

Time is the substance I am

W.D. P. 1

Sunday, June 30.

1974

The basic form
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saying sounds 'wrong', but
"right"

"This statement does not exist"
But it does. It is the actualizing of something that
can only exist "by implication". God is the implicⁿ
of all the things he "says". The word GOD makes
that a noun, gives it existence.

Art, too, does that. Gives existence to an
imaginary thing. It can show the conditions of its
existence

This is an attribute of meaning. A statement
or a ^{drawing} "picture" say that its content exists and
is true. Ordinary drawings simply conform the existence
of their subjects. But this aspect can be used to
play with meaning. Eg. a Raven-fish is a puzzle —
it doesn't "really" exist, but the very drawing of it
gives it existence, since "drawings are of things."

Drawings are of things

Sayings are of truths

You can use this, by constructing a saying that
is not 'true' i.e. setting up a puzzle

Time is the substance I am made of

1774

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The basic form of the "sayings" is one where the very existence of the saying contradicts what the saying says. They counterbalance. The saying sounds "wrong", but its existence makes it "right".

"This statement does not exist."

But it does. It is the actualizing of something that can only exist "by implication". God is the implic^{er} of all the things he "says". The word GOD makes that a noun, gives it existence.

Art, too, does that. Gives existence to an ^{thing's} imaginary thing. It can show the conditions of its existence.

This is an attribute of meaning. A statement or a ^{drawing} "picture" say that its content exists and is true. Ordinary drawings simply conform the existence of their subjects. But this aspect can be used to play with meaning. Eg. a Raven fin is a puzzle — it doesn't "really" exist, but the very drawing of it gives it existence, since "drawings are of things."

Drawings are of things

Sayings are of truths

You can use this, by constructing a saying that is not "true" i.e. setting up a puzzle

Drawings are declarative statements which imply that the thing drawn is even when no such thing "really" exists or even when it is 2 things at once (visual punning). There is a cognitive dissonance between what you see and what you "know", which sets up the dialogue on which meaning can be built.

Starting with an iconographic system, it was trying to evolve to the point of "pure diagram" — but only reached it in the copper. All other depictions retained the fiction of being icons ("kaven-fun", "Kongadit", etc)

They depend on the play of parts with parts, parts with whole, literal and metaphorical, etc. Kongadit is a creature of 2d depiction, not 3d. (read 3d depictions — by swallowing mouth)

You will not go down twice to the same river



The presumption is that a declarative statement is true. At any rate, it exists.

Black is White

- No - reject it

The World is as Sharp as a Knife

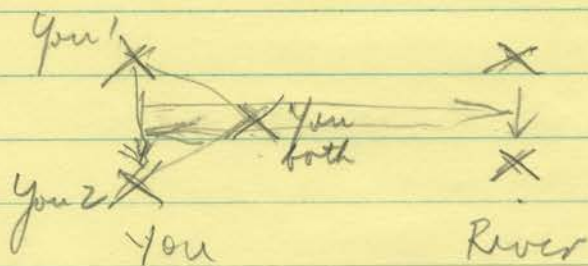
- Doesn't seem right, but - - -

Nothing comes only in pieces.

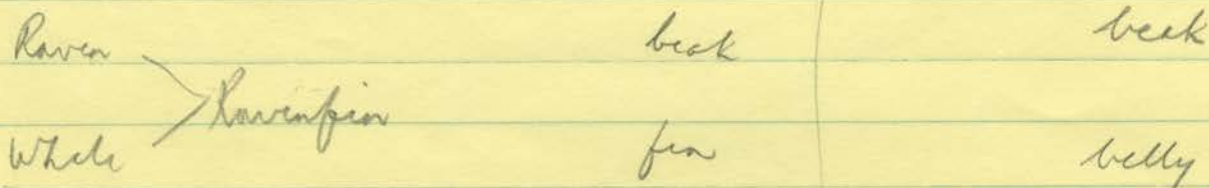
- Must be true - but what does it mean?

You will not go down twice to the same river - What an elegant way to phrase a complex thought!

They provide media for expressing more (not less)
 Raven-fen is both raven and whale, as well as
 being a third thing, raven-fen
 a statement that doesn't sound true is both true
 and false at the same time, in addition to being
 a third thing - a generalization?

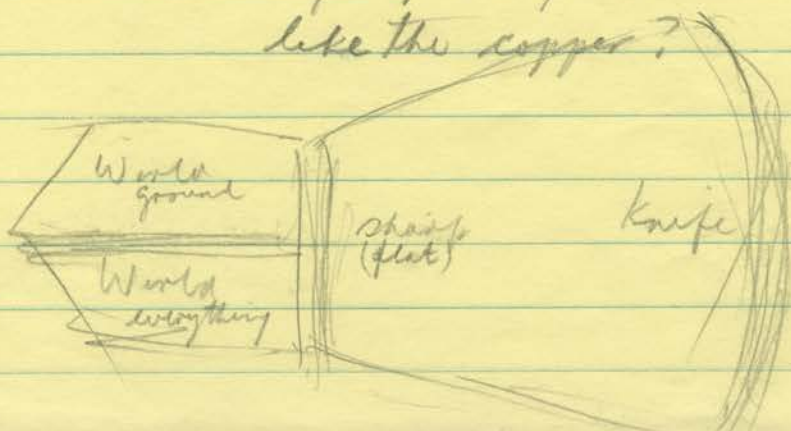


You will not go down twice
 to the same river



Whale belly is no part of Raven

Whale diving is Raven biting the tip off his beak
 The ocean is the tip of Raven's beak
 The ocean is as sharp as Raven's beak
 The World is as sharp as a knife
 all purpose aphorism?
 like the copper?



A myth as a declarative statement ('is assumed true')

beginning situation \longrightarrow resolution \longrightarrow end situation

start $\xrightarrow{\text{change development story}}$ end

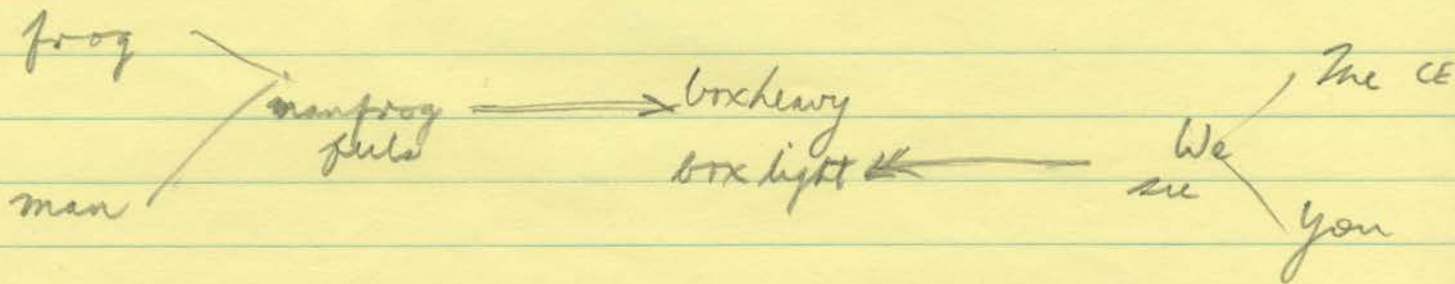
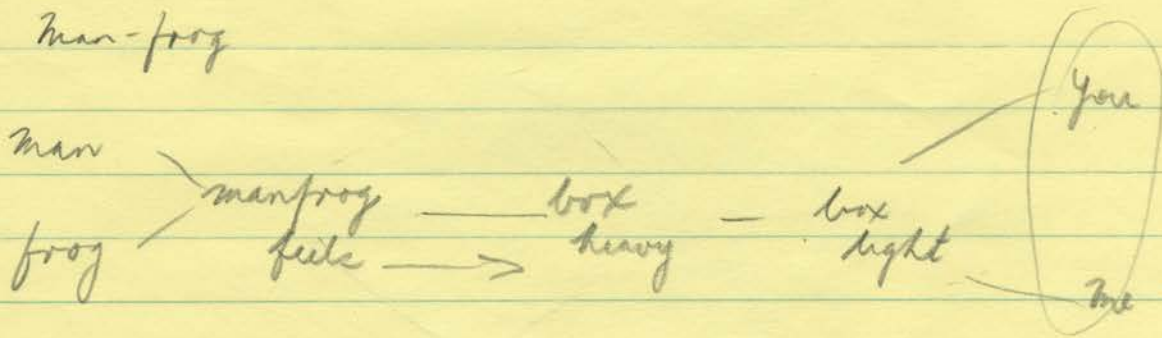
The world is as sharp as a knife
analogous thing is analogous thing

$f_x(a)$	$f_y(b)$	$f_x(b)$	$f_{a^{-1}}(y)$
flatness of world	sharpness of knife	flatness of knife	

Place mat design:

Is an "instead-of" animal (not a specific animal)
 He has just bitten off his thumb, and it is his entire "inside"
 He is the thumb he has just bitten off
 He came into existence by biting off his own thumb
 He consists of a black "outside" and a red "inside"
 " " " missing part " " whole
 A piece of black outside has bitten off a piece of inside
 and .. created a creature
 It takes a lion to bite off a lion's thumb.

Monday Man-frog

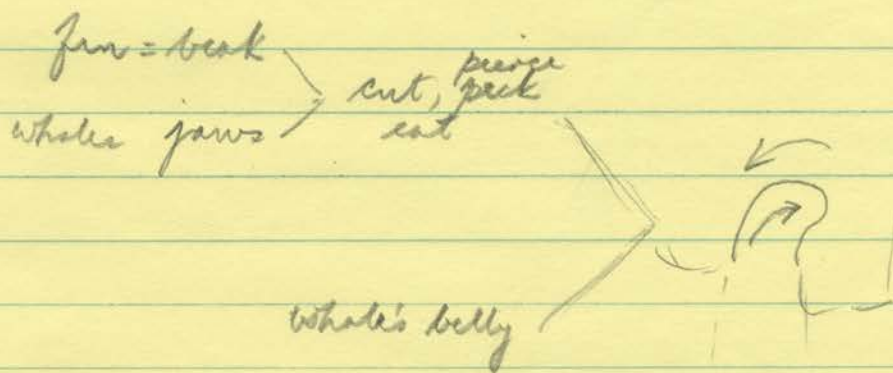


man and frog, being in the system, cannot see the truth
 this box is empty } so?
 " " " light }

A light box is an empty box
 An empty box is a heavy box

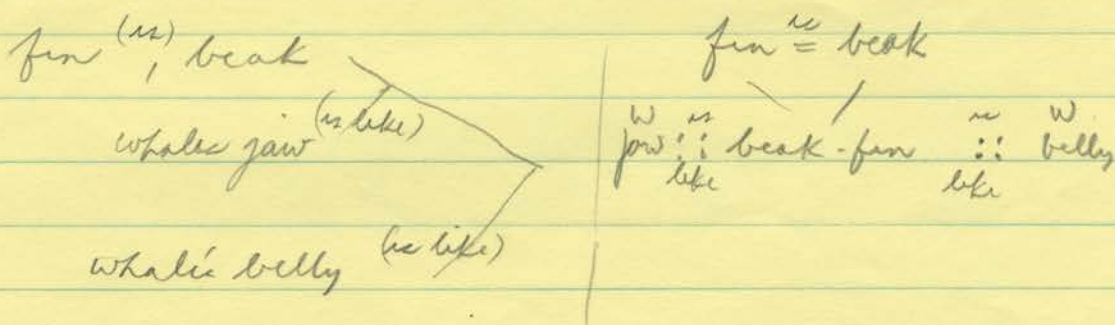
Levens - fins

☺ Whale (fins) } Levens-fins
 ☹ Raven (beak) }



Whale's every roll cuts his own belly
 as he goes forward, the other one within him cuts backward
 (it is the whale that gets cut - not the Levens)
 (. . . Levens that cuts - not the whale)

but you are the whale, and you are the Levens
 you are cutter and you are cut



With his every roll, whale bites his own belly

Whale + Raven beak
⇒ Raven-Fin

fin \equiv beak

finbeak $\left\{ \begin{array}{l} \text{inside (inside)} - \text{whales jaws} \\ \text{outside (outside)} - \text{whales belly} \end{array} \right.$

