If one doubts whether Grecian valor and patriotism are not a fiction of the poets, he may go to Athens and see still upon the walls of the temple of Minerva the circular marks made by the shields taken from the enemy in the Persian war, which were suspended there. We have not far to seek for living and unquestionable evidence. The very dust takes shape and confirms some story which we had read. As Fuller said, commenting on the zeal of Camden, "A broken urn is a whole evidence; or an old gate still surviving out of which the city is run out." When Solon endeavored to prove that Salamis had formerly belonged to the Athenians, and not to the Megareans, he caused the tombs to be opened, and showed that the inhabitants of Salamis turned the faces of their dead to the same side with the Athenians, but the Megareans to the opposite side. There they were to be interrogated.
May 2, Saturday (Old Style): William Camden was born in London. His father Sampson Camden was a painter of Lichfield who had relocated in the capitol city and had become a member of its company of painter-stainers. His mother Elizabeth Curwen Camden was of an old Cumberland family. He would receive his early education at Christ’s Hospital and then St Paul’s school.
Richard Edwardes died.

A poor boy, William Camden did attend Magdalen College at Oxford, but probably he was there only as a servitor or chorister. After finding that they were not going to grant him any demyship, he would switch over to Broadgates Hall –and then to Pembroke College –and then to Christ Church College. Finally at Christ Church he would be supported during his studies, by a canon, his friend Dr Thomas Thornton.

Chronological observations of America


“NARRATIVE HISTORY” AMOUNTS TO FABULATION, THE REAL STUFF BEING MERE CHRONOLOGY
August 31, Saturday (Old Style): Queen Elizabeth arrived to spend the week in Oxford. Te Deum in the Cathedral.

Well, it wasn’t all tedium. Richard Edwardes’s *Palamon and Arcite* would be performed for the monarch’s amusement and the stage would collapse — three killed and five injured, but in order not to spoil the evening, after the moment of panic and a bit of cleanup the performance would continue.

Do you suppose a poor boy like William Camden would have had a chance to stand in the back, and glimpse Her Majesty?

LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.
THE PEOPLE OF A WEEK:

PEOPLE MENTIONED IN A WEEK
William Camden supplicated for the degree of Bachelor of Arts at Christ Church College, Oxford. This supplication would be unavailing and, although he would be allowed to file a renewed application for this degree in 1573, nobody’s sure he ever was able to get his hands on that actual sheepskin.¹

¹ Wabash College for Hoosier males in Crawfordsville, Indiana ia one of the few remaining institutions of higher education that, seeking some easy way to stand head and shoulders above others, still does its diplomas in Latin on actual sheepskin — you can see here the telltale high gloss, the surface waviness, and the doofus penmanship/spelling:
William Camden moved to London. There he would transform himself into an antiquarian, a sort of study that he had begun to find congenial.

When preparations were being made for Queen Elizabeth to receive the French ambassador, the Duke of Montmorency, “William Hunnys” was compensated 46/ for 46 bushels of “Rozen,” 13/4 for “Pinke and Privet flowers in all,” 40/ for 4 gallons of Rose water, etc. (The Rozen were of course to have their petals strewn on the ground, with the Rose water sprinkled over them.)

Posthumous publication of Richard Edwardes 1564 comedy Damon and Pythias (this has come to be his only surviving such effort).

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT
June 11, Wednesday (Old Style): On approximately this day Ben Jonson was born, as a son of a clergyman recently deceased. His stepfather would be a bricklayer, and after receiving an education at Westminster School from the classical scholar William Camden, he would be indentured into this stepfather’s trade. He would escape this by enlisting, and would serve in Flanders.
According to one story, at this point William Camden was finally able to secure the degree of Bachelor of Arts from Christ Church College, Oxford.

(According to another story, due to the hostility of the Roman Catholics of England he would actually never be able to secure any sort of university degree, and all that actually happened during this year was that he was allowed to renew his application for that diploma.)

Abraham Ortelius’s contacts in England included William Camden, Richard Hakluyt, Thomas Penny, the Puritan controversialist William Charke, and Humphrey Llwyd. At this point Ortelius published 16 supplementary maps under the title *Additamentvm Theatri Orbis Terrarvm*. His English contact Humphrey Llwyd contributed the map of England and Wales (four more such *Additamenta* would follow, with the final one appearing in 1597).
Dr. Gabriel Goodman, dean of Westminster and his friend, appointed William Camden as second master at Westminster School.

(He would serve in that capacity until the current headmaster, Dr. Edward Grant, would resign in 1593, whereupon he would be appointed to the school’s headmastership.)

