, he swallows all 4 ravens.
Or at least, he and they think they have swallowed each other (They don't realize they made each other too).

They are parts of the same solution, and they are related to Mighty Mouse, which ties them to the chests.

2) Chest front has implicit copper

so design makes the relations explicit? help left
how can one mouth be 5 mouths at once?

Chest back is front with copper removed

so the copper is on the box

it is a copper box

Monday

I that experience you experience me
We have killed Mighty Mouse (helped him)

Mutual orgasm is a logical paradox

It is any two things ^{totally} experiencing each other
_{actualizing}

Three ideals of thought beauty? oborg?

L 4:4 MM biting himself in half?

(Two is the other half of one
Everything bites itself in half, but there are 2 halves left.)

I woke before light, with the feeling of having seen
it all. The relation is that of Raven's Mother to
herself, and that relation can encompass any
thing and act, but when it vibrates your gut is
when these things are you. You see yourself

Mutual orgasm is the best human paradigm
of paradox. With kissing - eating, holding - being held,
giving pleasure - having pleasure, equal - opposite

If CE could express that relation ~~so~~ so well
he must have been able to use it, experience it,
think with it

Frog is the same front-back
inside-outside

≠ means "another way of saying the same thing" ?

≠ " " "the other half of" ?

2 is the other half of 1

HAIDA ART IS FOR THINKING

A STRANGER IN PARADOX

RAVEN - BIRD OF PARADOX

Raven's father

The staff of Raven's father is Raven's beak on the inside and a Whale on the outside.

He has a good strong "beak" (nose)

He is Skincrow - his "beak" extending to his mouth, and his a man. He carries a whale

An ovoid is a COPPER CIRCLE

$\frac{1}{2}$ of the top - inside
 $2 \frac{1}{2}$ of the bottom - outside



both of the bottom and half of the top

2 is the other half of 1

angel and man are Raven (He is 1, 2 things)

Raven is his own father and mother, who are his own son and her own daughter

Raven's Mother is God of the Air }
 Whale } at the same time
 Woman } absence of Raven's beak
 Raven's Father is "Hawk" }
 Lower beak } at the same time
 Man }

Raven's Mother is also Raven's baby staff
 Staff
 Hat
 Dingy

Raven-Father's "stuff", lower beak, hat
is big enough to be the inside of a whale
or stand above the flood
or reach his own mouth

Copper as Emagadet's nose (beak) on chest front
If chest back bites this off, it becomes
Emagadet without a beak
like Raven " " " (Body of Air, Raven's Mo)
So chest back as Emagadet's Mother

Tuesday

I am Raven I am a both thing

I am going both ways at the same time

I am material and abstract, Outside ~~and~~ Inside



half an eye seeing itself

an eye half open sees itself

An inside and an outside that fit each other exactly
but also mean ^{two} opposite things

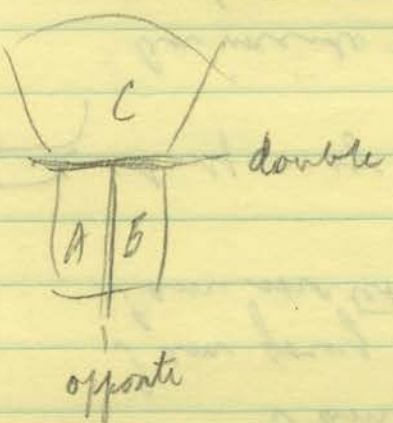
I am double and half at the same time.

I am Raven and Raven's other half at the same time

Everything else is a both thing too
And a half thing

I am one Möbius strip trying to tell its partners what
inside and outside mean

CB



Copper cap

$$A \neq B$$

$$C \neq AB$$

To show Raven properly takes two depictions:

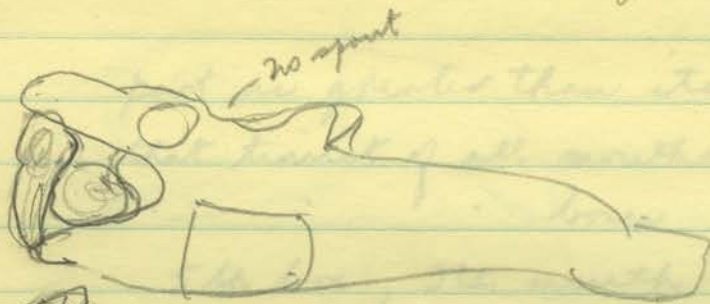
Raven as his mother and daughter

Raven " " father " self.

and my son, but he is opposite

I am an inside and an outside (which fit) are opposite things, my inside and my outside,

I see my inside, you see my outside, and they turn out to be their logical opposites. We are both right.



Raven as inside whale

One peck, and whale is inside Raven's beak



Raven is all inside whale (inside = in mouth) but whale is only inside Raven's beak (inside = in shape of)

* Raven fin par-pro toto: Raven's 'beak' in whale (= fin)

A whale alone (with a spout) is only a half. The spout is the wound where raven left

Whale's spout is smokehole, for Raven's fin inside

When Raven flies out of smokehole, he carries secret with him

activate it: (on basis of size, smoothness, growth to end, no other support)

I hold it in my hand

like my penis

You hold it in your hand and feel it

like enveloping my penis

stroke it (like Raven battle activation)

Inside fits outside

Whale's mouth becomes foreseen, with R. looking out-in, 2'fooge'

CE has tricked you into fondling a lingam - you

Place mat } 'same thing' - a mouth eating itself
Poised pipe frog }

a mouth that eats its self (the body that holds it)
a part that swallows the whole that includes itself

a part that swallows a whole

ravens beak " the whole that has raven inside

part is greater than its whole

that tiniest of all mouths can swallow the whole design
boxes " " " world

5th box, 5th mouth (which can swallow other 4)

the smallest part is greater than the whole, because it
is $\frac{1}{2}$ of a mouth whose other half is everything outside
the whole, and so the pair comprise a mouth that
swallows the whole. (a variant of rabbit + tortoise paradox)

but,

the biggest conceivable mouth and the smallest conceivable
mouth are really the same thing? (They are both open)

4.4 red is $\frac{1}{2}$ of each both

$\frac{1}{2}$ of the smallest mouth (inside in painted reverse)

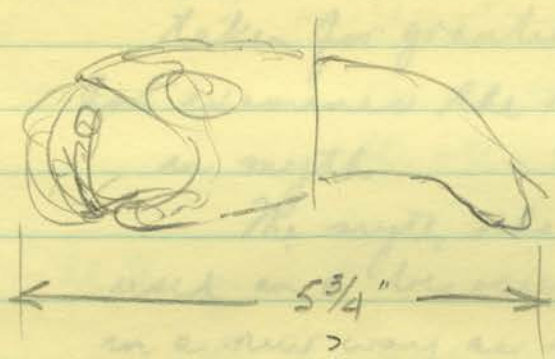
$\frac{1}{2}$ " biggest " (outside - off box in this red reverse)

$\frac{1}{2}$ faced, and $\frac{1}{2}$ in space time

2 nights, to largest conceiv of whole, after killing it
from inside

Bear Mother is both agony and ecstasy
 a bisociative depiction that resonates both ways
 Agony of bear child eating her life → death
 Ecstasy of orgasm as child is conceived → life
 both at the same time, proceed as far as you want

Whale-Laven is also bisociative lingam ^{big} ^{fyona} ^{small}



a penis, limp →
 ← erect, foreskin drawn back

that's what it is as an Outside
 Now, as an Inside, it is: - -

it is a 'whale' after all,
 whose inside is a raven's "beak"
 but it is so big as to make that (other) beak
 look like a small part.

Raven -	Whale	front - back
inside	outside	engorged - flaccid
lingam	yoni	

"Raven" fills Whale's deep throat

Old Man - is also penis-sized, but old, wrinkled, bent, tired
 - " " his limp and broken staff
 - " " broken and battered Raven in (hooked)
 whale's mouth

In myth, he has just come out of whale, after killing it
 from inside

Harda art became, among other things, a structural
analysis of Harda myth.

not an explanation or restatement, but analysis
of relationships, ala Levi-Strauss
After all, myth cannot analyze itself. (Time cannot
measure itself) The relationships in myth are
used, not examined. Understanding of them is
taken for granted, a hidden premise.

Art examines the hidden premises of relationship
in myth.

The myth characters (whale, frog, etc) are
used in a bioscientific way; as in the myth, and also
in a new way as symbols of relationship per se.
This grew into a complex 'totemic geometry' of
relations: (degrees of
sameness and difference)

opposite - equal

part - whole

inside - outside

halves - doubles

equal pairs of double-halves

right - wrong (and both at the same time)

pass pro toto - in part whole


- in shape

- in size texture

and the search settled on the mouth to eat itself

half over whole

$\frac{1}{2}$ over 1

 one over two

2 is the other half

1 over 2 = 1 copper (1)



$\frac{1}{2}$ over 2 = $\frac{1}{2}$

$\frac{1}{2}$ over 2 = 1 over ($\frac{1}{2}$)

Iconographic equivalences evolved

Raven ≠ man + 2 forgs

Raven = Whale

Hawk = Raven = Whale

profile = 1/2 frontal

Copper = 5th box = Night, Maurice

and "monsters" of paradox

- raven fin

- gone gadget

- Binge

- Bird of the Air

- Wacko

and basic

Mathematics

up to 10



5, 10, 5

{ 2 is the other 1/2 of 1 (1 has two 1/2's)
one 1/2 of 1 is 1/2
the other (opposite) 1/2 of 1 is 2

At the same time, sonic equivalences were evolved

with the invention of the formline
a (nameless) part, with ^{predicate} attributes of a whole
allowing descriptions of conduct

and also relations of
primary - secondary
outside - inside

↓
finally:

formline - formspace (equivalent outside/inside)

and emergent symbols

ovoid

salmon trout herd

Copper

→ road back to iconography

Some of the renographic paradoxes
some to be used as crests (raven feet, etc.)
but others exploited outside the crest system
(or seemingly violated the crest system)

as "story poles"

with 5 - some (assumed to be) just reminders of
raven myth, etc.