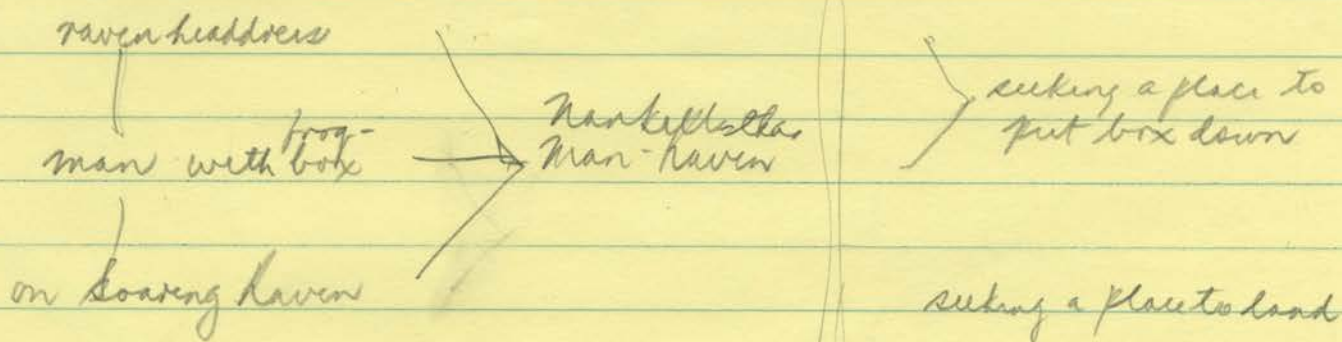
just as an motion: whale ↙ raven ↗
raven-beak is the only thing that "cuts the other way"
" " cuts the whale's belly

Does it refer to myth of whale swallowing raven?
When he swallows raven he sentences himself to
death

just as an motion

Log as larvae opposite

Raven Comport



Raven
Man

seeking

a place to land
a place to put down his
"heavy" — "frog bowl"

Raven can't see the man on his back, and even raven on head can't see inside box. (So raven has landed on Man's head)

but Man is riding on raven. Man thinks his box is heavy (that he is carrying the world in his box) He is looking for a place to put his frogbox down

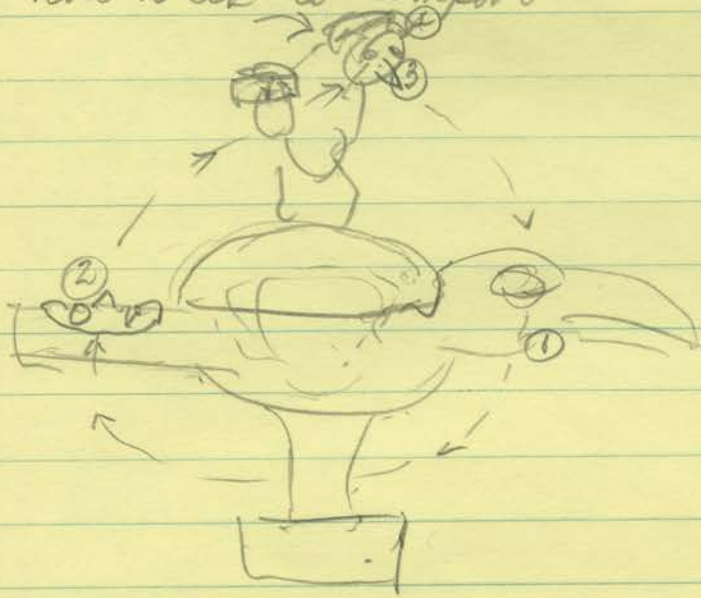
but we can see that Man's frogbox is empty. ^{He is wrong?} He thinks he is carrying the world in it, but we can see that it is empty — bearing nothing but its frog design — ^{one} an image of the world. Frog is one image of the world
[CE also makes frog = him Also Frog ^{opposite} Raven]
[on little CE figure, frog's dish is a half-image of Earth]

But if Man is carrying the world on his shoulder (if

that empty frog-box is the world, then
 it is a heavy thing (that man is right)
 he is riding on Raven, looking for a place to land
 refer to Myth of Oregon of DCI.

Raven and Man will both have to reach into that
 empty box for the same thing, the world (to land on,
 to put his box down on). To Raven it will be the
 earth, a place to land. To Man, it will be a place
 to put his box down. The Man thinks his box is
 heavy, and he is right, because it is the world.

Now back to Comport.



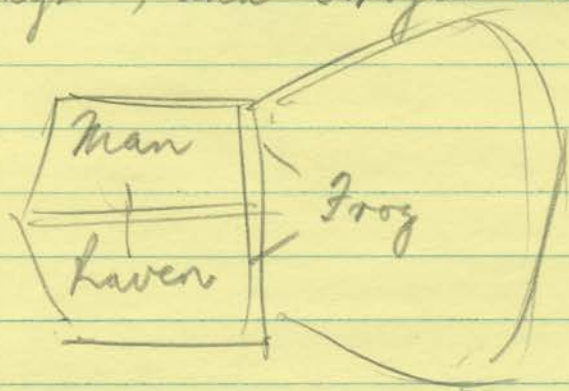
- ① Raven looking
 - ② Man face, raven's tail
 - ③ Man, looking
 - ④ with Raven over his head
- ∴ The comport is Man's head
 Man is riding on Raven, looking
 Raven " " " Man, looking

The box is empty The comport is empty	}	the empty box is the world the " comport is " "
--	---	--

Raven is carrying the world inside himself - the empty comport
 as Man " " " " on his shoulder or " " " " box

The empty box on the image of the frog is the world
 for Raven to land on
 for Man to put his box down on

Man and Raven both seeking the world in their own ways, and Frog as the answer (the little extroverted bit of the system)



all opposites

Man and Raven both regard Frog as opposite = alter ego

The empty box is the world

The "comport (inside Raven)

The "head (of man)

The answer secret is in the empty box
inside Raven's belly
inside Man's head

↓
and that man is seeking

So - THE ANSWER IS A QUESTION

- but the answer is: Frog image

So - the answer to both their questions is
"the ^{common} opposite alter-ego of both of you"

The answer is the emptiness of the comport.

" " " inside the comport

OPEN IT!

IT'S EMPTY!!!

Well, then, but the answer is

The answer is: "What's inside the casket?"

- whatever you put in it is ^{as valuable as} the world
- when you lift the lid to look - you are creating the world. There is nothing - - - except you, the questioner with the question

A casket is a container for valuables

What is more valuable than the world?

The most valuable "thing" is the world.

That's what will put in the casket.

but the world isn't a thing (so the casket is empty)
it is the process of lifting the lid and looking in.

If it's a box, it is an empty box (doesn't have another 'thing' inside). A container full of emptiness

All there is is the container, and all it contains is emptiness. And the container is just

the common alter-ego of Man and Raven

Man & Raven } Frog what do they share? Life

On casket, each is carried by others

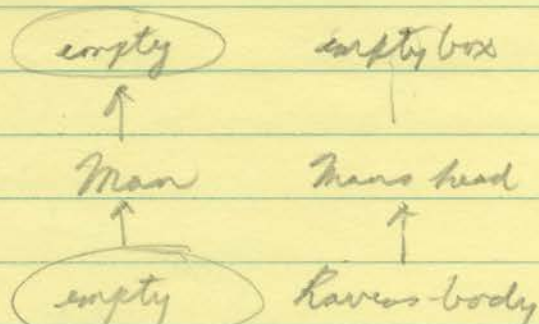
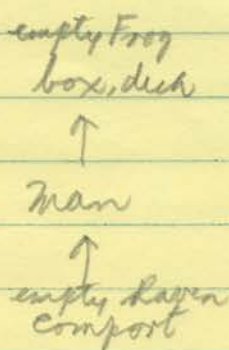
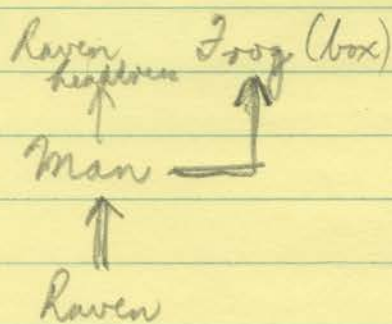
Raven carries Man with box

Man carries ^{box} ~~raven~~ _{head-down}

Frog(box) is the world for both to land on

That which is carried by both is the landing ground for ^{asked} _{answer}

ultimately carries both



"Carry" has 2 meanings:

- 1) Carry (support)
 - a) Raven supports man
 - b) Man (was) raven
Man (knows) frogbox
 - c) Frogdish [potential support of all above]
- 2) Contain
 - a) Raven's compartment is empty
 - b) Frog's deck is empty
 - c) Man's head . . . (questionable)

If the man's head has only the question (not the answer) i.e. is "empty", and the deck is empty, then by analogy the compartment is empty too. There is no answer (no thing in the compartment), there is only the act of lifting the lid and looking inside

You lift (carry)
You look, (seek)

That is the answer.

[I will not tell you what is ^{"really"} on the compartment]

What is the comport?

- it is what falls Frogbox and makes it heavy
- it is the world, for Raven to land on, and Man to put the box down on
- it is the question in Man's ^{lawn-shrouded} mind

Who is the Comport?

It is a moment in myth. The first moment. It is Nankilattoo-langai - potential Nankilattoo

- at the same time:
- : Raven, soaring, looking - - -
 - : Man, potential, box empty - - looking
 - : Frog, the potential landing place of both.

Comport (raven) }
Head (man) } What's inside? What does it contain?
Box (Frog) }

The frog doesn't know, because it is the box

" raven " " " " is " comport

" man? all he has in mind is the question:

What's inside the comport? what's inside the box?

He is the answer, and he contains the question (the world)

He poses the question, as the raven carries the man

" man " " frog & raven

the empty frogbox on his shoulder is another way of putting the empty ^{head} container that contains ^{him} his head

2d

lid

applied

raven comfort
raven address

June 3d

man with box

} Same sequence
as Raven Little

The eternal question is yours too (you participate)
Your curiosity, now aroused, re. what's inside the compartment.
You can't see that, as you can see the emptiness of the box
You have to ask, and act (lift the lid).
That act is the world.

The compartment is empty. It doesn't know what it has inside.
It asks the question too. You ask "What's inside?"
You find out - it's empty. It doesn't know! It has the
same question. Haven doesn't know what's inside it.
The man's head - in that system - doesn't have the
answer. Frog doesn't know what it has inside.
You, they, we all, it, all ask the same question
That's the answer. The eternal question. The
question. Quest. Curiosity. Life.

Lid. does the lid have the answer. (Lifting the lid
should give the answer). It is Sea Otter with a
disappeared thumb. On forefoot, the missing thumb
is man, carrying frogbox and wearing Havenhat.
That missing thumb is all the rest of the system
2d. 3d.

YOU LIFT
THE LID

When your hand



fingers and
thumb

close on that upright 3d pure sculpture man (to lift the lid
and find the answer), that is:

- 1) 2d on lid: Sea Otter has bitten off his thumb
(for explanation, see place mat)

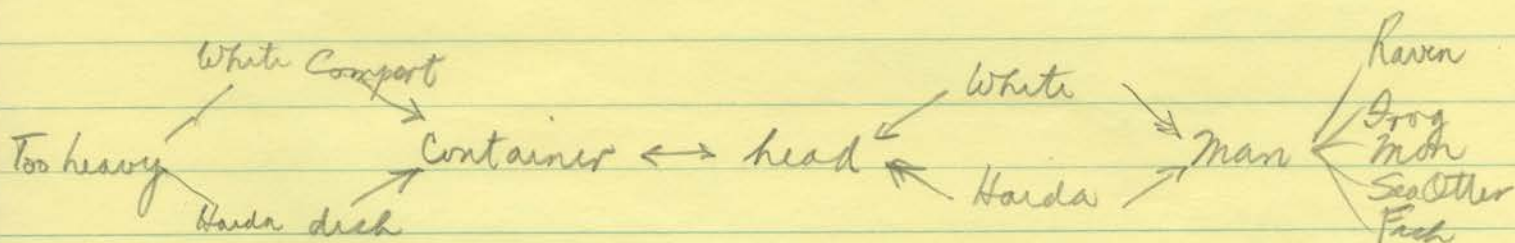
It is a great riddle. It is any (and every) question you may ask when you see it:

- what's inside? [the question "What's inside?"]
- why is it so heavy? [The ^{blank} stuff of the world is heavy] ^{"Where is the world?"}
- what does it mean? [Wouldn't we both like to know?]
- may I look inside? [No need to ask me that!]
- who is that man? [You, and me]

It is ^{both} question and answer at the same time ("empty")

... Haida ... White ...

Haida →
man = Raven = frog = seotter = fish
White ↑



Container too heavy? put it down:

box - man on lid

Compact Raven soaring, looking for a place to land

Common man } head - too heavy? put it down, (go to sleep)
(drop dead)

Haida World (Raven)



White box (pedestal) a place to land
a base, support.