Do I have your attention? Good.
The schoolmaster and traveller William Camden’s *BRITANNIA*, the first comprehensive topographical survey of the British islands, followed the general form and content for such works established by Giraldus Cambrensis in the late 12th Century.

The book was written in Latin and still paid a lot of attention to the tribal divisions of Roman times in Wales. It would not see an English translation until 1610.

*A WEEK*: If one doubts whether Grecian valor and patriotism are not a fiction of the poets, he may go to Athens and see still upon the walls of the temple of Minerva the circular marks made by the shields taken from the enemy in the Persian war, which were suspended there. We have not far to seek for living and unquestionable evidence. The very dust takes shape and confirms some story which we had read. As Fuller said, commenting on the zeal of Camden, “A broken urn is a whole evidence; or an old gate still surviving out of which the city is run out." When Solon endeavored to prove that Salamis had formerly belonged to the Athenians, and not to the Megareans, he caused the tombs to be opened, and showed that the inhabitants of Salamis turned the faces of their dead to the same side with the Athenians, but the Megareans to the opposite side. There they were to be interrogated.
July: Some returning Virginia colonists disembarked at Plymouth in England smoking tobacco in pipes, which caused a sensation. William Camden would comment that “These men who were thus brought back were the first that I know of that brought into England that Indian plant which they call Tabacca and Nicotia, or tobacco.” Tobacco would in that Elizabethan age come to be known as “sotweed.”
Since the endowment required no actual churchly activity, William Camden was granted the prebend\(^2\) of Ilfracombe on the coast of Devon despite his not being any sort of cleric.

2. Middle English *prebende*, from Old French, from Medieval Latin *praehenda*, from Late Latin, “state allowance.” This was a stipend drawn from the endowment or revenues of an Anglican cathedral or church, ordinarily by a presiding member of the clergy.
Among Abraham Ortelius’s final works was an edition of the writings of Julius Caesar (*C.I. CAESARIS OMNIA QUAE EXTANT*, Leiden, Raphelingen).

William Camden had for some years been serving as the assistant headmaster of Westminster School, under Headmaster Dr. Edward Grant. At this point Dr. Grant withdrew and he was appointed as headmaster.

(He would serve in that capacity until 1597.)

*CHANGE IS ETERNITY, STASIS A FIGMENT*

William Camden         “Stack of the Artist of Kouroo” Project
William Camden prepared a Greek grammar, *Institutionum Graecae Grammaticae Compendiosa*.  

![William Camden](image_url)
In order to relieve him of his schoolmaster chores and thus allow him to focus in on his valuable historical research, William Camden was appointed Clarenceux king-at-arms at the College of Arms or Herald’s College in London.3

This appointment created so much ill-feeling that a functionary of the college who had been passed over for this preferment, Ralph Brooke, in *A DISCOVERIE OF CERTAINE ERROURS PUBLISHED IN PRINT IN THE MUCH COMMENDED ‘BRITANNIA’* 1594, would characterize Camden as a mere plagiarist — and not a very good one at that. In a 5th edition of the tome published in 1600, Camden would offer complete response to such allegations.

3. This is a royal corporation of long standing, having been founded by King Richard III for the necessary adjudication of all the perplexing questions that are forever arising in relation to English allegations of family arms and armorial bearings. Although the leadership of this institution is inherited, you cannot expect nobility to do any actual ignoble work and so, to carry out the dog details of all this, said institution employs three of these kings-at-arms –known as the Garter, the Clarenceux, and the Norry– in addition to various other lower-level functionaries such as this Ralph Brooke.
William Camden’s REMAINS CONCERNING BRITAIN, made up of materials out of his BRITANNIA.

(During roughly this timeperiod he also produced an edition of the writings of Asser, Giraldus Cambrensis, Thomas Walsingham and others entitled ANGLICA, HIBERNICA, NORMANNICA, CAMBRICA, A VETERIBUS SCRIPTA, published at Frankfurt, and a list of the epitaphs in Westminster Abbey, issued as REGES, REGINAE, NOBILES ET ALII IN ECCIESIA COLLEGIATA BEATI PETRI WESTMONASTERII SEPULTI.)
The courtier John Lepton obtained a royal grant of the fees that had been the mainstay of the livelihood of the two secretaries of the Council in the North, Sir John Ferne, knight, and William Gee. It’s about the money, stupid. They would mount a vigorous protest and would force Lepton into a compromise, recovering for themselves some of these fees.