- others (hitherto unrecognized) just as
expressions of relationships
like the copper
and Gornagadet (a crest of 'freedom')

Raven Rattle, the type specimen, the unifying
symbol of the crest

and paradox the unifying 'meaning' incorporated
every "thing" is really something else at
the same time (or several things)
and, at the same time, a half of
an ^{'implicit'} ~~imagined~~ perfect whole

The perfect whole consists of the matched
outside - inside of the perfect half (s.t.h.)
but it looks to our eyes as a part
(eye, joint) or a half.

because when we see 2 joined halves they
are different things

the part is greater than the whole (the mouth can swallow)
the whole thing
Wholeness is the same opposite inside - outside of halfness

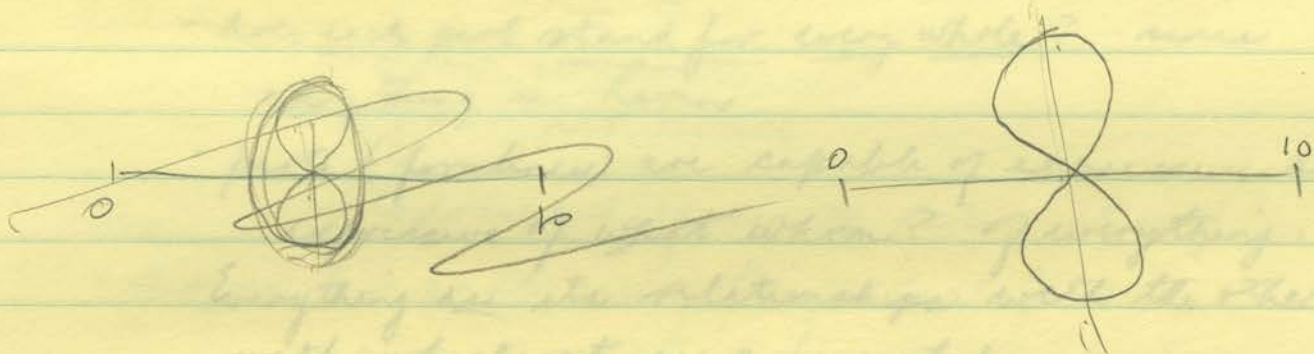
Wholeness as associated half-ness
it is a half of 2 opposite "wholes"
it is exact equivalence of opposites

Wholeness is not 1, it is 10

with 5 being the perfect $\frac{1}{2}$



and the perfect ♂♀ double-10 being "man"



all the kinds of relations that AF analyzed in the Box

Wednesday. I come design

How to link the thinking in iemic design to that of others I have been coming to understand.

- is it another kind of par pro toto?

where it is not a case of one part standing for the whole, but

each and every part stands for the whole?

- does each part stand for every whole? since every thing is haver

- parts (formlines) are capable of expressive action. expressive of what whom? of everything.

Everything is its relationships with the other things with which it is associated

Suppose it to say, as subject, that formline is \neq the whole. Then it is related to a universe of which haver is an example.

It is "the same kind of thing that haver is".

But then it is free to express pure relationships.

It is not burdened with being a fin, beak, or smallest part identifiable part. It is a non-thing, like the copper,

- a ready made non-thing that can be used to show the behavior of everything

all the behavior, all the expressions of relationships all the ways of being related; in action, as parts of a greater whole

all the kinds of relations that AE analyzed in the Box.

a formline is the same kind of thing as haver

AE box analyzes parts as quadrants, halves,
equivalents of all possible sorts in which scene
can be related

then the box bisects scene - iconographic

via the heavy black quadrant formline, which is

both line and field

inside and outside of box

a part (greater than) the whole

(less than)

form and line

form and space

(to draw a half-mouth eating itself)

4:4 is his analysis of the perfect formline:

i.e. in perfect relation to everything else in its
universe, of form and of meaning.

and including its field.

perfect (\neq) equal-oppositeness

The box and the screens work together in this

the screens showing implicitly the relations

the box shows explicitly. That explains the

puzzling fact that the screens are the best
example of the 'style'. Edvardhew consciously

made it so. It was part of his essay on
the style, in two parts

1. Analysis (box)

2. Demonstration (screens)

Screens are a caricature of the style?

They both show Mighty Mouse cut in half, in 2 different ways



1) on screens



2) on box

The smallest missing part is halved (albeit in 2 ways). This is the common element that says the box \neq the screens.

And they are linked by the marvellous feat of trisociating head-form-field.

Each is the other half of the other

A perfect blend of style and subject
scenes " iconography
manner " act

As CE had to do Raven as 2 (fa & mo) in slate
So AE " " " " (box & screens)

2 motion strips meeting in a shred of meaning
"each is the other's other half"

2 is the other half of 1.

Raven is whole, because he bisociates all other halves

Not only can Raven be 2 things at once, he is that relationship in all its conceivable forms. The possibility that a thing can be 2 things at once is taken and pushed as far as it can go. Raven is every "two things at once", (opposite things)

Everything is 2 at once
(also as 1/2)

Haven is bisociation, gas excellence and prose.

Haven is his opposite at the same time

(as line is opposite of field)

(but only if he is a "half" - half a line (no width)
- a field for a people only

black
quadrant

Haven bisociates whole and half. He is both

at the same time, and in the process has to

"look like" a third thing: a "box", a "raven".

Half a line is Half a field, so show half a form
(which contains its other half inside)

So much for the painting. Now what of its relevance?
How does it involve you?

It is a communication, a message.

- sent by Edenshaw to anyone who could
comprehend it

- received ... by me!

The message says: "Everything is everything" it's
other half

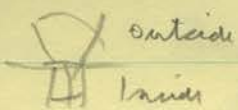
including him and me

Edenshaw ≠ Duff. "at the same time"

both are inside the other

Everything is related if you can conceive of
a relationship

The world is comprehension



Copper is a box whose outside is half its inside
 whose outside is smaller than its inside
 top bottom



Quadrant is the same box, telescoped, halved.
 half its top (black) outside
 is double its (red) inside, containing $\frac{1}{2}$ of itself

The black is 'outside' (i.e. the whole quadrant)
 and 'inside' (i.e. the part ($\frac{1}{2}$) left by red)
 at same time.

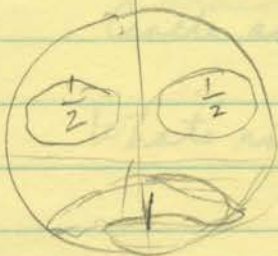
2 "axes" of black at the same time
 one inside the ^(red) inside of the other,
 conceptually $\frac{1}{4}$ but visually $\frac{1}{2}$

$\therefore \frac{1}{4} = \frac{1}{2}$

1 as 2

Raven's body, (like Raven's eye) is 2 above and 1 below
 in a circle

The "2 above" are salmon trout heads; are parts
 of that circular whole



\therefore Ovoid is perfect " $\frac{1}{2}$ circle"
 perfect "profile circle"

Salmon trout head is perfect half.

Half of a missing, ^{implicit} whole,
 which is the circle.

NWC art, like others, is ultimately founded on the circle.

∴ the circle, explicitly, is taboo in NWC art significantly absent

The only conceivable model of wholeness in a world in which we can see only halves
MAN SEES ONLY HALFS

∴ Man cannot see the "whole circle".



the centre of the circle is at X as well as ●

Circle has "2 centres" ???



the missing mouth X that bites off the missing beak ○

"Everything comes only in halves, you know"

IT TAKES TWO TO MAKE A THING
Raven Screens are the other half of the box

Raven # 4 is the only one which is a perfect circle that circle depicts a part of Raven, which has become a new whole, greater than the rest.
Circle as part and (^{greater}) whole at the same time

What's inside the box? The Raven Screens

Raven Screens are half the box

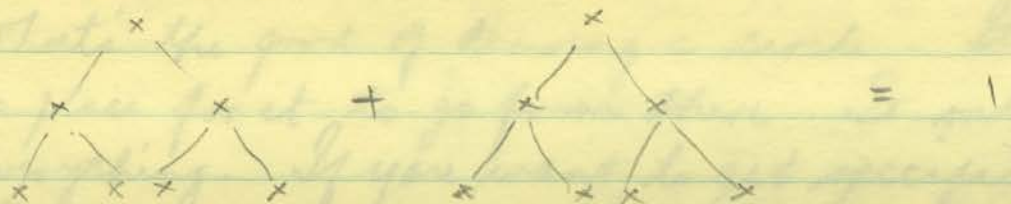
Box is half the Raven Screens

4 is $\frac{1}{2}$ and 4 is $\frac{1}{2}$ (the other half)

1 is $\frac{1}{2}$ (box)

2 is $\frac{1}{2}$ (2 sides, 2 $\rightarrow \rightarrow$ Ravens)

4 is $\frac{1}{2}$



$$\frac{1}{2} + \frac{1}{2} = 1$$

Raven Screens show (as part) the perfect circle

Box shows (as $\frac{1}{4}$) the perfect \odot salmon trout

Box is an analyzer "in profile" of Raven Screens
ending with " $\frac{1}{2}$ " as a quarter

$$\frac{1}{2} = \frac{1}{4}$$

Raven Screens are full frontal (2 \rightarrow + 2 \leftarrow)

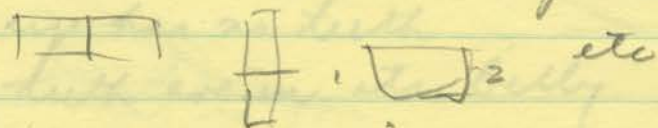
ending with perfect circle as $\frac{1}{2}$ of $\frac{1}{4}$

$$\textcircled{1} = \frac{1}{2} \text{ of } \frac{1}{4}$$

4-4 formline - formface combination
straddles perfect solid circle

it is an eye opening up
in a perfectly circular environment

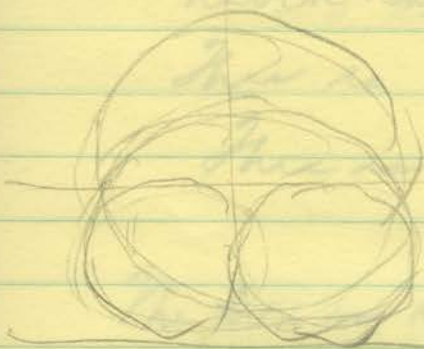
In the Hards, then, there can be no such thing
as a single thing
- unless it is two things at the same time



and those 2 things are each other's inside
and outside (∴ necessarily the same)

What's the good of drawing a circle. It's a dead end.
No place for it to go from there. It only means
everything. If you want to get specific, you have
to start drawing what's inside of it, and that
means drawing its halves.

ok, how do you draw the halves of a circle?
(a whole thing that is half of a circle)



draw $\frac{1}{2}$ of its top half
and the $2 \frac{1}{2}$'s of its bottom half

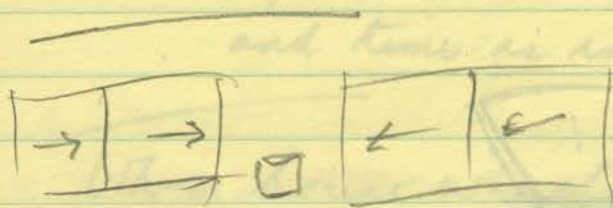
and tilt it, because it is a half.

And the face in the circular body of Raven 4
is in an ovoid, like the eye above it.