That (white) base (-which is black-) provides a base for the Honda problem above to come down and rest. But also, that base has to hold up the same problem (the one in the common man's head).

base and problem are both great



Honda question

White answer

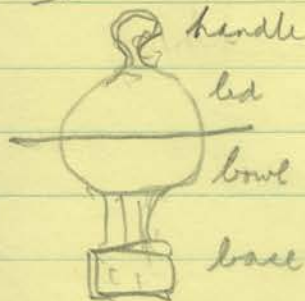
Honda solution leaves it in motion (verb) for it to remain dynamic (questioning)

White solution provides a firm base (noun) for it to come to rest (answered)

but the White answer still begs the Honda question
They share the lid opening (the question)

(it is comfort form > both < white Raven form < Honda

Comfort form



hand to left lid



Honda

Raven form

MAN

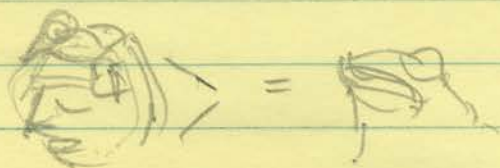
See other

White hand to left

Little frog-men as an alternate to Raven-man on lid

Raven
man > = Frog

Used (with frog bowl!)
Nate



Discarded = Why? Too aesthetic?

Raven carrying Man on back
Man wearing Raven on head

Raven-man (i.e. both) carrying empty Frog dish

Basic opposition — Harada — Raven Rattle (what's inside?)
White — Compost

Use paradigm of Raven Rattle:



- Raven gulping world from inside itself ②
- ① = Rattle (itself) sucking strength through handle from my hand
- ≠ Raven spitting light into world ③
- ≠ Raven-man fuck-sucking ④

Raven

dogfish ♀?

"Hawk"

means: lower beak, but
plus: both beak
mans } raven-mans
in flux

ie. Raven without lower beak
Man "lower beak" = ♀

Mans

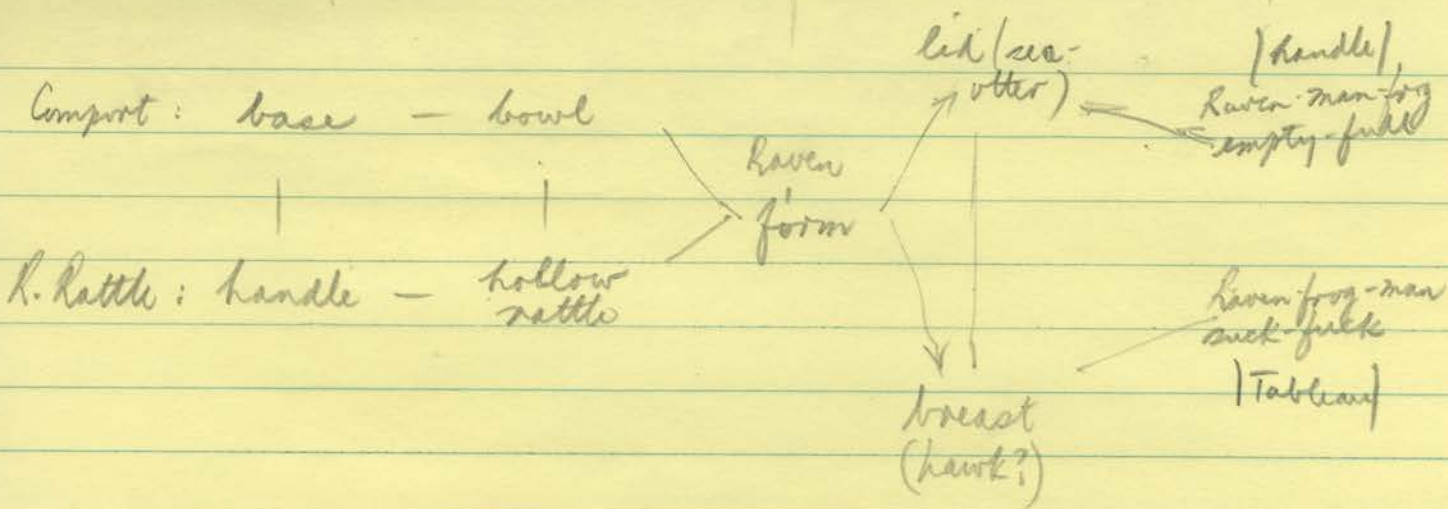
nose, no beak
teeth to bite

his cock is his "throat"
frog-tongue

Frog

no beak, no nose, no teeth
(just a tongue) →

(applied)
body

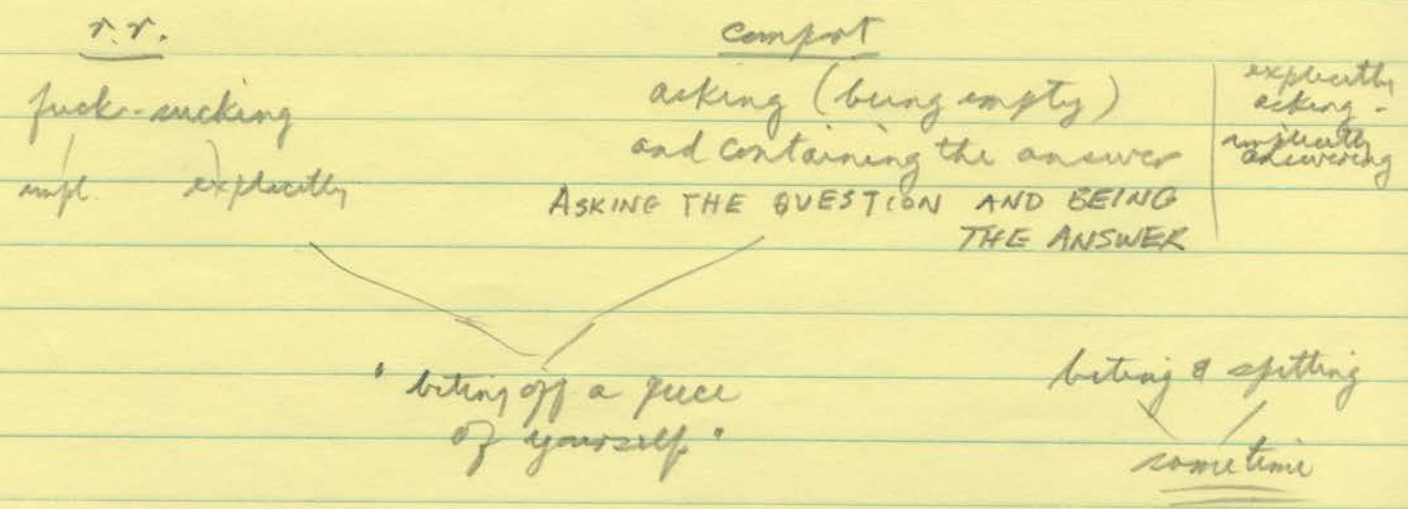


So: - 'hawk' on r. r. is biting off its lower beak
(= 'thumb' of sea otter, and hand)

So - CE did have and adapt the paradigm of raven rattle
Changed: handle to pedestal (as glass element)
but retained handle = handle as participatory place!

: Rattle "breast" ("hawk") to lid ("sea otter")

Raven-man-frog united by a single act
double



biting off \rightarrow associate
spitting out \rightarrow same
time

This destroys concept of
sequence (narrative time).

\therefore Everything in myth is happening
at same time
including beginning } same
end

Haven is a piece of himself bit spit

Raven
Mian
Frog

~~fuck
Puck~~

All at the same time

L-S. formula. The final term should not be

$f a^{-1}(y)$ | but $f a + f a^{-1}(x, y)$
"both" "both"

associate the end and the beginning

and $\left. \begin{matrix} a \\ b \end{matrix} \right\}$ associate and $\left. \begin{matrix} x \\ y \end{matrix} \right\}$ associate

all together together -

If the smallest part of the sequence can be telescoped then the whole sequence is. That biting and spitting seems like a sequence in time, but if it is the point where time telescopes (both are the same act, i.e. at the same instant), then the whole of narrative time follows, and end & beginning are the same.

the zero interval between biting and spitting as the beginning and ending of the story.

biterspit = endbegin

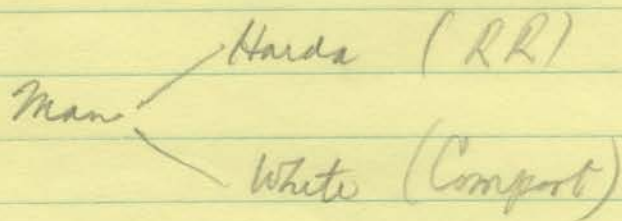
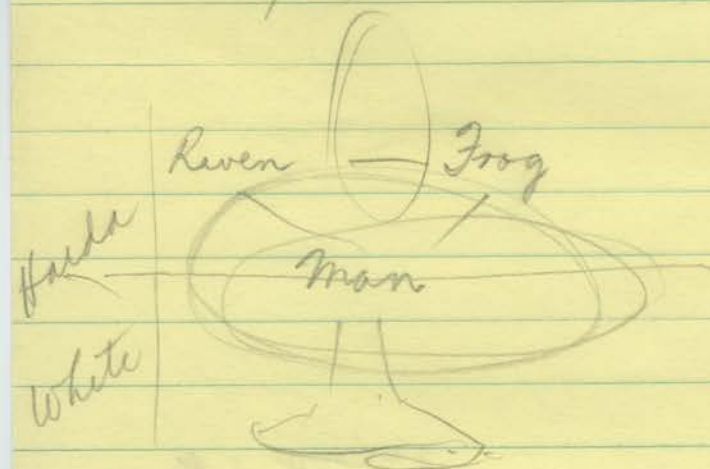
Ropper (cheat)

L-S formula

Logical paradox

Raven battle

CE comport



handle

field

a = rattle

b = comport

Haida art is ^{different} several views of the same thing, a transformation
(i.e. at the same time)

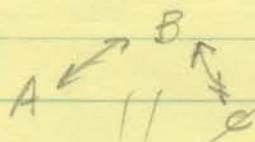
and the question becomes

"In what ways are they the same?"

(i.e. riddle-form "When is X like a Y?")

Haida myths are different ways of describing the same situation at different times

$$\begin{matrix} A & & B & & C \\ \text{beginning} & + & \text{story} & = & \text{end} \\ \text{end} - \text{story} & & & = & \text{beginning} \end{matrix}$$



question is: What other situations is this one like at the same time?

aphorism The world is as sharp as a knife.

What is the answer?

this question

Art 15

Asking the Question

while Being the Answer

The story is the answer to the question it asks.

The fuck sucking on the Raven Rattle points to the controlling sexual image:

phallus in cunt
outside > inside

at the moment of orgasm (biting itself off)

CE couldn't use this on Comport, so he used
question & answer image

The comport is a transformation of the Raven Rattle, with something added to bring the white man into the equation. (and the sexual image is changed to a quest-ans. image)

Comport = rattle
base = handle (base)

Action: lift lid (ask question) = shake handle (ex action)

lid (another) = breast ("hawk")

3d tabular on knob = 3d tabular on back

(question = answer) (fuck = suck)
(raven-man-frog) (raven-man-frog)

3d tabular knob = handle (as thing bitten)

raven
man frog
with a light-
heavy box

Rattle says. When I shake this rattle I fuck the world

Rattle sucks power from my head, Raven bites off his lower beak (or reaches inside for ?). Raven holds sun in beak — and man frog fuck/sucks itself
themselves

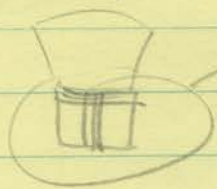
I, now, enslave the world.

Comport says: This is the premed moment, Raven soaring, man looking, wondering, Frog bent under heavy question
When you (White man) left the lid to see what's inside,

you will be questioning like the Raven, like the man,
like the frog — and your question as the answer.
You provide a new puzzle for the Panda's problem,
but you carry that problem too. We are alike
(That's what AE said on box)
(It's your box too)

The outside of the box doesn't know what's inside

Tuesday July 3 - Bisociation



In this both - left-right
front-back (or frontal-profile)

and maybe also - upright-upside down

Poel Pipe



Is the smoking man both sense and nonsense?

Raven rattle



is tabular on "back", both outside and
inside the rattle at same time?

(That's what is making the rattling noise)

Compost



Is manforgiveness questioning
what is inside the compost as well
as outside?