Nicholas Owen was a Jesuit and a builder, competent in the construction of what were known as “priests’ holes” — secret cupboards and passages within the houses of wealthy Catholics in which their priests could hide from King James I’s men, Protestants. During this year he wound up in the Tower of London, suspended by his thumbs, being threatened with the rack. The official report of his demise alleges that he committed suicide with a very dull blade.

Guy Fawkes and his Roman Catholic friends had their big day. In this contemporary illustration, you can see the stages of the ceremony, with the condemned men being dragged to the gallows tree, and behind that device, the fire for the burning of the ripped-out organs and the pot for the coating of the fresh bodies with hot pitch,
so that they would last longer as objects of warning. 4

William Camden would prepare for publication at “Londini” a record of this entitled in part ACTIO IN HENRICVM GARNETVM SOCIETATIS IESUITICÆ IN ANGLIA SYPERIOREM, ET CÆTEROS QUI PRODITIOE LONGÆ IMMANIFSIMA SERENIFS. BRITANNIAE MAGNÆ REGEM, & REGNI ANGLIAE ORDINES PULUERE FULMINALI È MEDIO TOLLERE CONIURÂRUNT: VNÀ CUM ORATIONIBUS DOMINORUM DELEGATORUM...:

4. The first capital punishment enactments of which we have written record date to the legal code of King Hammurabi of Babylon, in the 18th Century BCE, which had specified the penalty of death for 25 distinct offenses. This had been carried forward in the 14th Century BCE in the Hittite code of laws, which also made use of capital punishment, and in the 7th Century BCE, in the legal code implemented by Draco of Athens, which had specified that the penalty was to be the same, capital punishment, for any crime regardless of what it was (this had been, of course, truly Draconian). In this century, the Roman Law of the Twelve Tablets also made use of capital punishment. Death might be by crucifixion, by burning alive, by being beaten to death, by drowning, or by impalement. In the 10th Century, the British code of laws had also made use of capital punishment, although the usual method of execution was hanging. The arrival of William the Bastard, become William the Conqueror, in the 11th Century, meant no capital punishment whatever of any of his British subjects, regardless of their crime, except in time of war. During the reign of King Henry VIII over England, however, we infer that as many as 72,000 people were executed. The common methods of execution in Henry’s time were boiling, burning at the stake, hanging, beheading, and drawing and quartering. Treason was a capital offense — and the crime of treason might extend even to whispering a jest about the monarch, or failing to raise one’s glass during a toast, or having sex with a prince’s nursemaid. For a non-Jew to marry a Jew was a capital offense. For an arrested person to refuse to confess to a crime meant that the penalty, if found guilty, regardless of the offense, was to be death. (The lawmakers would continue to add to the list of crimes punishable by death.)
William Camden completed in this year his work on a new edition of *BRITANNIA* which included an illustration depicting King Arthur’s supposed Burial Cross and,

as Lord Burghley had suggested to him in 1597, began work on a history of the reign of Queen Elizabeth, *Annales rerum Anglicarum et Hibernicarum Regnante Elizabetha* (Annals of the Affairs of England and Ireland During the Reign of Elizabeth).

The initial part of this, dealing with her reign up to 1588, would be brought to press in 1615.

After graduating from Trinity Hall, Cambridge, Edmund Mary Bolton had been living in London at the Inner Temple and writing occasional verse, contributing poems to England’s Helicon and commemorative verses to William Camden’s *BRITANNIA*. He also contributed commemorative verses in regard to Ben Jonson’s *Volpone, or The Fox*, a satire about the rising mercantile class which had been being performed already for several years and was published in this year.
William Camden would spend his declining years primarily at a residence in Chislehurst (London has by now swallowed up this town).

Despite recurring illnesses he would continue to struggle with datapoints in elaboration of his *Britannia*, etc.
Publication of the first volume of William Camden’s *Annales Rerum Anglicarum et Hibernarum Regnante Elizabetha* (Annals of the Affairs of England and Ireland During the Reign of Elizabeth), which took the story down to 1588.
William Camden saw publication of the 1st volume, and completed writing on the 2d volume of his *Annales Rerum Anglicarum et Hibernarum Regnante Elizabethe* (Annals of the Affairs of England and Ireland during the Reign of Elizabeth). This 2d volume, however, would not see publication until several years after his death.
William Camden had come to be in poor health. Before his death he would “give back” by creating a lectureship in history at the University of Oxford.
William Camden funded a history lectureship at Oxford University by endowing the income from the manor of Bexley and appointed, as the first lecturer to hold this position, his friend Degory Wheare (the present beneficiary of this endowment is known as Brasenose College’s “Camden Professor of Ancient History”).