Raven's eye and Raven's body are the same
'half' and 'whole' at the same time

Raven's Eye (R4) is $\frac{1}{2}$ of Raven 4's body
(the same form - face - moves into a half
space - void)

That eye has no teeth
its teeth are in its belly



That's how those Ravens
can land inside the box

They are its other half
They are its inside

and they landed on its outside too

Raven lands inside this box (house)

This is Raven House

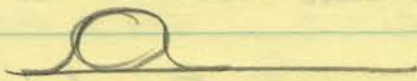
This is where Raven lives

The box is Raven's house

the House of Narkkittas

My house (box) has the "box" and the "Raven Screens"
in it now. When the 2 things come together again
he can land.

The two things came together again at Van
Art gallery. Now they have "come together again"



2 is the "other half" of one

in my house, and more significantly,
in my box ("head", mind.)

I am Nonketlas.

I am you. That is you.

and time is irrelevant to that relationship.

Whose house was it?

1) Nonketlas of Chaatl?

then how did the 2 get to Alaska?

2) Raven-box House?

Two is the other half of one

and each of these is a half



← I am you

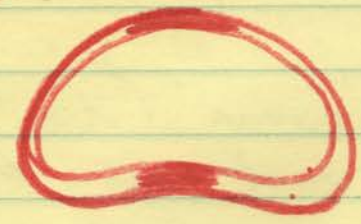
and for what?

then there are...

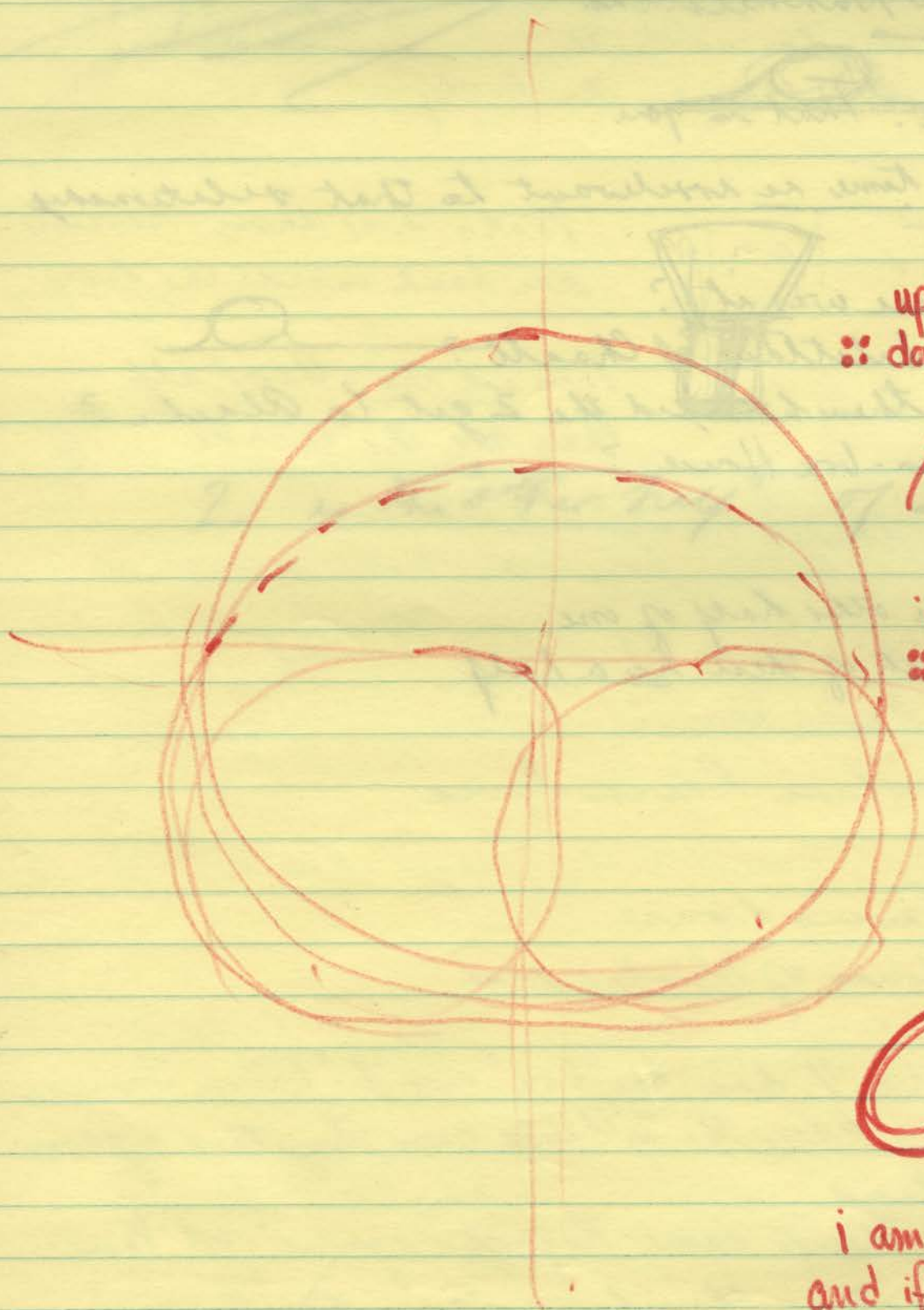
upness : insiderness
:: downness : outsiderness




insiderness : being
:: outsiderness : potential
:: potentia = being



i am you →
and if time is not here
then here we are... aware!



It takes two depictions, (repeated) to show any
the whole thing

 (whole - half year)

an ovoid is a copper circle
i.e. a half

a copper is one thing, 2 things, 3 things,
and $\frac{1}{2}$ a thing

"He was only making another box" (Bullfinch)

By his putting boxes making one into 2
a round box - a box that is 2

In fact, 2 not boxes

Was a box that is 2 boxes at the same time

How can a box be 3 boxes at same time?

When 1 & 3 are opposites

1) inside 2) outside

3) the box

is only if you and I are the same

Only if you and I agree (in one) that two

stories is true, and then 2 stories by the

same story. Then if we agree they are the

or are stories about one, it is not the same

as if we were to say

Are the Raven Screens the paintings
on the inside of the box?



Thursday Can Raven land?

I am Raven looking for a way to land
in inside and outside of box

only if

You are, too

I am Raven (only if) you are too

I am You (only if) That is You

"He was only making another box" (Bill Reid)

By his painting, he was making one box into 2
a transitive box. A box that is 2

In fact, 2 more boxes

It is a box that is 3 boxes at the same time

How can a box be 3 boxes at same time?

The empty When 1 & 3 are opposites

the woman is 1) inside 3) outside

2) the box

is only if you and I are the same

Only if you and I agree (are one) can that true
story be true, can those 2 stories be the
same story. Then if we agree they are the
same, and true, then \therefore we are the same.

The ^{outside of} ~~ladder~~ ^{of} ~~ladder~~ ^{on the inside of the box}
The ~~ladder~~ ^{ladder} ~~is~~ ^{is} the ~~painting~~ ^{painting} on the ~~inside~~ ^{inside} of the box
The Box ^{as} ~~is~~ ^{is} outside ~~is~~ ^{is}
^{inside of ladder on the outside of the box}

They are both (about) the same thing
They can only be the same if we agree
∴ We are the same too

It is a story that is only about itself
It " " " " confirms itself (tells itself twice)
Two as one - (and its real story, by analogy)

Which 2? (You and I) are one
then, further implication, ∴ Time is irrelevant

And that box is a woman's "work box"!
(house)

The "empty box", the "box with no lid",
the woman's box

On CE Comfort that little box is the mouth
that eats the whole world. That little empty box
frog carries on his shoulder is the fifth box

Ladder spit up at her private parts from the latrine
(a hidden image for coming?)

Friday July 20.

∇ the little V-shaped tuck-in at the waist

the nothing loop in front of mouth or neck
which is nothing — to channel the nothing past
as it is spoken

the box into which the record goes as it
transpires, to hold forever in time the record of
that which is happening in time

-
- Hunda frontal poles have crests of both man and wife
- is it because of the paradoxical transformations
that are going on?
 - is the house itself an element of the frontal
pole? On Mac Goidel Cumschwa model, is
the "front half of the frog" at the base, the
house?
 - half a longom-yani?
 - the house the other (rear) half?

But there are 2 ways of being alike
metaphor - as whole
not saying - on parts (by analogy)

Where am I at, then?

- 1) In the search for the peace savage, I have grooved in on one line of expression: Harda-Thuyt art from the copper and raven rattle to the Edenshaws. I have one teacher; the two Edenshaws.

Mf. Levi-Strauss who is sifting the world. One great genius - authority - teacher is as much as the world.

- 2) The root of the paradox problem: a search for Zero? a fruitless search for a zero point at rest. All they could find was halves - doubled, transformations into opposites, where 2 is the other half of one.

There is nothing special about 1; it is the same kind of thing as 5 or 2 or 3.... (except 3 consists of $\frac{1}{2}$ of 4 + $\frac{1}{2}$ (2)).

A form of tortoise and hare paradox - there is endless halving.

2 is the other $\frac{1}{2}$ of 1

3 is $\frac{1}{2}$ of 2 plus $\frac{1}{2}$ of 4

The problem of the "other half"
equal-opposite
alike

But there are 2 ways of being "alike"

metaphor - as wholes

metonymy - in parts (by analogy)

A world with no zero for the mind to rest on
to come to rest on
to start from

For me, the other half of zero is 1 (unity)
and it is also a resting place for the mind
"All is One" is more comfortable than:
Everything is $\frac{1}{2}$ and 2

For us, the partial and temporary comfort of
a concept of zero, void, nothing
Without that, there is no rest, only change,
transformation, time.

We think there can be a zero, in a world
without zero's.

Zero is a fiction

And the basic paradigm of \neq was inside \neq outside
bunam \neq yoni

the mouth that eats all
 \neq = beak " pieces all.

It tells one story twice, which are each other's
opposites,
and implicit in that 1, $\frac{1}{2}$, 2 story are all the
other conceivable stories in that language.

To us, Zero as a point, (a starting point)
To them, " " " fulcrum, a threshold
a balance point

We assume they were concerned with the
"very beginning of time" (zero point of time), but
that is our concept, not theirs. They were
concerned with the ultimate transformation
(or another way of putting the ultimate threshold
of "this moment")

Their search for zero became the search for
a single mediating whole consisting of its own
opposites at the same time. A mouth eating itself
An eye seeing itself. One and Two at the same time.
Two (paintings) that were one at the same time.