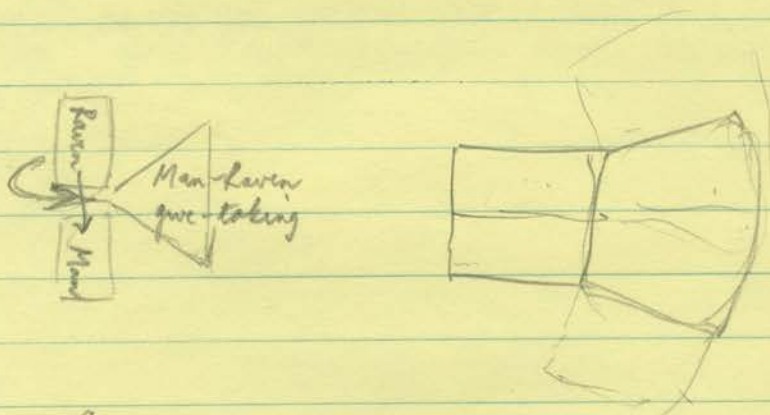
The r.r. tableau does the opposite of pressing
(combining). It separates ^{and shows} the component identities
of the one thing: man and frog and raven



tableau is what would be seen inside the rattle.
It is a bisected image of everything going on
outside, including the rattle, the raven, and
the person holding it, and rattling it.

And the actions are \leftrightarrow actions at the same time
squeezing-sucking
mouthing-fucking

Why is it held "upside down"?



Raven sucking power from man: Raven spitting power into ^{world} sky ::
Raven sucking power from himself: Sucking-spitting _{man-raven}

$$f_x(a) : f_y(b) :: f_x(b) : f_{a^{-1}}(y)$$

Comport: If I'd grasp on led see what is inside,
you can't open comport without a grasp (of fingers)
on the answer to your question [You already have to
"grasp" the question-answer].

If it can be a transformation of s.s. "story",
it means that all that remains constant is a
"structure" or story-line, into which all stories fit.

The story has to "involve" the viewer. With Haven Kettle
you hold it in your hand - upside down - and shake it.
With Comport, you grasp lid knob with fingers and
thumb and left to see what's inside (while what's
inside is actually what's in your hand - the answer
is a question). (also, it is yourself you are
lifting. Yourself and your own question. Left the
lid off, then little ^{raven} men can look inside.

Bit of the smallest piece of yourself (grasp and
left the lid.) Their curiosity can only be satisfied
as yours is. You activate the whole system

CE: I know the question as the answer
as I have to do as get you to realize that.

The person who has just heard a myth is able to
(and should) bisectate the beginning and end (initial
situation and outcome), and the actions and counteractions
of the characters, so that he can see that the whole
myth is a true statement of equivalence.

A myth is a declarative statement, which states a set of equivalences. It remains for the teller and listener to apply it to the relevant current situation, as a parable.

But a myth is not a riddle. A riddle is a question (?) about equivalences, or a "contradictory" statement about equivalences. But the contradictory statement is always? a logical paradox: it is both wrong and right at the same time.

Art states its themes in riddle form. It gives a ^{self} contradictory image and (by its very existence) says it is true.

Bisociative depiction (as on *Comport*) uses 'opposite' approach to visual punning, which combines *pars pro toto* (eg. frogman, eg. Raven-fin). These multiply images and has them each in its own way doing the 'same' predicate thing (raven and man and frog, all 'questioning').

The first combines the subjects into one, so only permits one version of the predicate to be shown.

The second uses all of the subjects, so permits several different versions of the predicate (That's why CE revised the lid knob)
(Instead of saying "manfrog carries empty box", it says "man w. Raven hd. carries empty frog box")

Was AE using bisociation on the box?

Wednesday

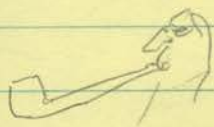
→ sleep-wake

Dream of hypnotism across the room.

Simultaneous sense-nonsense on panel pipe is classic case of bisociation of opposites

- it is two depictions at once, one in one frame of reference, the other in another
- it means two opposite things at once

Does it have a participatory element? The idea of a white man putting the whole thing to his lips and "smoking" it? It is a paradox: the ^{panel} pipe is unsmokeable, though the depicted pipe is "smokeable".
A "smokeable" pipe on an "unsmokeable" pipe



Copper - simultaneous ^{something - nothing} thing - non-thing is another bisociation of opposites. It is a depiction of ... no other thing (its own parts and relationships). Its "substance" is "form", like music. It is a making of the implicit - explicit, a solid copper diagram, a venture into pure abstraction, a jump between media. Creation of a new class of objects. Into "diagram" (geometry) and into mathematics. (mystery)



Raven Rattle tableau - a "both" kind of depiction, full 3d figures doing two ^{opposite} things at once, fucking and being fucked, outside and inside the rattle, both simultaneously. A curious kind of redundancy. Fucking and sucking, biting and spitting, pushing in and pulling out, on the AC-DC rhythm of a



the biter being bit
the fucker being fucked

the fucker fucking ^{himself} _{herself} to

mutual orgasm

I have made the extractive leaps, but have
not yet built the logical bridges.

Thinking re building the logical bridges
to follow extractive leaps.

rattle shake, so fast you can't see the difference,
a steady whirr of sound

- an attempt to defeat time, negate sequence.

TIME

negate the alternation of in-out, rise-fall, etc
by having them both occurring at the same time
Raven Rattle as an attack on Time. It shows the

greatest spans | from now, sucking power from my head,
to the beginning of the world when Raven
gets light.

least spans | when Raven ('hawk') reached into himself
for that thing depicted on the back -
two ^{opposite} things always happening simultaneously

The noise of the rattle does two things at once:

- 1) it marks the immediacy of this instant of time
- 2) its 'whirr' negates the alternation of sequence
(the jiggling beat of binary opposites)

it fuzzes the cutting edge of time, even as it
marks it.

- It draws power from me (it 'sucks' it
through handle). Simultaneously, I draw power
from it, my hand a creat, the power Raven
blows into the world, he also blows into me.

The handle is suck-blowing, simultaneous
in-out, like the tablas carving. [also like
the pipe-flute of slate?]. The current (revers)
flow both ways at the same time when I activate
it by shaking the rattle

It is the two rivers, flowing both ways at once, which I activate by "going again and again down to the river" (shaking the rattle).



but when I shake the rattle with a circular motion to produce a continuous instant - an instant, then all time is one and there is no particular cutting edge of "now". It flows freely in both directions.

So Raven Rattle is ^{timeless} simultaneous suck-fuck,
now - not now - a negation of time
a refutation of time.

AE box refutes time in another way, working back into paper 2d rather than paper 3d.

Instead of making a depiction of 2 opposite things happening simultaneously, he makes a depiction of $\frac{1}{2}$ a ~~thing~~ happening at the same time. It is activated by my comprehension,

which provides the "other half". Then we have $\frac{1}{2} + \frac{1}{2} =$ a whole act taking place at a time that is both times at once. The complexⁿ is that He is Me, not that You are I.T.



CE Comfort, prescriptive carrying of question - answer
at same time.

Frog: what's inside me?

Man: why is my box so heavy? Where can I put it down? it is myself, and contains the world?

Raven: Where can I land? Where is the world?

- Raven has to reach inside himself (but it - comfort - is empty) to get the 2 things to make the world.

That is, inside man's head

- Raven, frog, and Man are really the same (three ways of ^{saying} showing the same thing). Man rides on Raven, but Raven (headless) also rides on man - in both ³cases Raven is empty (comfort, head, desk)

empty, but containing the world:

- the "outside" of the emptiness of frogbox

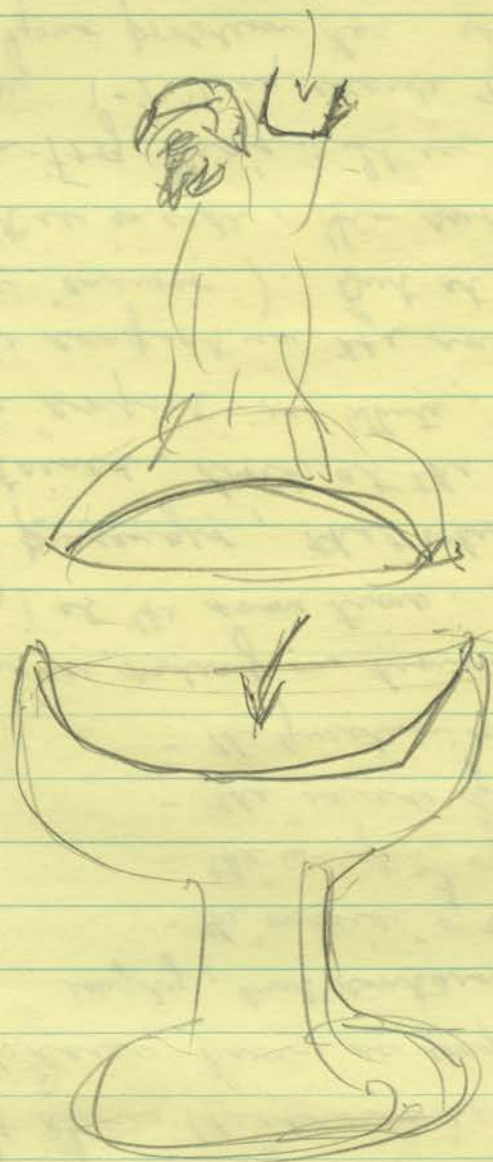
- the "weight" of man's load

- the "inside" of Raven, where he gets Great Lights

- the question in man's head

- Man is riding on himself (raven) and carrying himself (frog) at the same time. Carries and carried, vehicle and passenger, that which contains and that which is contained, both at the same time.

- The "comfort" is white, the "box" is white, the inside of the comfort is the inside of the white man's skull (has "answer"). But it is also his curiosity to see what is inside. His curiosity, wonder, is the same as Raven-Frog-Man's. It is the "same question": What heavy 1-2 thing inside man's head makes the world? It's your problem too. It's our problem. [Beautiful mediation - the white man doesn't know all the answers either]



- 2 emptinesses

- the lid (like) the same
as the bowl

- outside as inside

- the lid function is
negated by its content
meaning

- a lid that doesn't cover
because it's the same as
what it "covers"

- it just does one thing:
hides its emptiness
from view.

- so the lid is inside
the bowl at the same time
as being outside

- inside as outside (both)

- what is outside (the world) is what is inside (empty)

The "act of curiosity" is what activates the system. Lipt the lid and look in:

- if frog can see in, then his duck can spill in
- man and raven heads can see in too

What do they see?

: it's empty

: " " , same as outside. Inside is same as outside. There is nothing here but us.

:(if water there) - a reflection of themselves.

But YOU are the one looking in:

- you are the man looking into the box to see what makes it so heavy
- you are Raven looking in, looking inside himself for the world, and finding himself empty.
- you are frog-man-raven wondering what's inside and what's outside (they are both the same)
- you, now, in the act, are the whole thing

But all of these are the smallest missing part (thumb) of sea-otter [Sea-otter!?] We are just the inside of the smallest part of an extinct outside.

You, Raven-frog-man, all look inside at the same time with the same question in mind, and get the same answer: it's empty. IT is empty. IT is there, but has no content. All it contains is the inside of its outside

D

If you upturned frog box and put it on head, then frogbox would contain raven but which contains man head which contains the question.

But frogbox is being carried on man-raven's shoulder, as man is carrying raven (headless), and raven is carrying man.

∴ to get closure, what is in frogbox is raven comfort:

Raven comfort is the outside of its own empty self
Frog box contains the same thing as comfort

What is in frogbox is the outside of raven comfort including the emptiness it contains.

That little frogbox is the 5th box, which is 2 things at once: visually part of the 1st composition conceptually the container of the whole thing; that is, the world. It is 'that little empty box that somehow has the world in it' (because if you tipped it, spilled it, you would be letting the world light out of the comfort — letting light in).

Little frogbox is full of light (comfort is dark: the world before light). Tip a little bit into the dark inside and you create the world. You change the dark world inside by the very act of letting the light world in. The world was inside, but you changed that by letting light in, letting raven-man look in. He has to "know" on faith that the world is inside. The very act of looking lets the world out.

Frogbox and Raven's comport are both "empty". But they are also both full, containing the world; frogbox the "light" world, raven the "dark" world. There is no way of seeing inside that dark world without letting some light in (and changing it).

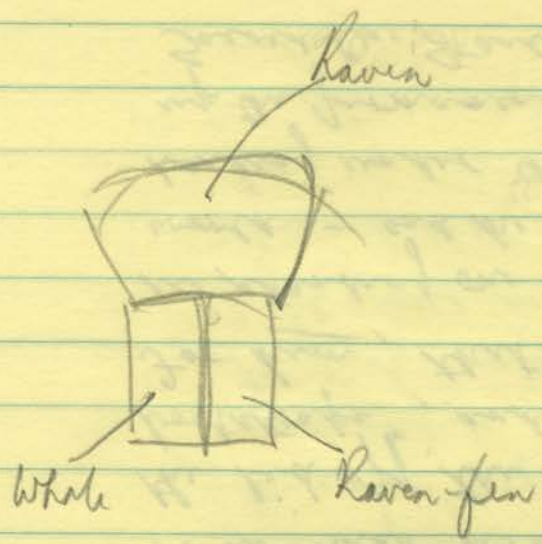
The act of looking changes the condition you want to see.