Thanks, Bill!
November 9, Sunday (Old Style): William Camden died at Chislehurst (now a neighborhood in London), and the remains would be interred at Westminster Abbey.

William Camden, Clarenceux King of Arms, who illustrated the British Antiquities, by ancient truth and indefatigable industry, and adorned his innate simplicity with useful literature, and illustrated his pleasantness of humour with candour and sincerity, lies here quietly, in hopes of a certain resurrection in Christ. He died 9 November 1623, aged 74.

(His monument would be defaced during the Civil War and afterward restored; the carver calculated his age incorrectly, he having been still in his 73d year.)
Posthumous publication at Leiden of the 2d volume of William Camden’s *Annales Rerum Anglicarum et Hibernarum Regnante Elizabetha* (Annals of the Affairs of England and Ireland During the Reign of Elizabeth). He had completed this work in 1617.
Posthumous publication at London of the 2d volume of William Camden’s *Annales Rerum Anglicarum et Hiberniarum Regnante Elizabetha* (Annals of the Affairs of England and Ireland During the Reign of Elizabeth). He had completed this work in 1617 and initially it had been published at Leiden in 1625.
Translation into English of William Camden’s *Annales Rerum Anglicarum et Hibernarum Regnante Elizabetha*, as *Annals of the Affairs of England and Ireland During the Reign of Elizabeth*.

1635

1610 Henry IV. is murdered at Paris by Ravaillac, a priest.
1611 Baronets first created in England by James I.
1614 Napier of Marcheston, in Scotland, invents the logarithms.
  Sir Hugh Middleton brings the New River to London, from Ware.
1616 The first permanent settlement in Virginia.
1619 Dr. W. Harvey, an Englishman, discovers the doctrine of the circulation of the blood.
1620 The broad silk manufactory from raw silk introduced into England.
1621 New England planted by the Puritans.
1625 King James dies, and is succeeded by his son, Charles I.
  The island of Barbadoes, the first English settlement in the West Indies, is planted.
1632 The battle of Lutzen, in which Gustavus Adolphus, king of Sweden, and head of the protestants in Germany, is killed,
1635 Province of Maryland planted by lord Baltimore.
  Regular posts established from London to Scotland, Ireland, &c.
1640 King Charles disobeiges his Scottish subjects, on which their army, under general Lesley, enters England, and takes Newcastle, being encouraged by the malcontents in England.
1641 The massacre in Ireland, when 40,000 English protestants were killed.
1642 King Charles impeaches five members, who had opposed his arbitrary measures, which begins the civil war in England.
1643 Excise on beer, ale, &c. first imposed by parliament.
1649 Charles I. beheaded at Whitehall, January 30, aged 49.
1654 Cromwell assumes the protectorship.
1655 The English, under admiral Penn, take Jamaica from the Spaniards.
1658 Cromwell dies, and is succeeded in the protectorship by his son Richard.
1660 King Charles II. is restored by Monk, commander of the army, after an exile of twelve years in France and Holland.
William Camden’s correspondence was published in London by Dr. Thomas Smith as *Vita Gulielmi Camdeni et Illustrium Virorum ad G. Camdenum Epistolae*. The volume also contained his *Memorabilia de Seipso*, his notes on the reign of King James I, etc.
In this year and in 1697, Richard Blackmore wrote “Prince Arthur” and “King Arthur,” two transparently allegorical verse epics incorporating Christian moral themes. In the poems, Arthur is William, Prince of Orange; his antagonist, Octa, is King James II, and so on and so forth.

Republication of the schoolmaster and traveller William Camden’s Britannia, which in 1586 had been the first comprehensive topographical survey of England:

A WEEK: If one doubts whether Grecian valor and patriotism are not a fiction of the poets, he may go to Athens and see still upon the walls of the temple of Minerva the circular marks made by the shields taken from the enemy in the Persian war, which were suspended there. We have not far to seek for living and unquestionable evidence. The very dust takes shape and confirms some story which we had read. As Fuller said, commenting on the zeal of Camden, “A broken urn is a whole evidence; or an old gate still surviving out of which the city is run out.” When Solon endeavored to prove that Salamis had formerly belonged to the Athenians, and not to the Megareans, he caused the tombs to be opened, and showed that the inhabitants of Salamis turned the faces of their dead to the same side with the Athenians, but the Megareans to the opposite side. There they were to be interrogated.
Joseph Moxon reported the location of Paradise, or the Garden of Eden:
An edition of William Camden’s *Britannia* in English was edited by Richard Gough and published in three volumes.