I "see" I'm one, but I "know" I'm 2 (and $\frac{1}{2}$)

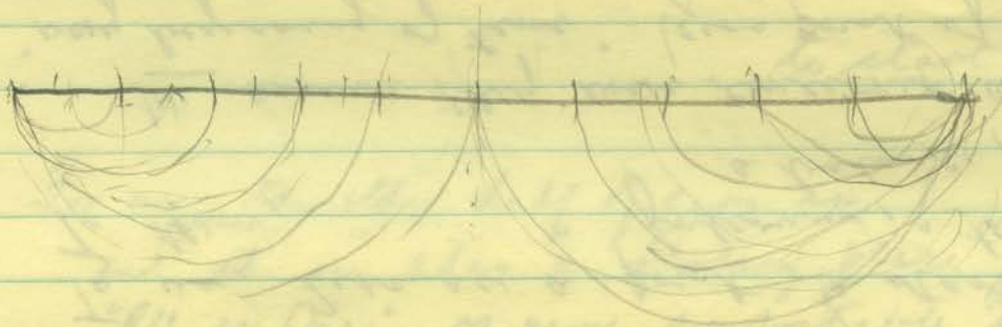
They could never conceive of going back to square one.

2 is the other half of 1 (because between them they make 1)

4 " " " " " 1 (" " " " " 5)

9 " " " " " 1 (" " " " " 10)

All 1st 10 are therefore essentially equal (in balance)



Zero is a fiction

We think we are, at least, the endpoint in time
The pinnacle, to this moment, of evolution & Knowledge
We think we know which direction the arrow is flying,
and we are its point. But for them the arrow was
flying both ways at the same time. Its
essence was balance, not progress

Our unspoken premise: linearity, progress,
the arrow of time, unidirectionality, zero point
to end point, the payoff of the story is the punchline,
self, I, one is one, one has the same kind of unity as
all, unity is wholeness, unity is wholeness

Their unspoken premise: change, transformation,
the payoff of the story is its own inherent balance,
we, one is two (and a half), one is no different
from 2 or $\frac{1}{2}$ or ... , one is half, wholeness
is duality of opposites

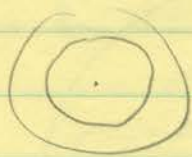
We have to break up our concept of unity into
two: wholeness and one-ness. To Harada, these
are not the same. To Harada, wholeness is
balanced duality of opposites. We search for "units";
they search for "equivalences".

Question the whole concept of linearly-cumulative
units (i.e. Mathematics)

2 and 2 \rightarrow 5 ($= \frac{1}{2}$)

Saturday - (Counter-part)

Dead sleep is receiving communications from ---
REM sleep is working at



haven 4: also chews the outside of the perfect circle (others show only the inside - as an ovoid) The outside is exactly like the inside. It forms the body of Haven, too.

Is it the counterpart of black quadrant inside - outside?

Or is its outside the counterpart of 4:4 circle eye emerging - opening?

or eye dot emerging in an ovoid?

or eye in a column trout head "opening"?

Its inside and outside are as Haven's body and Head.

And Mighty Mouse bites between them - bites the border between (breaks down the distinction between) them. -- at (x) bottom.

And at center - (o), the missing back again - not of Donagadit, but of ? MM?

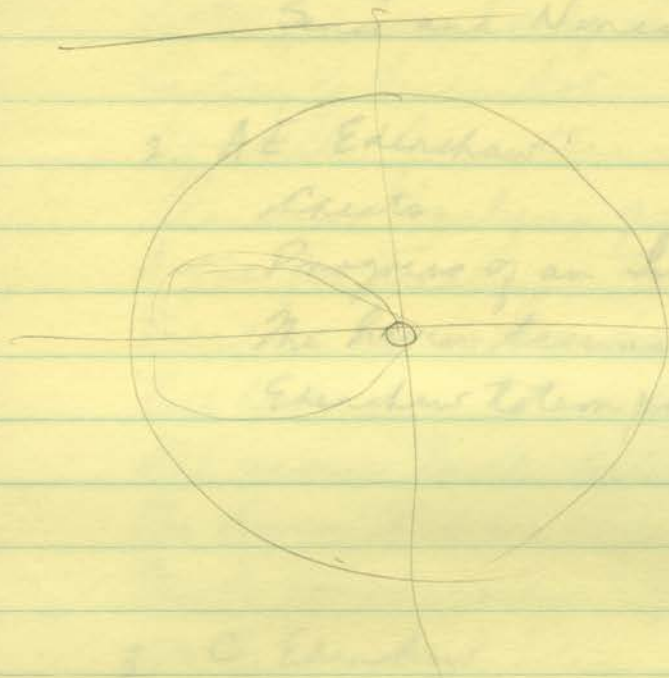
MM, in 3d, is biting off his own nose.

See CE little slate poles.

Is he Butterfly?

On little CE poles:

Beaver bites his own stick in half
Man vs. Raven h.d. pulls section in half



1. A.E. Edenshaw
Structure of Haida Totem Poles
Progress of an Innovation (The Box)

The Haida Totem and the Box - a material past
Structure of Haida Totem Poles

2. C. Edenshaw

The Art of C. Edenshaw

Selected pieces and what they mean

Tom Price, A.E. Edenshaw, and C. Edenshaw

A Haida Epitaph (or Two)

3. Haida in Dyer and Herring

The Copper

The Raven Hat

Possession - The Thought Bear and the Haida Raven

The Haida Structure of Haida Art

The Meaning of the Ovoid (and Salmon) and Circle

The Foundation from tree to field

The World was Shaped in Haida - Founders in Haida art

Structure of Haida Totem Poles

Post-Holm discoveries in Haida Art

1. Early Argillite (Panel Paper)

Sense and Nonsense

History of Haida Art

2. A.E. Edenshaw

How A.E. Edenshaw's Art

Progress of an Innovation (The Box)

The Raven Screens and the Box - a matched pair

Edenshaw Totem Poles

The same level and the same graphic in A.E.'s Art

The Raven Screens and the Box

More Connections (after the main) book, Duffin, Coffey

3. C. Edenshaw

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4. Northern Style and Meaning

The Copper

The Raven Battle

Paradox - The Thug Bear and the Haida Raven

The Mythic structure of Haida Art

The Meaning of the Ovoid (and Salmon --) and Circle

The Formline from line to field

The World is a Sharp Knife - Paradox in Haida art

Structure of Haida Totem Poles

Other Possible Articles

Tom Price

Nothing Comes Only in Halps

History of Haida Art

Argillite from then to now

Structural Analysis of Haida Art

Articles for Thinking: The Logic of Haida Art

Paradox in Haida Art

Bill Reid

The iconic level and the scenographic in AE's Art

The Raven Screens and the Box

More Commentaries (after Waterman) Hawk, Dogfish, Copper

50 Haida Totem Poles

The Art of a Chiefdom

Haida Art and Kwakwaka'wakw Art

-emic acts are mythic acts

they conform to (are analogs of) similar acts of known meaning, acts in the story.

- art can show only -emic acts

art shows truth, it tells a declarative statement

[Haida panel painter invented a way around that:]

acts -etic but not -emic

" possible " " mythic

" lacking the quality of "making sense"

- art shows mythic acts (they are the ones that remain true)

Sunday July 22?

an act is an act in real life only because it is also an act in the story.
It only exists in real life because it is (also)
in the story.

An act can't have that meaning unless it
(also) has it in the story, at the same time.
Being in the story makes it ^{feel} true in life.

That is what makes it sense (instead of
nonsense) (emic instead of etic) That's what gives
it meaning — it is in the story (myth).
White man does acts that are not in the (Laven)
story; acts unknown to ^{Laven} man. Hard art shows
acts known to man, Laven, myths, meaning.

Emic acts are mythic acts. That's what
gives them their meaning. Acts only have meaning
in relation to their analogies to mythic acts.
The only acts worthy of showing in art are such
acts from myths — they are the only acts with
generic meaning. That is why Chouh had to
show things from stories.

That is what mythology is — the pool of
-emic acts. The stock of true acts that
give truth to life. In toto, they are not
history. They are the way things "really"
(meaningfully) are. Myth is not history, it
is shared ^(implicit) meaning. History (everyday life) is
etic; myth is emic. Myth is meaning.

The world only makes sense because man has sense in him, to see it. The world without man is nonsense. The world is not one, it is half, of which man is the other half. Man makes the ^{chaos}-etic half-^{order}etic. Man is the emic-maker. He himself is both.

The white man's world is only-etic. It lacks ^{order}meaning. It has no Raven in it (Panel paper)

(Wholeness is not unity. I am not one)

If man and Raven bring sense to the world, bring-etic, where do they get it? They have it, if only they know it. It is comprehension. Comprehension is balance, equivalence, relatedness, order.

The world is not one. It can only be seen as two halves, each the counterpart of the other, each of infinite complexity, each a paradox, each its own opposite as well. The world is seeing the relatedness of the two halves, and thinking (by thinking). The world is thinking (about itself).

And it understands that it isn't what it looks to be.

I am thinking. I am Man, I am the World. But I, also, am also half. I am Duff.

Not that they had no concept of nothing.

Just as if it were a mathematics without Zero.

as if there was no concept of zero (infinite smallness
alone, per se) except for its opposite, infinite largeness.

0 is infinite largeness

Raven is flying into a new realm, which is outside his own inside but part of it, and emerging on the outside and inside of that realm (the "sky country") in a new identity.

Raven is flying into an infinitely small part of himself and emerging upside down as a new identity. (Raven hanging upside down by its claw?)

Raven-Man are both emerging - emerging from each other's outside - inside at all times.

In White thought there is a zero (out) and an Infinity (and an eternity). But in Haack thought and art there is no such thing. No Zero whole, just a perfect part (perfect circle as a part of Raven - his body) with an inside and outside composed of perfect quarters, etc. And no time but one, which has to serve as all times. ("This is as that")

This is as that, and here is how it applies to us now. The artifact gives the vehicle for the last part (White, divorcing it, lose that vehicle).

The artifact provides the basic field, the first premise. It is a box. The box has 4 sides (front and back), and an outside and inside. Its outside is painted. The Raven Screens are inside the house (inside the box, the inside of the box).

The 'narrative' ie Raven flying onto sky
segment

but any other mythic (ie common knowledge)
narrative segment could be used

eg Moon stealing

eg Chirji

eg Wacko

eg Bear Mother

They show Raven in flight, inside the box, hence, this world, looking for a way out into another realm, through the point of his own beak, into a new realm and form, inside himself. He only has the potentiality ($2+4 \rightarrow$ months).

The Box has 2 "insides" - one infinitely small on its outside and the other base, ^{real} inside. What is painted inside is the Raven scene. And the inside is the "counterpart" (equal opposite, another way of saying the same thing) of the outside.

It is a double exposure strip, merging the images of box and Raven-man.

That sets up Raven-Man / and/or 2 frogs / beak-body set. (and 'hawk' can derive from Raven). But being established, the syndrome also applies to other animals (Beaver, etc), and the emphasis can be on the biting rather than the piercing beak. Hence, the counterpart is Bear - eating himself ^{wife or husband or} and giving rise to cub-frog-man.