Man's box (head) contains both worlds. It is ^{dark} closed like the comport, but his eyes let in light (he can see). The only thing he cannot see is what's inside his head.

That is why his box is so "heavy". To lift the box would be lifting the lid, which changes the state of the world. It would be lifting the world and spilling some of it into the inside.

That little man is carrying the comport on his ^{raven} head and the world in his ^{frog} box.

It is so heavy that he can't lift it higher. To do that would be to lift himself, and lift the lid off the world. ("lift himself by his own bootstraps", and also the world he is standing on). For him, that box is as heavy as the world he is standing on (the lid is the shape of the Haida world - and he is its central pillar - but he is bending under the weight (he is also inside - holding up the firmament which threatens to fall - He is Sacred One Standing and Moving - the central Haida



an element of form
+ a meaning

same in form but
different in meaning

anxiety - - - that is why his box is so heavy.

But you can lift him, his box, the world he is standing on. You can look inside, and let him look inside his world.

But you can't lift him and look inside without him being able to see inside too. And anyway, in lifting the lid you change the situation irrevocably.

You can't look inside without him looking in too. You think you can do what he cannot: lift the box-lid. But as you do it, you lift him as well, and he too can see inside.

So go ahead. Lift his box-lid-world if it satisfies you and makes you feel superior. Only remember this: He (CE) was the one who set you the problem. And you'll be changing dark to light as you do it. And - - - it's empty. You are left with the question. I am left with the answer.

You think it is Raven flying, looking for the world - - in a terrible predicament. Well it is; it is Raven flying up with the Great Light Box - to bring light to the world. Open it one crack and the light (darkness) will flood out (in) - changing the world. You will think you did it (lift the lid), but it was I - I planted the question I phrased the question (because I know the answer)

How can art make one thing another at same time?

1) literal - metaphoric

frog - "frog"
suck - "suck"

2) overlap (verbal pun)

raven - fin
raven fin { whale
Raven - pass pro toto



3) ^{Two halves of things opposite acts} Bisociative (two things at once)

Raven rattle fuck

4) Half (looking for its other half)

AE box

3) is 1 "act" made of $2 \frac{1}{2}$ of two opposite acts

The question is the answer.

White man's pedestal, holding up the world -
strong - great
White man's strength to left the lid - ^{Haida} world
great, great ...
Where does it get you?

The comfort and the lid are (two versions of) the same thing
(to be continued)

Summary:

1) Copper

2) Panel pipe

3) Raven rattle

whole - parts
Thing - non-thing
some - etc (Haida - white)
Once - nonsense
Then - now in - out
fucker - fucked

(repeated time)

4) AE box

$\frac{1}{2}$ - 1 (repeated time)

5) CE Comfort

Inside - outside

Haida - white

"you" - "me"

6) CE raven fin gravestone

biter - bit

death - life

All involve paradox, all involve one thing being more than
one thing at a time. So all involve bicoculation.

Thursday CE Comport,

Little Raven Frog Man i of Kluckwan housepost

TP 1 p359

pl 147, 148

Raven House
ganaxtedi

4 identical (?)

As he as Yetl, crouched on a chest box, with
copper on his back



the bear is
biting off its
own body

he is on a bed
design is on "



AE's copper

The problem is:

What holds the world up?

Everything else tends to fall down

A paradox

heavy

How would we
the lid of a box?
What holds it up?
Is it upside down?

CE's comport



The 5th side of a box is its inside

The 5th box inside contains the outside of all the rest i.e. the world

The 5th side is outside and inside at the same time
" " " " the lid?

On black quadrant is -- a question, not a statement. 4:4 is a question, of which I provide the answer. He is asking me a question. He is looking in eagerly: my eye is the partner reflection, the gleam of recognition. It is the eye looking in a mirror - your eye is the reflection that looks out at it. It is outside your box, looking in. You are looking out at it.

Friday

The lecture last night helped firm up some of my perceptions.

as Escher's art came to be used for paradox (all what he writes) - the art as a medium which came to be used for the new kind of messages, as human vocalization came to be used for speech, and as argillite came to be used for paradox.

- Shaostay's Bear Mother is about whiteness (it is in argillite). It is a riddle (Why is that woman in agony suckling what looks to be a normal child? Ans. Because it is a bear cub) Because it is a white child.

But it is a resonating paradox; it doesn't stop there. There are reasons, then, for her anguish, arising from the conflict between matrilineal and patrilineal systems. Baby is both Indian (Haida concept) and White (White concept). Split loyalties. All the anguish of the mother, the baby, her brothers - is expressed by her. She has to feed him. It is her nature, and her breasts are full. But he is a white man sucking out her substance. She is nourishing her own downfall.

- Put it together with Edenshaw's PM Bear Mother group, where her brother is killing the bear. It is not nearly as powerful. It doesn't have the same powerful paradox in it, but shows the relationships. It is for the white man

Act as for thinking

, who is the bear, being stabbed. Some
suppressed hostility there?

What is the threshold between riddle and logical paradox?

Hardly act "phrases" it as a riddle
but when you get the "answer", it does not stop
there

because the answer is both right and wrong at
the same time, or it is right in more than
one sense (that suckling baby isn't - verily -
a bear, it is cognitively a bear, and
analogically a white man. That white baby has
bear's teeth)

it is not just 2 things at once (right and wrong),
it is two opposite things at once

she is in a double bind. Her own suckling babe
relieving the pressure of her full breasts, is
a white man with bear's teeth

In a logical paradox, the 2 things are
their opposites, and the statement answer is both
right and wrong.

little 1 face on raven rattle - is frog?

Noncense on panel piece - 2 things at once

1) an act and not an act at the same time
-etic -emic

2) an act that precludes 2 persons: sense and nonsense.

Paradox is akin to - humor

- contradiction

It gets its teeth from what Allen Watts
calls "the implied unity of opposites"

An Epitaph in Harda

Logical paradox says a thing is its opposite at the same time, and that that statement is both true and false at the same time.

How to show that?

Iconographic predications:

Show an act that does not seem to be having the right consequences:

- why is that breast feeding mother in agony?
- why is that empty box so "heavy"?
- i.e. - Why does the artist say she is in agony? What does he mean by that?
- Why does the artist show that the empty box is so heavy? You can see that it is empty, and you would think it light, but he knows, and shows, that it is heavy. Why?

AE box 4:4 red is a question. It asks "Who are you?" Your answer is "I am the other half of you", i.e. 4:4 black, the "ground". We are "figure" and "ground" of the same thing. We are outside and inside, respectively, of the 5th box. You are the ^(line) figure to my ground, and I am the figure to your ground. Together, we are the 5th box. That is, we encompass the entire world. Our smallest piece fills the other boxes.

You and I are the red and the black. We fill the space equally but oppositely. We are each other's necessary other-halves, as a line must have a ground, and a ground without a line is empty.

① flat design → ② applied sculpture → ③ 3d free

is this the helicoidal spiral rise through
realms?



5 re second 1 (1 hand)

on lid, the jump is straight from
1 to 3:

- to its opposite? outside → inside?
smallest part → whole?

Harder designs are for thinking

paradox: a seemingly contradictory statement that may
nonetheless be true

: an assertion that is essentially self-contradictory,
although based on a valid deduction from acceptable
premises.

A contradictory statement, nonetheless true

$\frac{1}{2}$ a line - leaving the other half until later
(4:4 red) How can you draw half a line at the
same time? Half-draw a line?

To draw the other half (of the "same" line) later,
on itself - on its other half - using its other
half as field.

The simplest, most basic act of the artist is to
draw a fragment of line on a field. Just a very
short piece of line. Even less: half a line.
Then it can be its opposite - a field - for its other
half - but at a later time.

Two times are one time at once

a Haida Epitaph

Death is as gentle as the whale's fin slicing air
" " going to a new realm, as Laven went to
the sky country
and that is just like entering a new whale's
body from outside to inside

Each's two hands

The hand draws a picture of itself drawing itself
Each is drawer and drawn at the same time
" " the other's product and the other producer

[CE's : Each is the other's ^{missing} lower jaw]

Paradox: Bro-in-law

- is very close friend
- is bear (I have to kill him)

Paradox

A contradictory statement, nonetheless true.

The world as as sharp as a knife

Nursing is agonizing

The empty box as heavy

Life as death

Her child is half whiteman (analogy)

Her child is half bear

Nursing as agony

Nursing as pleasant

The tiniest box contains the whole world

if its outside is its inside

if it is infinitely small (if ^{the outside of} small is large)

the smaller the box is, the more there is outside it

The inside of a thing is the same size as its outside

Outside the smallest box is the whole world. i.

The biggest conceivable box fills the whole world

Outside of it there is room for nothing

It has nothing outside it.

Outside - Inside

It has the same inside

That box is too small to have an inside; it only has an outside (like the one-sided line on A's box).

How can AE draw what's inside that line? The line is only half there. So he can draw a half of what's inside that line. But to do so he has to turn it into (treat it as) its opposite: a field (so it becomes half a field?).

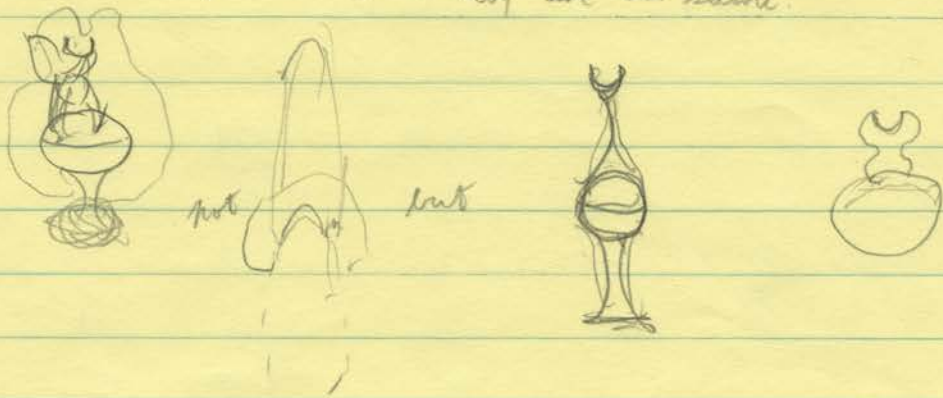
How can he draw what is half outside and half inside that box?

Saturday

So it is only half a box! \sqcup , not \square .
not completely enclosed. not closed.

Frog is the outside of his own box \sqcup
raven box \circ

The inside of frog's box is the outside of Raven's box
but they are the same.



Sunday

The sky is a lid
to hold it up
a pole sitting on
another lid
(of a box)



To open that lower box you would have to lift the
whole world and the sky

Sacred One Standing and Moving sits on a COPPER BOX

Is a 'copper' box one which has the relationships
of the copper?

OK AE Chest, the 5th face turns the whole system
upside down

Every generation of artists had to come up with
its own depiction of the 5th box

AE painted her

CE - - Comport

AE combined comics and paradox !!
(the two throats of the Art.)

It is the same problem - the copper box

Monday

Force - lift = gravity

lift - lift heavy box, or hold it up
or lift a lid

You would have to lift the weight of everything on
the catch to lift the lid on which catch sits

In Haida part of CE compartment a self contained system?

Raven (O) carries M and Frog

Man carries F and R

Frog box \cup is heavy and light both

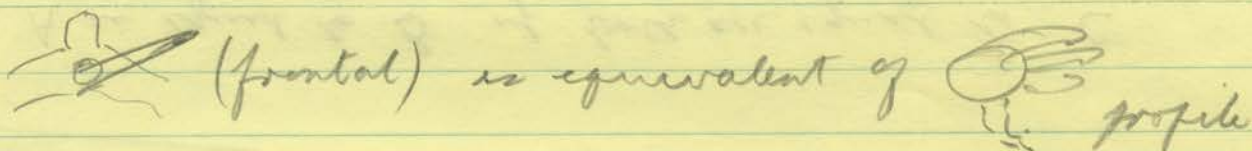
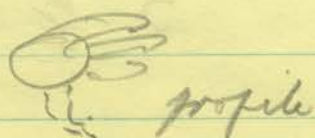
(\therefore can carry R \therefore M?)

Does lid say: "Opposites are Equal"?

The inside of the lid = the outside of the box


"Mouth" of scrotus (on chest, "beak" of bird)

lets inside out to complete the system

 (frontal) is equivalent of  profile

a way of equalizing inside-outside

of turning it inside out

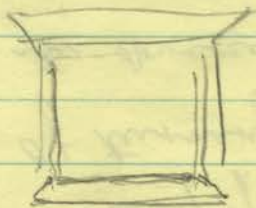
and its reverse as betray (?) (?) 

(back of chest)

The inside of the lid is the outside of the box

What is inside the lid is (equivalent to)
what is outside the box

as they fit exactly



and what is outside the lid is
what is inside the box

A is equal to B if both are equal to C
Raven Man Frog

Raven-bowl = Frog-bowl (both heavy)



both equal to Man-bowl

is 1) Man's head

2) Man lifting compost.

Any system of paradox needs ways of turning propositions inside-out and/or upside-down to show the equivalence of opposites.



1) neg. circle on frontal views of "beak" show 'missing' beak, on image of Raven's entry to sky country

- raven flying head on into himself

2 ravens? flying head-on into each other

raven meeting himself coming the other way

So all Raven has to do is fly into himself to find the world to land on

1a) is 'mouth-face' on rear of chest the reverse idea: 'biting off beak'? In effect, raven flying into his mouth

- as on Raven rattle

('Hawk' is raven flying inside - then the challenge is to show (in fact) a two-valent (fuck-sucking)

diguivalent?

69 image (CE's)

2) Bitten off thumb  (in profile design)

is equivalent. CE place mat is paradigm

place mat

of part = ^{missing} inside of whole

AE book

AE box man at Tes

CE Compost

Smallest missing part of design or lid = entire contents of box

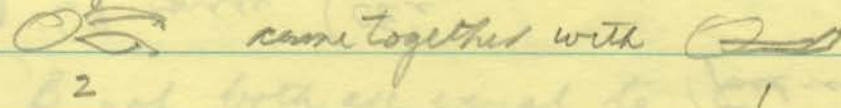
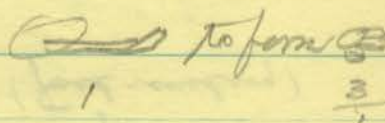

"Hawk" beak is shorthand for "is equivalent to"

The crack in Raven Screen is the reversal to red form for leg.

∴ leg (foot?) is inside as well as outside?
whole as well as part?

Raven "landing" on (in) himself?

Then AE box analyses the instant

when  come together with  to form 

led by says: Raven is landing on himself
and when he does, it will be - as man
- upside down } >

or - the whole dam problem in reverse

 4 ravens (2 pairs)

all 4 land on (in) the box.

What is on the box? the ^{original} copper?


So what is 4:4? - a seed at the moment of germination?
- a salmon trout emerging?
- a . . . forming?

The perfect half emerging, forming
put it in the perfect shape (oboid) → s.t. here.
The creation of seed, egg, the tiny half of everything

What I show on 'outside' of lid as what as 'inside' the box.

Chest front as the world at the moment of turning itself inside out.

On carpet and raven rattle is shown an act composed of 2 different half acts of two equal but opposite acts (carry - being carried)

2 'other-halves' (like the  part of chest design (Create an 'act' which is composed of 2 halves of 2 equal but opposite - ∴ equivalent - different acts)

The depiction would 'show' 2 opposite acts at once, by combining $\frac{1}{2}$ of one and $\frac{1}{2}$ of other

Carpet top does that best:

light = heavy

inside = outside

carry = being carried

frog = raven = man

Do is salmon trout head a bivalent form
a broccation of two 'other-halves'?

an inside-outside form at the same time?

the in-out-merging point of Raven's beak?

a frontal-profile-in-out half?

a little piece of whole design

not one or the other, but attributes of both
like a formline

a half-design consisting of 2 broccated
other-halves

the perfect half of two imperfect wholes
 perfect in both inside and outside relations



4 s.t.h on chests are ingredients
 of 4 eyed head
 eating itself

The World



- as controlling image
 lower part the 2 halves of its body
 upper " eating the "other-half"

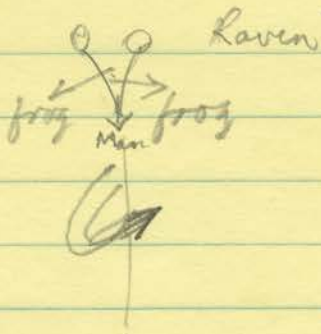


- "other-half" of both "on the inside"
 - 2 halves "on the outside"

its 2 halves are being eaten by their other-half
 space? time?

World

Skidgate housepost



superimpose
 the 2 -
 as front-back them

Raven flying into the
 middle of himself
 (bottom) and emerging
 as 2 frogs (above)



Tuesday.

Dreaming of totem poles:

Deans TP II 825

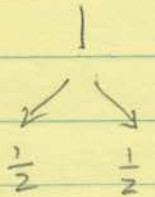
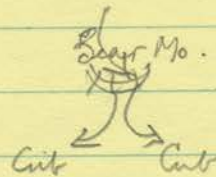
Alfred Adams TP II 823

Swanton 817

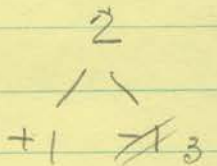
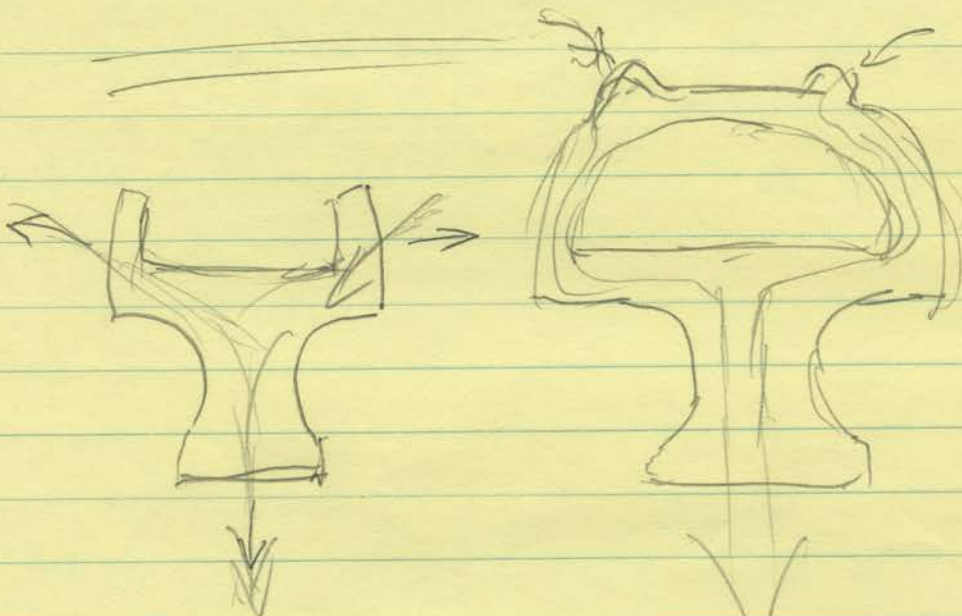
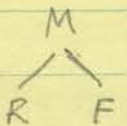
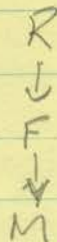
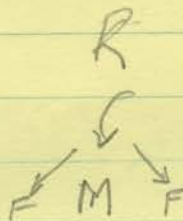
2 paradigms



1. Bear → 2 cubs (kappa)
human



2. Raven → Raven + Frog.
human



CE "Angel" is Raven, Raven's Mother, and Both at same time

It is the moment of Raven's birth, when he gives rise to his mother at the same time

A paradox. Opposites at the same time. Raven being born and Raven giving birth

Raven giving birth to himself (He is also his mother)

The pair are - Raven ^{as} his Mother } He is his own fa & mo
- Raven and/or his Father } He is 3 things at once



↑ grandfather?

Creation is retroactive
The act of the moment "turns time backwards", and creates a pre-existing mother and father. He creates them by being born and by being 3 things at once

One thing that is 2 things at once by being 3 things that are all the same 1 + 3 opposites

like AE box - black quadrant

line = raven
form = } their form } have the same form
field = raven's mother

3 things : 2 of which share the same form



Is Our Mother in agony because she is
also her baby and is eating herself?

Angel's partner : only smallest part of haven (foot) is present
on "outside"

∴ He is all present "inside"

So Haven is 1:99 with his father 1:9
50:50 " " Mother 5:5

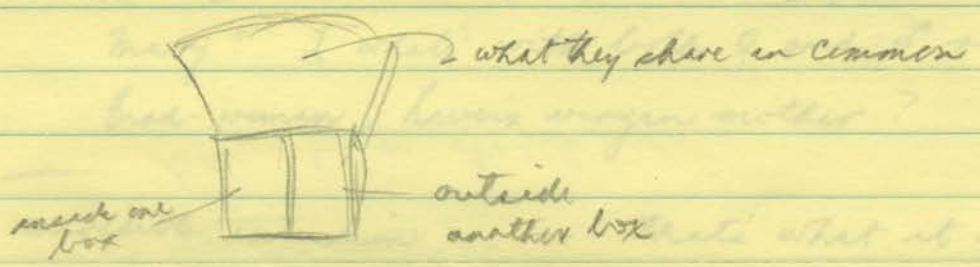
Old fisherman — what has happened to my 'beak' ?
without it I can't be "haven" any more
I can't get it up anymore

is the equal inside-outside of ~~any~~ ^{the} same form
(equivalent red-black figure-ground)

a universe whose inside = its outside

a box of "inside" of another subject

2 boxes: what is inside one =
what is outside other



Inside = Outside (equal-opposite)
(equivalent to)

you have to "think them" equal (not show them)

"angel" same as opposite she is holding her baby (not suckling)
He is being held as a baby

opp. { she looks human - with Raven attributes
He looks Raven

Just as Eve has no belly button, she has no labret

Wednesday

"Bird of the sky" ?

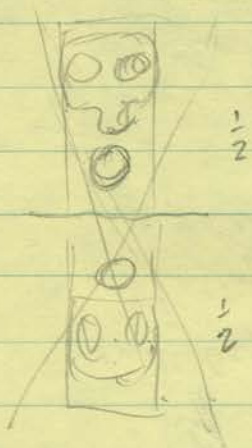
is she the surpassingly beautiful "bird" which as
Laven w. broken off beak ?

From my waking state I seem to see beauty -
beauty of predicated of unstated subject. Then
the idea that subject is Bird of the Air - the
one who lights the sky.

is she the subject of housepost # 2 ?

is she CE's Raven's Mother ? No Cabret woman - Virgin
Mary ? A "whale" with both ♀ and ♂ riding on it ?
Bird-woman, Laven's virgin mother ?

incredible intricacies - - that's what it is !!



she is holding him
in her lap

she is sitting on
her lap (whale)

She is
"sitting
on
"Whale"

R w/o beak, sitting on
whale's tail

⊙ woman or Cabret
sitting on whale's head.

It seems to need the intermediary of a 3rd thing: "Whale",
who is her lap or abdomen



Am "Watchman" a sign of this structure?

Ecker's "hand drawing itself"

If an event has two opposite aspects (^{creating} drawing and being ^{created} drawn), and each half can be shown creating the antecedent of the other, then the act is "Co-creation"

"Hawk" is both bird and man at the same time.

a fused image

like CE's Angel

In Skrimium Raven's Father? On housepost #1 he is holding a whale, or sitting on it.