Now bears marry ravens - hence other blends and equivalences. ^{sequence of 3 or more images of the same thing on one Raven beetle}

Another is purely mathematical: the reciprocal relations of 1 and 4 (on 5) and 1 and 9 (on 10)

The "inside" on The Box is half of the smallest part of a line (which is also its own field)

The "outside" of the circle on Raven 4 is the tiny negative circle on its center. That is its "other half".
i. The inside of the center of a perfect circle is the other half of the outside of its circumference.
In other words, a circle's center and its circumference are "the same thing" (as the smallest line is the same thing as its own field)
i.e. it is a "half" (the "other half" of itself)

The other half of a line is its ^{own} field

" " " " " circle's center is its outside

Another absolute image is the mouth that opens to the ^(other) Unversed (as on pre-T-Force plaque)

Another way is the 3 level sequence in time on Raven screen, with Raven the momentary totality,

(but why 4 'episodes'? 4 instant totalities?)

(none of which itself, gives the right answer; but ^{part} half of 2 + ^{part} part of 4 does. On the 4th try it wins)

Another way is the "unfolding" sequence of 3 or more images of the 'same' thing, as on Raven Liddle.

Another is purely mathematical: the reciprocal relations of 1 and 4 (in 5) and 1 and 9 (in 10)

If Haver could marry himself, and be his
father and mother and offspring
(which I know he can't, but if he could
— conceive the unconceivable —

he would produce —

1) a mother

2) a father

3, 4) two offspring ♂. ♀ (2 frogs)

Florence used
the word miracle
for 10 tied boxes
with moon inside.

You can't tell a male frog from a female
whale → so let it be ♀
raven → . . . ♂

He only did the box once
because he only did the Raven Screens once

There is encapsulated in the copper,
a thing that is 3 things and an upright half
(it "has no back").

And in any sequence - cycle that involves me as
the equivalent of all mankind
eg Haven rattle (which I hold and shake)
CE Cane (which I grasp and walk) Ⓢ

Formal ("geometric") solutions: primary purpose the expression
of relationships

- AE's formal field on Eox
- AE's crochbody on Haven screens
- the mouth that eats itself
- the copper
- "hawk"

Opposites are counterparts

If I have only myself, and he has
art tells mythic stories } paradox
Each work of art is a new story }

- generative grammar paradox

it (unconsciously?) incorporated the
accepted relationships, i.e. implicitly
is right.

The only way to know
because he only had the heaven

Screens - Box as the "rebirth of Raven"

(= the second coming of Christ)

it sets all the necessary conditions inside and outside that box - house - world

all that is needed is to bring them together again (catalyst) and understand them, then he-who-understands is Raven-reborn.

Maybe all the transformations on Haida poles and CE's models boil down to a small number of relationships

- like Levi-Straus's myth formula

Endless variations on the same transformations,
at the level of $f \times (a) : f y (b) :: f x (b) : f a^{-1}(y)$

- the oppositions being
implicit inside :: explicit outside (of whole)

made of male : female

outside : inside (of parts)
form form

- Then CE would have been "making up true myths"
as he composed those model poles

That's what a work of art is: a true myth
a set of relations that incorporates the truth
by implication (that is the truth)

so probably it "says" a lie, as a riddle or paradox

because the missing element of meaning is the artifact,
the field (as the "back" half of the frog is the house).

My pole \neq my house
m my wife
 $\frac{1}{2}$ $\frac{1}{2}$

as AE incorporated both science and cosmographer
into single 2 part system, (Lever-Box)
so art incorporates meta-myth

a mathematics without zero

Art is structural analyses of myths. (making the implicit, explicit)

and then the usual relations in art (eg. between Raven & Whale) may analyze the ^{implied} conceptual relations of the same characters in myth.

(eg. ? Ravenman tearing Rechen in half ?
∴ Beaver biting his stick in half)

then the art would be the analysis of and key to understanding the implied meanings of the myths.

(eg. Raven's "father" is Eagle (Skulpta) } in myth,
Butterfly (Mawet) }

(see CE poles for Skomen and Butterfly @)

What was building up in the so-called "story poles" was a body of equivalences, a meta-language building from, but over and above, the court system. It could be done with art too: witness Weed's great pole. It was a tighter binding of Haida thought, a greater degree of generality, with the system of equivalences worked into the mix.

meta-myths: true statements analyzing another kind of true statements
with the copper summarizing it all

A copper is a coin with etc
'other side' inside
(so it's back is zero)

A copper is a line with only one side
(etc other side is etc worth)

A copper is a field with one side

A story is coterminous with its narrative content, but
it is not its content, but its content's other half.
As a line is coterminous with the field it covers
but is not its field

Monday

Why does a design like the box (and a myth
such as "Bear Mother") have such wide and
diverse analogic power? They both have mythic
(analogic) structure. They are both open-ended.
They diagram a structure that explains everything
at fits. But why does it fit so much?

They were counting zero as one. Zero month is the
smallest month — still a month — that eats
everything. Smallest eye — still an eye — sees
everything. Smallest (Zero) box — still a box
has everything in it.

Could not conceive of no boxes, Zero,
divests of box meaning. The smallest box is the
first box

They could get to zero, and infinity, but
couldn't divest it of the road. The zero box
is still a box. The infinite circle is still
a circle. The smallest month is still a month.
Their only true zero was the basket of
the copper.

Zero was not to be found at either end of a series (so it must be in its middle, the point of balance?)

Is the rupper another solution to _____? paradox (tortoise and hare)

In a world of halves and doubles, where is Zero? Not at either end of a series. Is it the other-half of the entire series? Half of that is the middle of the series 5 is the other half of 1 and of 10.

3 is the thing that is zero in this sense; and 5
half of 2 + half of 4 1 head $\frac{1}{2}$ of 2 heads

3 is zero between 2 and 4

but what is zero between 1 and 2?

something that is half and double at same time

between Haven and Box?

{ a box that is Haven too } each for the other (double)
{ a Haven " " box too }

{ and one of a pair: } (half)
Haven screens and The Box.

Haven in which her own box is implicit } is just at
Box in " Haven is explicit } threshold

Five boxes - four - three - two - one - zero

The zero box is still a box!

'box' - see hasn't dropped out

you still have to conceive of it as a box

2 is the other $\frac{1}{2}$ of 1

4 is the other $\frac{1}{2}$ of 2 (if zero is 3)

Moon was Raven's mother?

(see next page)

born from Moon woman's thigh

Bear mother

$\frac{1}{2}$ - azgellite means white

$\frac{1}{2}$ - it is a Harda story

} $\frac{1}{2} + \text{other } \frac{1}{2} =$

(implicit)
"the meaning of the story is to be read as applying to white case."

"Unspoken premise" that azgellite = "about the white man".

To Harda:

Zero Comes Only in Halfs.

and it is the "other-half" of 2 other things

3 is the other half of 2 and --- 4

and the other half of 3 is ---

the back of the copper ---

is Zero.

The sea is remarkably unimportant - - (Swanton)

The coast is remarkably absent from art

The salmon is remarkably rare - - - (silver of sun)

Sexual organs are remarkably rare in the art - -
and sexual acts

Missing penis is the "smallest missing part" which is
the counterpart of the whole inside.

There is: 'remarkable for the shallowness of the parts that
characterize its sex'



Inside a perfect circle, Koll's MOON bird
Was this a version of Nankelitas' house?

Moon was Raven's Mother!

Salmon is semen

Totem poles are penis sheaths

Tuesday

Raven is the first ray of light in the box

Raven is the Sun

Raven - as - (also) - his - father is the Sun

See Temukham story of Sun's rays impregnating

Every bowl (box) is a yoni (full cunt)

Every shaft (handle, etc) is a lingam.

but also, inside \neq outside

the inside of every lingam is a yoni

Everything is its two opposite halves, and its contrary
at the same time

Raven is sun and moon (he fa and he mo) at the same
time, and also black

Semen is salmon is bird is man

Every mouth is a cunt
either from outside or inside

Every nose, beak, staff, tail, fin, pole, is a lingam
tongue, hat

Just as ♂ ethnographers and informants measure
women's role,
so they measured sex roles

Every "broken" beak is a male death

CE 6" poles are dildoes 6" of "orgellate"
for white women

"Shaman's Charms" indeed! More likely dildoes



If a thing can transform into something different,
and you push that difference as far as it can go,
then even the two most opposite things are the
same: e.g. Raven and his mother (incest)

- the ultimate opposite

- in the origin myth, Raven can't see that it is his so.

The moon is not a circle all the time

The sun is the only constant circle - and you
can't look at it!

The whole world is a lingam-yoni in perpetual orgasm.

Every thing is a half, and is fucking and being
fucked, impregnating and giving birth (to its composite
opposite), birthing, in orgasm, and dying all at once.

Raven is fucking his mother as he is being born and his
father is dying

"Bear Mother" is the white man's penis (5 $\frac{3}{4}$ " of "argillite")
as it impregnates Haida ♀

Monsters like Wasko are composite opposites

The real meaning is in the predicate, and is
Every implicit (metaphoric) :-

"Beaver" "bites" "his stick" in half }
"Black-skin" "tears" "sea lion" in half } ≠

"Wooko" "dies" with "two whales" (when Raven "crows")

How many "tribes" on the Clamshell? 9 or 5

Implicit in every Totem pole is a lingam

- how would you make that explicit?

1) implicit inside = explicit outside

2) make an explicit outside (a new ≠ outside)
with the thing explicit

i.e. a man with erect penis.

(as Deans describes)

It is no longer a question of "what does the art mean?"
It is "how does art explore meaning?" The substance
is "meaning". The vehicle is paradox. The
things ^{repeated} interpreted are just parables.

L-5 says that the mythology of this area
explores all alternatives (all paradoxes). The art
does too, even more so, because it analyzes
the ^{implicit} relationships in myth.

Paradox pushed as far as it will go, to
the point where the most important of all
things are left implicit

circle	ten	} taboo because we present (sacred)
sex	seven	
sun	four	
salmon	two	

Silent logic of terrible power. "Forgetting"
the above (in the hope of also forgetting death?)
No way out. No zero. No void. Just endless
and complete transformation. You can't think your
way out of this one - - - so - - - deny it, forget it,
relegate it to the implicit, unspoken, unspeakable,
sacred.

The Harba did not represent their sacred
things explicitly, only implicitly. They only spoke
of them in parables, in parts. The art went
every effort to show them - - - implicitly.

Sun-sganagwai as implicitly (secretly) the sun.

Speaker's staff from Collicon collection says
this ≠ this ≠ this because of this other ○

Wednesday

Deck = ♀

Seated human figure bowl ≠ woman

A beautiful pure-form deck = a beautiful woman's ♀?

Seal deck = woman's ♀?

Canoe deck = " " ?

Canoe inside = ♀? prow outside = ♂?

Canoe prow ≠ stern?

Raven's teeth. Raven, at the point of getting teeth and
his beak, is becoming Shiamen. How he has
to use it

Raven 2 has toothed beak and tail face

Raven 4 has perfect circle, face on body, MM eyes.

outside of 2
+
inside of 4

so don't just move tail of 2, move everything outside ○

With regard to ○, the outside of 2 plus the
inside of 4 gives the best total (with MM)
except that it is facing the other way →

Diameters of circles, and thickness, have a strange
relationship

all 4 inner circles are perfect, but 1, 2 are bigger than 3, 4
by the diameter of the formline.

only 4 has perfect outer circle, and its diam. is
median of other

theorem

equation

paradigm

in some cases, some other input of a job
is not as a result of a
input of a result of a job
input of a result of a job

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Matched (?) pairs in NWC art

- 1) 2 Stone masks, Tamsarian
- 2) TP slate poles (copy of Taro's housepost)
- 3) Shaker bear-paw rattles
- 4) Slate pair of earloamen
- 5) Crosby rattle sun-moon (like 1, above)
- 6) Jams rattle male-female
- 7) Shovel two big poles
- 8) Soudate's houseposts at Newkerman

Matched front corners
- Edenchow Kinata
- Waka mascot
- Kocoon - K (Favens)
- Kocoon - sign
Kinatinte little men

Counter-pairs

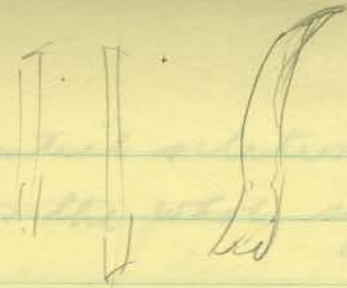
- 1) Haven Acacene and AE box (?)
- 2) Panel paper H & W (?)
- 3) Houseposts 1 & 2 at Skellegate (??)
- 4) Clapper & Woman on whale

Single things that are matched pairs (a logical possibility: one thing 2 things at once)

- 1) TP housepost above?
- 2) Soul catcher?
- 3) Bear Mother (Agency & Ecstasy at same time)

Harder portrait masks of 1830's both men & women are they sets?

{ Totem poles, models
Speakers Staffs, Batons
Spoon handles



Now we have a new way of analyzing the designs. They are not just a sequence of secrets. They are statements and restatements of equivalences and relationships. Each is in effect a new myth based on old rules.

Thursday Zero sum game? with overkill?

Is Haida art a search for zero in the sense that they had no explicit concept of zero but could only get at it implicitly?

On the case where Raven's head is man's penis, if Raven bites, he would eat up man, and the whole thing would disappear, including his penis.

The part bites off the whole (including that part).



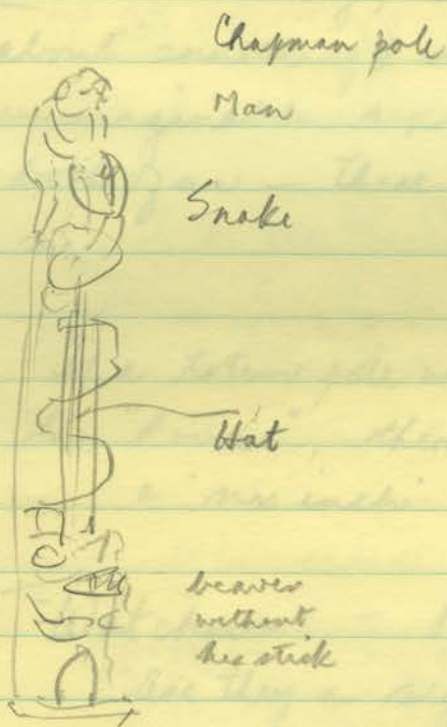
If a man bites off his penis

The trick is to set it up so that what you do with the artefact is what triggers the whole system. Then you are the power in it all (which is a "message" in itself). But also, it is a comment on the "way things are", the essential relationships of things. And those two things, reversed, are the same.

He who understands the essential relationships of things is he who powers the whole system. Wisdom is power.

Does it have a comment on wisdom in sex? (that you are not to masturbate? that you are not to fuck yourself - one of your own kind - your sister or mother?) a charter for exogamy?

"Do not bite off your own staff"



says: The man at the top holding the snake (cunt) as the beaver without his chewing stick (but with a tail)

Hat is penis
Coiled snake is cunt

That snake has her penis in its mouth

IT'S IN!!

That's why no beaver stick visible

Is it over exuberant sexual metaphor?

Week's pole - cock so large he himself can climb up it like a bear's playing tree?

- a part that is greater than its whole. -

A cock that not only fills the whole, but gets as dorsal for a new cock large enough

Wade's pole says:

When I (Whale) am holding my _____ (in my mouth)
my dorsal fin (hat, staff) is so tall that a bear
as large as I can climb it

it is the pole that holds up the world

So it is in a sexual metaphor. It is about power, which
is ^{wisdom} understanding, implicitly. Explicitly (a story has to be
'about' something) it is about sex, and says "I have
unimaginable sexual power" - my cock is greater than
both of us - there is more power in my cock than in
me.

If a totem pole was metaphorically a dildo to "fill"
the "house", then so is a model totem pole.

a "six inch" totem of "argillite" makes it pretty clear.

"Watchmen" - do they say: "it can be read 2 ways"
Are they a sign of a 'paradox pole', a pole that
can be read 2 or 3 ways (as 'coercive' and as
'structure') ??

Do any Kargani poles have Watchmen? (Yes, a few)

Comment

"looks like Raven" but isn't. Difference (from story)
is that he is mute.

Last laugh of Raven is on rattle (laughing)
You think Raven is dead, but it is an argillite rattle
Raven's death is still alive.

Death is alive and well, and living in all of us.

What is the 'other half' of the Raven Scaven?
Shaker's Bear Scaven?
the camp himself?

Is the Raven Rattle also a dildo?
that's why it is held upside down
and it has V shape

Mentally, let it suck handle in, inside out.
Then fit handle hole over penis. You have a
Raven dildo. To screw the world

Mortuary Pole - what do they say?

If frontal pole says "I am life, potency", mort.
pole must say "He is dead" in some way.

No watchmen, no wife's crests, only his own crests.
Some sort of epitaph. No sexual metaphor.

He is dead in a 'box' on top. Chests were coffins!
All his power and life is on the outside, & he, dead, is
inside.

Do they say: He is freed? (emerging from O, or
full 3d bear, etc.)

In the old haven figure a penis sheath to keep it erect
forever? A mortuary pole keeps his memory erect for
ever. Why not make it literal, and fit a thing
over the dead penis?

Housepost - inside, single, at back. What should it say?

If coat business is taken care of outside, then at
("pole", "inside") should be a more generalized hagam-yoni.

Is that what AB's 2 at Skidegate are?

A vertical double robes strip in house?

the equivalent of Raven Screen - Raven Screen?

" " Chilkat blanket?

" " Chest?

Account

Axwarxwe - (like like have but not difference + foundation)

a face that is a beard } at the same time
and 2 birds }

Last night of the ...

You ... have ... but it is ...

...

...

...

...

...

...

...

...

...

...

That's why it is held ... down

... in a V shape

...

...

...

...

...

...

If a mortuary pole is a symbolic eternal dildo
and a raven rattle too -
Somebody had to make it explicit and fit it on
the penis

The part that is greater than its whole
It fills (or eats) its whole and "has enough
left over" to be its self again in another
guise (for, hat, etc)

Raven is the "other half" of both Man and Woman
2 is the other half of 1

Raven is 3 things at once

Halibut Hook as a paradox which the Harba will
understood (in fact it could stand as the paradigm)
The eater gets bit - the eater gets eaten

like the bound witch, in a double bind

double-bind
paradox

- being tortured to death to confess a crime
whose penalty was death

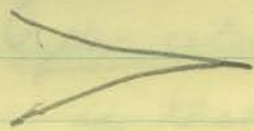
- she saves herself from the death penalty by
dying from the torture

(like acquiescence to screw to prevent rape)

(like giving up your life to prevent being murdered
in revenge)

weird

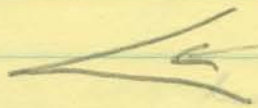
So designs on Halibut hooks should say that



Gonagadet trap is based on
halibut hook idea



lower beak of raven



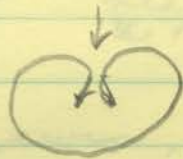
legs of woman



the toothed vagina is also a paradox



bucketry fish trap



perch trap

easy in
can't get out



gonagadet trap
2 kids for bait

≠



2 whaled
kill



beater spear

So we can sympathize with the halibut -- he is
our brother in paradox
and with salmon -- we are "salmen" too

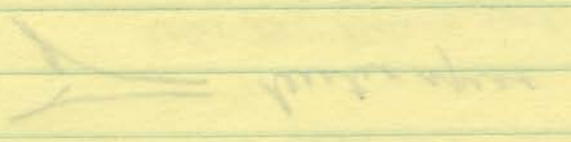
they voluntarily die, then go back and get a new
stock of flesh - They die as they spawn !!

So if we voluntarily die, we will too.

Hence the first salmon ceremony. Ritually, it is yourself
you are honoring

And the Tug-of-war - here comes out to be yours

You are pulling off my penis
(raven's beat)



Oyster-catcher rattle - is akin to halibut hook
in that the paradoxes put on back are akin
to those put on halibut hook.

They are - rust as paradox
- vagina dentata

lend other tongue \rightarrow octopus legs \rightarrow canoe with
loop inside.
(things you like)

Sopallalic spoons (Lowell p 57) \rightarrow \neq salmon trout
head - the other half -
as you whip that water to a froth
"swim upstream, salmon; swim, swim, swim."
until I am ready to eat (froth, you, etc). You
have a man inside - you have one inside you."

Shaman's charms have nothing else to say but
paradox. They are the perfect paradox puzzles
in the corpses of art forms.

Stone necks

Eyes of stone can never open
" " " " " close

They are the same eyes (front & back of each other)

Those eyes will never see each other

Eyes always open } it can never see itself
Eyes always closed }

Two things that are one thing at the same time

Eyes that, being stone, can never open

" " " " " " close

" " " " " " see each other

But they are the same eyes.

Canoe & canoe shaped dish - a paradox

container, contained
supporter, supported
liquid outside, liquid inside

tip - out of, tip - in

empty - full

Canoe (inside) is ♀

He is the part that is greater than the whole
She is the sight for both of them
He is everything else in the world, not himself
She provides the holes, but she is everything seen
through the holes
but what will be seen? it will be his own image
anyway

MAN SEES THE WORLD IN HIS OWN IMAGE
MAN SEES HIMSELF

What is around those holes as to things?

his face } and they are the same
if everything else was seen }

What man sees in himself - THAT IS YOU

It makes one 2 things that are 1 thing at the same time
What they say is that "2 things are 1 thing" - I see
in myself "what man sees" and "himself"
You see that man sees himself

Two things that are one thing at the same time

They put up signs saying "Don't feed the beaver", and
the beaver ate the signs.