Structure of Houseposts 1 & 2



1



2

Raven's mo : Raven
giving birth : being born

Raven's mo : Raven
being born : Whale
giving birth

- 1) 2 equal halves
- 2) top & bottom are opposite aspects of same event
 - 1 event from 2 opposite points of view
 - 1 thing consisting of 2 ^{same} opposite things (paradox)
 - 1 " " " 2 halves which are opposite sides of the same ^{event} thing

1 thing (Pole) — 1 event (Creation)

2 halves ^{top} _{bottom} — 2 opposite aspects of event ^{born} _{birth}

If the 2 halves create each others' antecedents, then each work of art is ^a the creation

'Angel' is a creation : Raven creating his mo (his human form) as she creates (broths) him

Clamshell . . . ; Raven turning Human as he takes man from clamshell

in - ang
out - ang

If you can create a thing that is in the act of creating itself, you are creation

Birth is birthing

Dying is rebirthing

Death is Creation

When Raven is born his mother disappears

becomes bird of the air

When Raven-Man-Frog is born,

his father

Shimsem disappears

Creation is actualization
of potential qualities

"Hawk" is Raven becoming Man by the very act
of "throwing her beak in"

Man
Bird
Frog } come
together

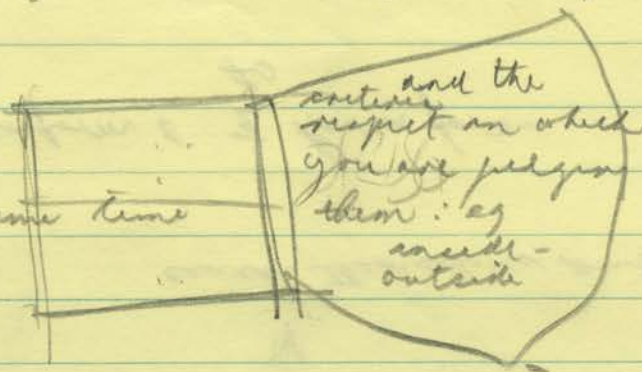
on top, a trifurcating image emerges:

Raven, Man, Frog

like trifurcated image on CE compact top

pm - Half - other }
Other
Same
Opposite

all at the same time



Relationships and

Criteria

ANGEL

haven-form
birthing

beingheld

Woman form

birthing

holding

} 2 opposites



cancel themselves out

The one ^{birthing} holding has $\frac{1}{2}$ woman form & $\frac{1}{2}$ haven form
60 40

She is assuming haven form in act of giving birth to Raven

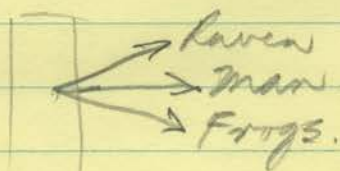
She has no identity except as Raven's mother. Without his birth, she doesn't exist. Her existence starts with his birth. He "gives birth" to her as she gives birth to him
(metaphoric) (literal)

RAVEN
CLAM SHELL

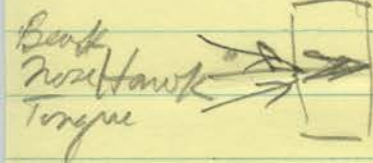
Same comments as above. Before he gets man out of clam, there is no such thing as human form. Very act of taking first man out of clam created Raven's human identity. He is the first one out (CE "We are descended from the one in the middle") — it is Raven himself.

So "Hawk" is Raven becoming Man

AE pole #1 incorporates Raven Rattle



1 $\xrightarrow{\text{into}}$ 3 tripurcated image



3 $\xrightarrow{\text{into}}$ 1 fused image

AE Box 4:4
 ground "Outside" } equal and opposite
 has "Inside" } share the same $\frac{1}{2}$ form

(but the form ends up "half")
 saying: need another half, equal and opposite

CE Angel

Mother } \rightarrow shares $\frac{1}{2}$ of Raven's form
 Raven child } \rightarrow shares $\frac{1}{2}$ of Mother's act

Inside $\overset{\text{equal}}{\neq}$ Outside
opposite

shown in profile by missing thumb
 " " frontal " " beak tip

Angel

Form (identity)		Predicate (role)
Mother	Woman	Holding
Baby	Raven	Held

Taking on Raven form identity

Mother + Woman + $\frac{1}{2}$ Raven	- Holding
Baby + Raven	- Held <u>being born</u>

Woman + $\frac{1}{2}$ R + holding baby
Baby + Raven = being held

both are "becoming Raven" in different ways:

- he by being born (creation)
- she by (transformation)

Transformations:

- 1) Angel: Woman + Raven attributes \rightarrow $1\frac{1}{2}$ on 1 Raven's avo (R)
- 2) Clamshell: Raven + human \rightarrow 2 on 1 Raven - Man
- 3) Man: Man + 1% outside \rightarrow (99% Raven inside)?

(Raven's foot)

He knicks too, like her
 "holder too, not a baby, but a ^{staff} "beak" ?
 baby maker?

(is the nose just a bit "beaky"?)

He is Raven's identity, Man form

- 4) Hawk: Raven \rightarrow Man by biting off beak

Angel

Form (identity)	Predicate (role)
Mother Woman	Holding
Baby Raven	Held

Taking on Raven form identity

Mother + Woman + $\frac{1}{2}$ Raven	- Holding
Baby + Ravens	- Held <u>being born</u>

Woman + $\frac{1}{2}$ R + holding baby
 Baby + Ravens - being held

both are "becoming Raven" in different ways:
 - he by being born (creation)
 - she by (transformation)

Transformations:

- 1) Angel: Woman + Raven attributes \rightarrow $\frac{1}{2}$ on 1 Raven's eye (R)
- 2) Clamshell: Raven + human \rightarrow 2 on 1 Raven - Man
- 3) Man: Man + 1% outside \rightarrow (99% Raven inside)?

(Raven's foot)

He knicks too, like her

" holds too, not a baby, but a ^{staff} "beak" ?
baby maker?

(is his nose just a bit "beaky"?)

He is Raven's identity, Man form

- 4) Hawk: Raven \rightarrow Man by biting off beak

Clamshell: Raven is 'creating' man in 2 ways

- out of clamshell
- transforming himself

as on 4:4 the red lines

- create themselves
 - transform the black
 . their opposite
- } forming, by definition, an
inside-outside
equivalence

in the act of creating man, he becomes man
man is his form-space

Thursday Ways of stating equivalences

Housepost #1



top \neq bottom

outside \neq inside (hawk)

halves
inside-outside
size of a part
shape of a part

what makes this double paradox relevant?

It is in a house: does it say?

- this house is as big as the world outside
- people of this house are equal to all those outside
(Eggs = Ravens)

Are the figures significant as coasts? or has it just borrowed the idiom of Raven Rattle?

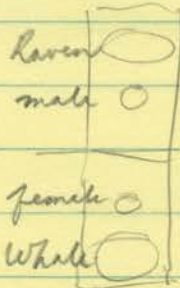


2 sides of rattle. Hawk | Raven-
frog-
man

NOT
CRESTS

from Swanton's description, it is obvious that coasts are irrelevant. Is it a depiction of Raven's father? No seem to. Is it just a restatement of the 'copper' relations in the idiom of the Raven Rattle?

Housepost # 2



Top ≠ bottom
 small missing part ≠ inside of the rest

The ^{broken} (missing) beak of Raven ≠ the ^{inside} body of the whale

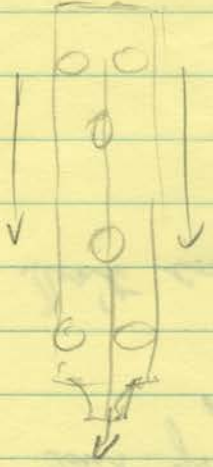
Is this the story of Raven and the Whale?
 like his Kuchta houseposts, Kanyang pole

The broken off part of raven's beak ♂ ≠ whale's spout ♀ (labret)

∴ ♂ : ♀ :: inside : outside :: Raven : Whale

big faces look alike except for mouths
 little " " " " " "

Raven : Whale :: beak : spout :: outside : inside
 penis : cunt :: ♂ : ♀




bring the whole thing down inside out
 out through Whale's mouth
 until big eyes coincide, Raven is also Whale

∴ Raven is also Whale Raven-Whale contains both ♂ and ♀
 Raven is both ♂ and ♀

That's where the "smallest missing part" logic gets you
 The resulting beast is both male and female

Don't go around stealing the "bait" off other fellows' "hooks"
or you'll get your beak pulled off.

Don't commit adultery or you'll end up an old man

Havens = Eagles 

Is that what the old man on the plate is pondering?

that whale has no spout

his old cane has a floppy end

he has no "beak" on his face

Raven is all broken and battered

What now, old man.

I own both that raven and that whale. If I can't get it up, she has no spout, and the action stops

How to activate the system again?

Unless you've got a 'beak', she ain't got a spout

In all this talk about Raven's beak we forget about his penis, if he has one. That is the smallest missing part, the forgotten part, the pole that holds up the world

They divert all attention to Raven's metaphorical penis to the exclusion of his ^{literal} real one, which becomes the forgotten part, the "smallest missing part" that is ≠ the source of every thing else. of Whale

Man		←	Thru $\frac{1}{2}$ has the penis
Raven		←	" " " " " 'beak'

pari pro toto: Man as Raven's penis
(likewise his cunt)

'Hawk' beak is Raven's real penis (the 'beak' of a man Eagle)
Labret is Raven's real cunt

'Hawk' is Raven's "opposite" \therefore "inside"
 \therefore literal half (not metaphor)
 \therefore same-opposite

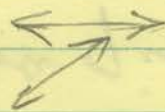
Hawk is Raven fucking herself

So, the copper structure diagrams the structure
of any complete work of art, and any complete myth.
It is the structure of logical paradox, used twice
as the basis of a generalization, and applied by
analogy to the problem at hand.

AE Chest design says



1) side \neq other side



(profiles)

2) front \neq back

(frontals)

3) Upside down \neq upright (Righty Mouse - pass pro toto)

OK, now use "smallest missing part" (inside = outside):

\therefore Box's outside \neq inside

The box contains the world

\therefore Box \neq World

Q.E.D.

but... is it right side up or upside down? (see 3) above)

does AE box examine this problem?

Setting up the mythic structure:

Let these be ^{natural} equal-opposites

top half - bottom half

front - back

inside - outside



left half - right half (bilateral symmetry)

two - one

male - female

going in - coming out

These are (I am showing you) equal-opposites / formally equal concepts - oppos

- ○ male face - ○ female face

- ∩ raven beak - ∪ whale belly
whale fin (inside)

Let me show you missing parts

missing part of outside = whole of inside
of part of whole

Raven rattle

1) a rattle has 2 sides: ^{equivalent} $A \neq B$

1a) front-back? (suck-sput) "hawk" \neq Raven carving

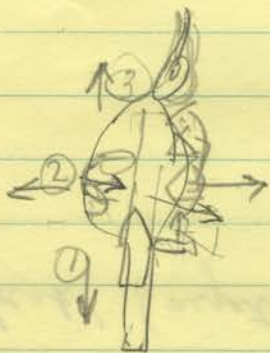
2) inside-outside (3d tabloom)

bicentric what is common to A+B

frog half - human half
suck - "sput"

3) Upside down \approx upright

side 1 :: side 2
front :: back
inside :: outside
mouth :: spit hole
man-frog-raven
"bitch-sputting"
an fucking piece



2 sides

front-back

inside-outside

upside down

metaphoric

homotop

2 halves

primary-secondary

inside-outside

upside down

metaphoric

Hawk

Is it the original "other-half" carving

Face as full man (has nose)

$\frac{1}{2}$ bird (has $\frac{1}{2}$ a beak)

Body as full bird

Missing part is lower beak of bird

"lower beak" of man = penis

penis is missing \therefore it is in.

Old fisherman

- his 'staff' droops
- his 'beak' is missing
- that whale has no spout
how will he get "out" (in)?

"Missing parts"

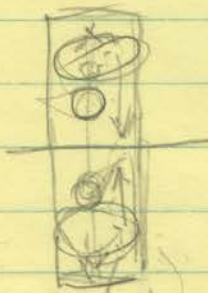
- spout hole of whale
- "nose" of old man
- lower beak of "hawk"
- broken beak of Raven → Bird of Sky
- thumb of sea otter (comfort
(place mat
- 'beak' (negative circle) on boxes etc.

Housepost (oppositions possible) Equivalents



top half - bottom half
 inside - outside
 literal - metaphorical
 primary - secondary
 major - minor figures
 two - one
 upside down - upright

Housepost 2



2 halves
 up - down
 whole - part
 primary - secondary
 inside - outside

Raven	beak	Male
Whale	mouth	female

The ^{outside} (missing) raven's beak is inside of whale

Housepost 1



2 halves
 whole - part
 outside - inside

Raven	2 frogs	man ↑
Hawk	Whale	woman ↓ ♀?

Angel



Raven is creating his mother
Raven is giving birth to his human mother

human raven
mother child

(becoming) raven-like

She is becoming raven - - - 's mother

(she is assuming his qualities, not vice versa)

She thinks he's human? No, she can see him,
We can see he's Raven, We can see she's becoming Raven

Paradox: why isn't she unhappy?

Ans: she thinks she's Raven too. (she can't see her own face)
Knows

It's our eyes: we don't see her as fully Raven yet.
but she is, and she's content.

Raven makes his mother whatever he is
his (what?) mother is: Raven too

Raven creates his mother as he is being born.

That's how it was at the beginning of time (in myth)
and that's how it still is.

Man
Raven's father proud of his staff
He thinks he's just Man, but we can see his feet -- Raven
Inside, he's Raven (his child to be a Raven?)
Raven can be the son of any man or any woman
I can be Raven.

Bear Mother

Mother	Human	} → Agony
Child	Human	

↑
"Bear!"

The baby looks human to us, but it must be Bear

She thinks it is Bear

We can see it as human. To make us both right ---

So it must be "Bear" (metaphoric) i.e. white

So the nursing must ^{really} feel good

But she is still in anguish over it

Mental anguish? ^{powerful} Ambivalence?

Her own anguish, anguish of her own making.

CE's answer is his Raven's Mother

but is she a virgin?

she has no labor like Bear Mother

Well, the original Raven's mother was a virgin.

The structure?