But they are the same eyes.

♀ or (beaver) ♀

nest - four

put - my

beaver - my

beaver - my

beaver - my

beaver - my

Friday - 2 stone masks

She is inside him, and is his sight
She is nothing but the sight in those sightless eyes
She is his seeing eye
She is part of him, his sight
She is the part that is greater than the whole

She is the sight for both of them
She sees for both of them; without her, he can't see
She sees him; he can't see her (without her)
For him, she is everything else in the world but
himself. (herself)
She is everything else in the world, not herself
She provides the holes, but she is everything seen
through those holes
But what will he see? It will be his own image
anyway

MAN SEES THE WORLD IN HIS OWN IMAGE

MAN SEES HIMSELF

What is ^{outside} those holes is 2 things:

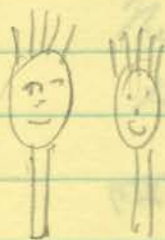
- 1) "her" face
 - 2) Everything eyes can see
- } and they are the same

What man sees is himself THAT IS YOU

The masks are 2 things that are 1 thing at the same time

What they say is that "2 things are 1 thing" 2 is 1
namely: "What man sees," and "himself"

What man sees is himself



It is the same with the 2 rattles (Bear paw, Shakes)

The two faces are the same face not two similar faces but the same face

Two are one

They are the same and opposite at the same time

1 and 2 are really the same

a thing and its exact opposite are really the same

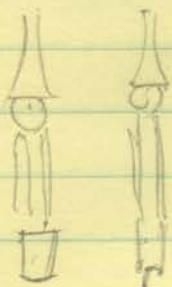
Pinpoints

One that is two -

The 2 matched poles from

Two that are one

Pinpoints



those 2 are really one

they are not front corner house posts

Maybe related to a third (mortuary)



2 flanking!

One that is 3

Through 'her' eyes he sees 'his' face

He is blind to everything but himself



They see each other's other halves

You and I see that face, those 2 identical faces

as we see them, they can never see each other, for he is blind

But if we take both of them inside my head

I can see what she can see & he can see too

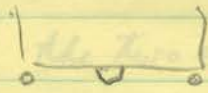
The only thing he-she can't see then is me.

I bring those 2 other halves together

They (it) are also my other-half.

Twins two that are one?

Housefront



Edenakaw
Kagwanganga
Weah



Skidegate



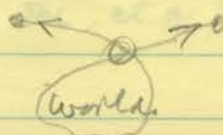
the ends of the world &
the ends of the house



two is really

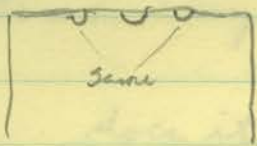
one

My house is as big as the whole world



My house is this much bigger than
the world.

Houseposts



Sonnehat

• ~ • | flanked by 2



Tanoo ?



if they are a pair



Functants - Wada ?

Skidgate - (2)

Knung
Khanwan

Taan - Paul Jones - Now why did Tom Price

make a matched pair of this housepost because he was symmetric?



slate

Are there single central houseposts

1 that is 2 ? at the same time?

1 " " a matched pair



the two ends of the earth? brought together a world apart, but together on the back of my house
My house has the same bounds as the world



the back of my house is the front of the world house

the single post at center of back of my house is the corner posts of the world house

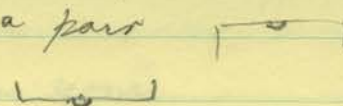
because 1 is 2

" that point is the whole world



one, at a point, is really 2, infinitely far apart

Frontal poles are 1 that is 2 (signalled by watchmen)

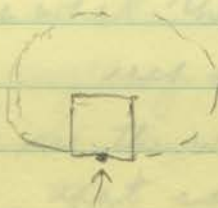
If every central housepost inside is a pair
then is every " " outside? 

does it bring the 2 ends of the world together?
male and female at same time (lingam - yoni)
Raven and Whale?

one that is 2 inside - outside?

is that why in the myth the 2 headed kelp → stone pole with 2 tops

Watchmen - the pole looks both (3) ways at once
- it is 2 poles



into the house and into the (≠) world
my house is as big as the world
bigger - it is the part (this much) bigger than
the whole.

5 — 5 0 5 — 5 My house is both. it is the 3rd thing,
it is 10, if my house is 5 and the world is 5
it is the part that is twice as big as
its whole.

Rattles - are they 1 that is 2?

inside = outside

lingam - yoni

front \neq back

eg Collier's rattle - front - back (closed eyes)

If 2 is 1, then the part is twice as great as the whole

2 is the other half of 1

2 is $\frac{1}{2}$ of 1

and the part is ^{double} twice the whole

That is what the 2 stone masks say

each says "I am $\frac{1}{2}$, but I am also double the whole"

I see the whole world, and myself as well, and that is twice as great as each of them.

I see the world, which is also myself, so those 2 things are just half of me (I am double each of those things)

I am both myself and the world

I am twice as great as myself

I am myself plus the world I see

I am myself, and the world, and the sum of both

Stone mask is ^{exact} portrait of perfect human visage

exact size larger than life

I see myself as perfect, and the world

I am the only one who can see that I am perfection

Not only do I see, but I see more properly than anyone else, I see myself, I see the world, I see

both are the same, I see the sum of both. That is what I show you

I am everything that can be seen
I am the opposite of everything as well
And they are exquately the same, except for what they are
which is opposite of each other
but same, as well

It is a bivocation of two halves, each of which
is twice the whole

- each of which contains the whole and its opposite
(everything that can be seen, and itself)
(seer and seen at the same time)

Each is the seer seen. Each is the seer seeing
everything it can see, and also itself

It is the eye that can see itself, because it
sees the whole world including itself

It is so, by virtue of being itself a half

what it sees } at the same time { equal
what it is } each other

It is the eye that can see the 2 halves of
Edenshaw's painting. It is the eye that could look
at 4:4 on the box and see itself

"See me and I am seeing you"

"See what I see and you are seeing me, and you"

"I, Edenshaw, am looking at the world, and myself,
through your eyes"

Load otter on canoe prow?

on his back, largest ♀ in world

Load otter man 'figureheads'

There are only 2 stone masks

These are the only 2

They are perfect, eternal, the immortal all-seeing eye.

Yes Could anyone else have made them but Edenshaw?
Can I be anyone else than his other half?

Saturday

The thinking is like carving a negative mould
for the lost wax process of casting

The inside of the box is larger than the
outside

Frog is Raven's genital "other half".

At the opposite end to Frog's big mouth is
an infinitely tiny Raven's beak.

The part is greater than the whole.

That is why the lady in the whale can sit on (in)
her own cunt (whale)

- and men can ride in a canoe

"Hawk" sitting on "Whale" is Raven impaled
on his own beak up his ass.

NE Polk 1 says "the life cycle" (Lawn) and the
"death cycle" go together. Man in the
middle

The Hauda knew no Zero. They knew only transformation
So Death was transformation, not void
from what into what?

Haven → Haven

Man-Haven → Haven-Man

half of this and half of that

The ultimate transformation is Death → Life

Hauda art is about Death

Inside-Outside invocations.

The Eskimo skin scraper

where inside contours of hand re its outside
making it left-handed!! makes it, by Warhol
effect, a work of deliberate art.

Art shows the outside of an inside

Bear Mather also biocentric life cycle and death cycle

So does CE's Clamshell collection on hill of court

Death:

- Raven w. broken beak
- (i. Bird of the Air)
- Impaled on stake
- halibut hook = gonagadet trap
- closed eyes on marks
- sightless " " ?
- Beaver w/ chewing stick

'Mighty Mouse' (Raven reborn?)

- On sound rattle of mo-in-law; CE 1802 state pole
- Woodworm? (a tiny mouth eats all)

Lena Otter man's 'crowding' is a fucking pose

Paradox is breccation of opposites

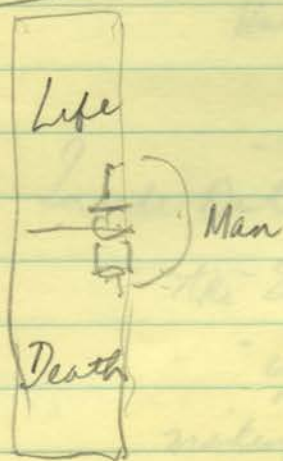
- a long and happy death
- death is the cause of life

It is not hard to show Life \rightarrow death (impaled)
(dahlbult hooks, etc)

but it is harder to show death \rightarrow life

DEATH IS THE CAUSE OF LIFE is the ultimate
message the Harder artist would like to show

AESOP!



Death is the cause of life

Man is
the cause (and caused by)
of both



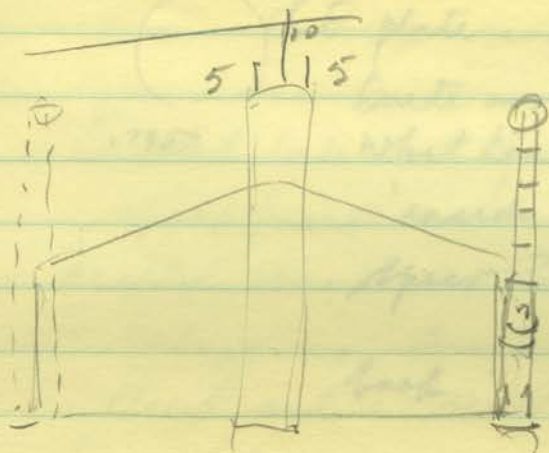
on cane: As the upper part of Lavin's beak is
your cock and balls spewing life into the
world as you saddle,

the lower part of his beak is up
your ass, impaling and killing you

(The World is as sharp as a knife)

Associate life-death (death → life)

1. Pair of masks (Lowie p. 82, 93) Young Laven and Dead human
2. Whole set of masks, rattles, from hawk to man
3. Skidgate Bens Mother
4. Whole Wacko - Mother in law thing
5. Halibut hook scene
6. Tortured witch




AE's pole at Masut
says -
You only have to see one
of a matched pair.

The other 5 goes without
saying

is "one hand" - it is one that implies 2
(left hand) 5 " " 10

one that is 2 at the same time
an implied pair

③ watchmen say: look for this arrangement 

AE pursued by putting in just one of pair.

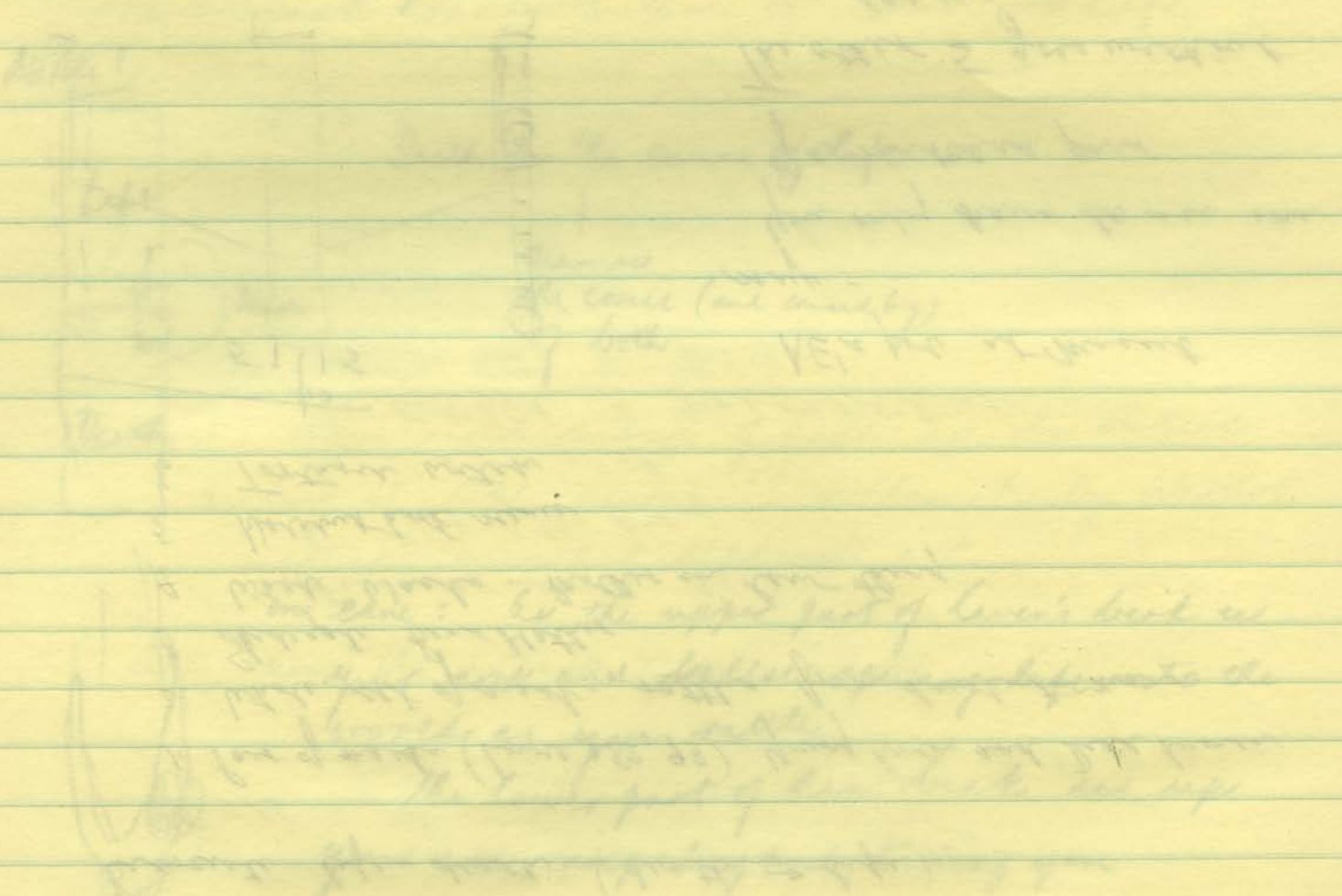
then you fill in what the other one would be
(it wouldn't be same, but opposite)
a little "bear" perched on his "shaft"

Man perched on his own shaft is man dying
Bear " " " " play-pole " " " " living

Paradox of death and life
③ - death is the cause of life
on another plane

It is not death to die, life → death (ingored)
(but death is the step)
It is not life to live, death → life

DEATH IS THE CAUSE OF LIFE in the ultimate
sense the things which would like to die



(The World is a sharp on a knife)

The 'crest' series seems to deal with life,
the 'shaman' (halant) series seems to be the one that
deals explicitly with death.

It must have been great to "have an Edenshaw"
(have a Rembrandt). Edenshaw seems to deal with the
left, rebirth side



17952

CE plate. Liven off to spear some punts
Quite an idea

What kind of a spear to use, to spear an
'inside'

Spear?  no

'beak'  no

Mighty Mouse!




exquisite
sharpness

with that mouth inside
so 'small' it is eating the whole canoe

an inside coming outside to bite at inside (row)
of outside (circle)

Sending an ^{an outside} sharpness to spear something that is all 'inside'
Sending an 'outside' to get ^{spear} inside something that is all inside

They are all (the same as , who is "steering the canoe")!

The ultimate process meets the ultimate piece
and finds themselves the same.

The ultimate cock in the ultimate cunt
as big as conceivable

or as small as conceivable } by definition, they
match, and remain opposite

Haven's spear is the radius of the circle, like the hand of
a clock. His spear is drawing the circle (which it
seems to be piercing. (CE is Haven)

Opposite is an "inside" ^{cunt} trying to "bite" its way out
It can't bite out of the circle Haven drew with his
spear point

Neither can that other cunt eat the canoe Haven is
riding in, because it is a cunt too. A cunt
can't eat a cunt.

But look who Haven has on that canoe with him!
a cunt which he drew himself. It is steering
his canoe. It expresses the relationships



It shows 2 cunts eating each other

It shows how the impossible is possible

and he drew it himself (R, on polyporus)

" " " " " (CE, perfect circle)

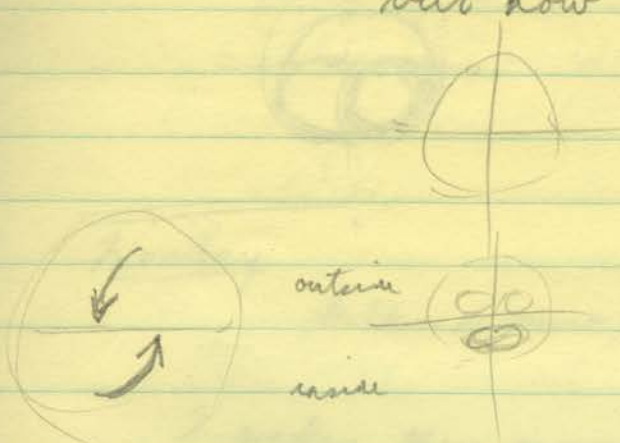


and it is a clock, and of the white man, and of time
as well

It says: the inside and outside of the perfect circle
are the same (because neither the sharpest beak or
the biggest mouth can breach it)

So how do you mediate the inside - outside of a perfect circle? (draw a thing that is both inside & outside)

Ans: divide it into its "other-halves" (ovoids), and accept that each (ovoid) is eternally a half.
but how?



- 1) Make a decision that ↑ is 'up'
- 2) Now it has
 top
 side ← side
 bottom

- 3) One half is outside, the other 'inside'
 top bottom



- 4) Draw "half" of each
 two eyes as the other half of
 one mouth

two out = one in

$2 = 1$
out = in (outside = inside)

(if you add one more dimension - the 3rd) - time

$2 = 1$ } given -- time
Outside = Inside } because time is transformation

transformation is change of 1 into another
ultimately, into its opposite

So the instant of time is the instant of
change into opposites

There was an old lady from Rizer
who smiled as she rode on a tiger
They returned from the ride
With the lady inside
And the smile on the face of the tiger

verb has become noun

2 out = 1 in

to show half of that, reverse it

$\frac{1}{2}$ out = 2 in



and tilt it



Monday

Putkin's second pole is merely --- taller.

I waken these mornings aware of a deep paradox

The implication of everything I do in life is the simultaneous presence of my death

as --- the perfect circle, whose outside and inside are the same, is an implication of --- me



Haven's infinitely sharp "buck" is the same as the spear
is same as hand of clock. \therefore tracing the circle
of time. It pierces time.

Haven went looking for time for man, and what
he got was ^{the} death and life cycle symbolized by
the cunt (like stone and elderberry)

He went looking for life and caught death

Tuesday

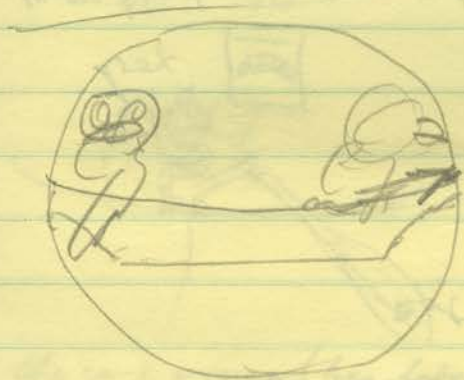
Controlling concept is of "clothing". A person and
his "clothing" fit (are \neq).

There is a difference of clothing material between the
2 parts of Sooty (Florence)

"Wearing" a Wosko-skin & Salmon cloaks of flesh,
Raven and his raven cloak (on disk)
etc etc

There is inside-outside concept. Show what is
inside and what it is wearing;

Show the cloaks he can wear (the transformations)



Raven is wood brecute's cloak
and he drew it himself

Raven has a "on the same" with him,
and he drew it himself.

The two are each other's cloaks

Raven is his own steersman

If one thing can be the cloak of another
and transformation is always going on,
the logical end is the turn-cloak of opposites,
where there is nothing else but the inside
and outside of the same cloak
Anything is its own cloak, inside out.

Outside and inside, it's the same canoe


What is outside that "canoe" is \neq what is inside.


" " in the bow \rightarrow is \neq off what is in the stern
scratched scratched


Port side \neq Starboard side? (∴ inside - outside?)

That canoe (♂) is rolling into itself (♀), and she is
doing the steering

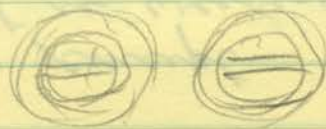
and neither of them can get out of that circle.

not \rightarrow , not 

box 
in one hand

rattle 
in the other

box-rattle in both hands





2d



3d

free the canoe from its circle, and say the same thing a different way

(haven see ♀ in canoe with him
haven's steersman was drawn by himself)

Is that what 3d sport canoes are?

What is inside the canoe & what is outside? as ♂
♀



she is a woman (has labret), is smiling, and has her hand on the steering paddle

On Loranthy copper is a bird with like 2 profile Skinsim
i.e. a bird with ^{becoming} the mouth of a bear
presces (bird) - bites (bear)
Skinsim is bird transforming in direction of bear
(vea man?)

Raven drawn with the tip of his beak shown as the biggest
mouth

Hawk shows mouth at ^{point} tip of beak