~~Since $- :: - :: -$ (i.e. equal-opposites)
and $- - - :: - - -$
 \therefore — is the equal opposite of —
which implies this
and this~~

Anal: Since Women: Raven :: Mo; Child (in form)
but Child is Raven (stalemate)
and given that Mother has taken some Raven traits
then Child can be giving birth to Mother
provided that being born = giving birth
and that ordinary time sequence is ignored

Given 1) Mo creates child, in time
1 2) Mo gives form to child
-1 but 3) Child is opposite form, then correct by having
-1/2 (4) Mo being "created" too (time reversed), and
-1/2 5) Child "giving mother its form" too

Raven (premise) 1) Mo ^{gives} form to child
2) Mo precedes child in time

then 3) Child can have opposite form

provided 4) Child "gives form to" mother too

and 5) Child and mother are "created together in time"

If the artist shows it happening, it means that

4) and 5) are true. You ^{think about} imagine that.

\therefore Creation is of a moment.

Bear Mother

Given premises:

- 1) Baby same 'species' as mother
- 2) Nursing is pleasurable

nevertheless

- 3) Nursing can be agony
- provided 4) Mother thinks it is of a different "species"
- and 5) something about that ^{thought} gives her anguish (it is mental anguish)

[arguably]

She thinks it is a white baby, and the thought obviously gives her mental anguish. You imagine 5), - that is the payoff.

So everything said and implied in the art is "true". You just have to find the truth. Put half an error of logic into protagonist's head (i.e. mother). Slip from literal to metaphoric at one point: i.e.

- rawr child 'gives form to' mother | & they "coevolve" each other
- Bear Mother thinks her baby is of a "different species" | & suffers "pain"

There's a certain slippage to metaphorical meaning, but the points are made that way.

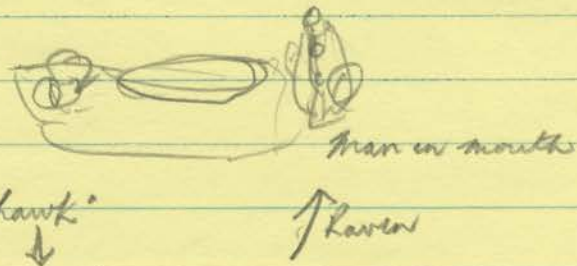
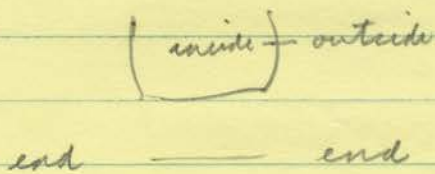
You accept it as metaphorically true, but associate with the new literal meanings, which are even more intriguing:

a child gives birth to its mother }
time is all at once }

Then add to other similar associations you have had, and add to inner conviction that they are true.

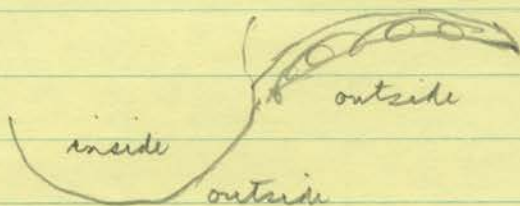
Friday 13th.

Structure for decks:



and smallest missing part (2 frogs)
 of outside is inside of whole thing
 (there are 2 frogs in that bowl)

Structure for spoons



CE comport. Where are the 2 little frogs? On the
 two ends of little bowl. This sets up a final
 set of equivalences on comport. ∴ Inside ≠ outside

Inside ≠ Outside in 2 senses + 1

- 1) 2 frogs outside (in little bowl) = inside of bowl
- 2) Inside of bowl ≠ entire rest of comport
- 3) Inside of that little bowl is the whole new world!

It is the equivalent of AE box 4:4.

"Hawk" → Raven + Man + $\left\{ \begin{array}{l} \text{Frog} \\ \text{Frog} \end{array} \right.$

"Bear Mother" → Bear + Man + $\left\{ \begin{array}{l} \text{Cub} \\ \text{Cub} \end{array} \right.$

are frog and cub-child ambiguous half-doubles?

 | |
male-female bear-human
(both) (both)

and is the implication that man is really such a half-double creature? double sexed, half-animal is this the anguish of Bear Mother?

she wants her child to be pure human, but knows (in the pleasurable act of nursing) that it is half-animal, and so is she. It is a paradox; in the act of nursing she confirms the animal status of her child.

Panel page: It makes sense in two ways
it makes sense in this sense
it " " " the opposite sense } ∴ it makes sense

CE compost The world is in the dish
the world is in that little box
the world (in another sense) is in that box } ∴ the world is in that box

AE box Inside ≠ Outside (said in 5 ways)

- Side 1 - smallest missing part ≠ entire outside (double negative (cognitive))
- Side 2 - in plan, arrangement, layout (visual)
- Side 3 - in sharing a common part (cognitive)
- Side 4 - equivalent to each of other 3 quadrants (in both form and meaning)
- Side 5 (4:4) its own inside - outside are equivalent (figure-ground)
(in saying "1/2")

Side 4 also: in all of the above 5 ways at the same time

- 1) Missing part: (other half)
- 2) Layout of whole
- 3) Sharing a part (other "other half") goes for toto
- 4) to each of the others
- 5) to its own "inside"

And all show the trait of being incomplete, in flux, $\frac{1}{2}$.
It looks like a circular argument, because the underlying premise is that of equivalence (let outside ≠ inside) - then goes on to prove the premise true. But in the process, I have had to force the data, see (create) equivalences. I have made the premise true, in the process. AE offered me half, ^{halfway, half ambiguous} I supplied the other. In purporting to

prove the story that outside = inside, we have proved that we are equivalent halves. He ^{acts like} me.

Every story is about something else, and tells its 'real' message only by implication, implication from the process, not the subject matter.

What a way to think! Set up premises (that logical opposites are ^{equal} equivalents, like inside ≠ outside) Then set out to prove that very premise (that becomes the parable for the real story). It becomes a story that is only about itself, a quest already finished, a self-answered question. It is a myth that gets back to its own beginning.

But it is not the real story. The real story is told only by implication. It uses logic, but its real question is "What is logic like?" You cannot describe the answer, you can only feel it. The feeling is one of similarity in chaos; that is, meaning. It is the feeling of meaning.

This system turns the implement of thought on itself, by implication. Explicitly, it sets out to tell a story about itself (prove a premise that is taken for granted at the start, walk the path of the moving strip). Implicitly, it is about the process. The story is in the telling. The destination is in the walking. The substance is process. The answer is questioning. We can't think about thinking, we can only do it and experience it. So trick the intellect into ^{real work;} proving a premise that it has forgotten is built into the system, and then quietly experience the process.

AE Box

Each of the 4 black quadrants contains two equivalent halves. 4:4, however, both contains halves (figure-ground) and is a half. It is both half and whole (made of 2 equivalent halves) at the same time.

It is a tetracoection. It is both the inside and the outside of the box, and only half of something else at the same time. It is everything and half of something more at the same time. [Time?]

It is half way to a perfect salmon trout head. All it needs is the ovoid plan. Then it will be the perfect, self-sufficient half. We have to be content with that, the perfect half. It is really a perfect whole anyway, because its other half is its inside. Inside-outside relationships are perfect. The two halves complement each other perfectly, in the ovoid shape of the world. It looks like a $\frac{1}{2}$, but looks are deceiving: it is really a $+\frac{1}{2}$ and a $-\frac{1}{2}$.

Fold 4:4 into an ovoid plan, and open its eye so that it can see itself, and you have the perfect eye-mind whole. Half of each.

So today I learned about assumed equivalences and especially the one that "everything is divisible some way into halves. All quadrants on all sides of the box are somehow halves or halved. It is a special case of saying "a thing's inside is \neq its outside".
Inside = Outside One = Half.

Bear Mother says "Anguish is the other half of love".

Love is anguish in reverse. Love \neq Anguish.

They are all dealing with the equivalence of "opposites"
Not just discovering it, or ^{proving} showing it, but showing
the implications of it as an accepted fact.

Art shows implications of the equivalence of
opposites.

Harda art takes two logical equivalences as
given, then shows its implications.

CE Chest. How does it involve you? You put
Haven on top of the clamshell, supported by
a sharp spike up his rear end. You crucify
Haven. In the act of taking life out of clam
person, he is suffering agonizing death.

As he turns into man, he turns into slow
death. His beak is piercing his stomach from
inside.

Life is Death

It is half of my doing, half of yours.

(same message as AE's box)

CE tricks you into killing Haven

What about that 'broken' staff of the old man?

Who broke and mended it? CE himself?

A little clue, a little hint? It is about a "broken
and mended beak".

Don't steal bait off other's hooks, or you'll have none

You try to make Raven's feet better. You push him down on that skewer, telling him in helping to get his feet on the ground.

The scratches show that he has always scraped ground.

Like flounder skewered before a fire - Raven's beak sticks through - - -

Why would a maker do such a sloppy job? To trap you into doing your share of killing. Is it a joke? If so, it's on me.

beak turn up, and then the only way you'll be able to get into the whale is have her swallow you.

Atrocious Paradox: skewer pole

Whose death is Raven carrying? All 5 men are still OK. It is his own! He too is responsible for his death.

But what of Raven Rattle news? Handle is sharp pole up his ass. You shake it. It kills ^{Raven} him as he gives life.

Raven is not standing as he lifts out live men, he is perched on a skewer. The life he lifts out is his own death.

Same as Bear Mother. As she gives life it is drawing her away.

"ERRORS"

Here is a deliberate use of "ERROR" to heighten the meaning. Like AE on the box: deliberate "mistakes" which contain deep meanings

"a broken and mended cane" metaphorical to real
Who did it?

"an insecure base for Raven" indeed! deadly
You get involved in meaning.

Saturday

a copper is a copy of a story that is only about itself

Those mouths on Raven skins are the inverse of the Bear eating copper in Klukwan housepost Bear is eating itself, ^{as copper} from outside. Raven is eating itself from inside, out, as man.

Thought image is of the world as a Bear, constantly eating itself, head end first. AE's image is of Raven, constantly being born, as human face, out of rear end. — emerging from the 'body'

Problem became: how can Raven and Man emerge at the same time; i.e., be one. and why equal numbers of ♂ and ♀?

Is it another version of Oedipus? Born of one or born of two? L-S in the Garden of Eden?

AE Housepost 1. "Hawk" as Raven's own Mo and Pa.

Hawk → Raven + Man + 2 frogs
(if raven 'eats' himself.)

AE H 2 "Whale"

Whale → Raven ^{broken} but ♀ + Woman + Man

Bear Mother → 2 ambiguous twin [♀] [♂] ^{people}

"Raven is grandfather to all of us" — accepts 'born of one'? but implies that Raven is of both sexes, even though commonly thought of as male.

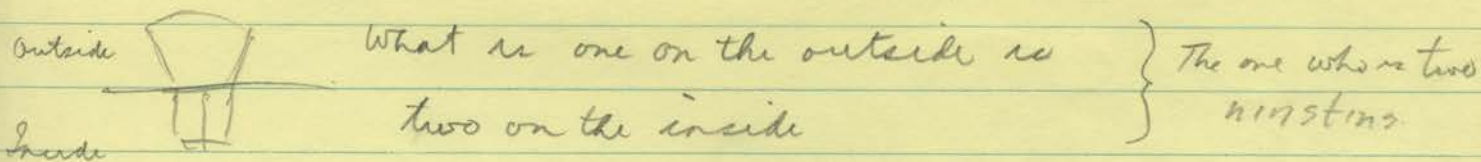
That old man, with ^{broken} beak off (and feeling his mouth) is ♀ (the obverse ≠ of whale with no spout he is looking at).
'It was because of a woman that he is in this tangle'

Raven & Whale are not killers. Bear is, and he gets killed.
 So Raven gives up his own rear and emerges as man.
 his break up his ass is skewer pole that kills him
 and the mouth that eats from inside out
 (Cockle is an all containing, nothing but, mouth)
 (Cockle is that extra mouth, inside which are all men w. mouths)
 (Cockle consists of nothing but a mouth)
 (Cockle is Wacko's body?)

"Everything is everything else's other half" (AE box)
 Two is one's other half.
 Raven is man's other half
 Man is two (sexes) and one (kind) at the same time

"Everything is equivalent to everything else" (AE box)
 i.e. equal-opposite
 What is absent (inside) is equal-opposite to what is present (^{shown} outside)
 So what is shown (man) is equal-opposite of what
 is meant.
 Or he tries to show both sides (as AE box)

"Every thing is a half and is halved at the same time"



If the being inside is \neq the being outside, and one is "doing something", then the other must also be doing the reciprocal of the act. The biter bites. Its other half is bit