(It appears that where the account had mentioned the “cakes and zeal” of Banbury in Oxfordshire, a district in England famous as a Puritan stronghold, or that district’s “zeal, cakes, and cheese,” actually this had been a mere typesetter’s substitution for “cakes and ale” or for “twanging ale, veal, cakes, and cheese” — but when this had come to Camden’s attention he had been amused by its appropriateness and had allowed it to remain!)

Here is the material from the entry for September 5th in *The Book of Days / A Miscellany of Popular Antiquities in Connection with the Calendar, Including Anecdote, Biography, & History, Curiosities of Literature and Oddities of Human Life and Character* (W & R Chambers, publishers, of Edinburgh, 1862):

**BANBURY AND ITS REMARKABLES**

*The Tatler* for September 5, 1710, gives a jocular account of an Ecclesiastical Thermometer, which had been invented for testing the degrees of zeal of particular places in behalf of the church. The writer states that the town of Banbury, Oxfordshire, which had been singled out by Dr. Fuller a century before for its cakes and zeal, proved itself by “the glass,” i.e., the above-mentioned thermometer, to be still characterised in a marked manner by the latter peculiarity.

It may be suspected that Banbury at that time equally maintained its ancient distinction in respect of cakes, for the town is still noted for this article, insomuch that they are exported to the most distant parts of the world, one baker alone in 1839 disposing of 139,500 twopenny ones. However this may be, we find that, in the days of Fuller, the material things
which the town was remarkable for were — veal, cheese, and cakes; while it is not less certain, that in the abstract article zeal, Banbury was also notable.

Thereby hangs a jest. When Philemon Holland was printing his English edition of Camden’s Britannia, he added to the author’s statement of Banbury being famous for cheese, the words “cakes and ale;” and so it was passing through the press, when, Mr. Camden coming in, and seeing the change, thinking “ale” a somewhat disrespectful reference, substituted for it the word “zeal,” very unluckily, as it proved, for the Puritans, who abounded in the town, were greatly offended by the allusion, and so more was lost than gained by the change.

Modern research has not failed to discover the early traces of the extreme Puritanism of Banbury.

The advent of Queen Elizabeth to power brought evil days to the Roman Catholics; and in 1571, Mr. Anthony Cope, of Hanwell, a zealous Puritan, was chosen parliamentary representative for the borough by its eighteen electors, an office which he filled for upwards of thirty years. The Rev. Thomas Bracebridge, an eminent Puritan divine, was also at this time vicar of Banbury, and was suspended by the bishop in 1590, for denouncing that usurpation of power in ecclesiastical matters which most of the Tudors were so fond of taking on themselves. There can be no doubt that he laid the foundation of those principles of Puritanism which displayed themselves in Banbury, towards the close of the reign in question, and which Mr. Johnson describes as follows:

From the date of the execution of the Earl of Essex—the last and best-beloved favourite of the queen—an event which took place in 1601, the active mind of Elizabeth became seriously impaired, and the transaction of public business was disagreeable and irksome. The oppressed and consequently dissatisfied adherents of the church of Rome, taking advantage of this altered state of things, began to wax bolder in the expression of their opinions. Under the strict rule of the Puritans, the shows and pageants had been suppressed, and an attempt was now made by the Catholics to revive them. The dresses were procured, the characters rehearsed, and a day fixed for the performance in Banbury. The procession of the performers had reached the high cross, and the actors were engaged in the prologue of the play, when a counter-demonstration issued from High Street, and a collision ensued between the excited partisans of the conflicting creeds.

A regular melee is described as having taken place; but the supporters of the reformed doctrines, having both numbers and the law upon their side, seem eventually to have had the best of the fray. Having succeeded in driving their antagonists out of the town, the rage of the populace took a new direction. Hammers and pickaxes were procured, and the “goodly cross,” the symbol of the faith of the Roman-Catholic world, was strewed in ruins through the Horse Fair.... So thorough was the work of destruction, that a writer of the time compares the state in which the crosses were left—for there were at least four of them—to the stumps of trees when the trunks are cut down, or to the conveniences by a roadside inn, to aid a lazy horseman in mounting to the saddle.

To the church the crowd repaired next, and worked their frantic
will upon the stately temple. The magnificent windows of stained glass were shivered to atoms, as savouring too strongly of idolatry, and the statuary and sculpture mutilated and defaced by the hands of those insensible to forms of beauty. Corbet charges the rioters with not having left the leg or arm of an apostle, and says that the names of the churchwardens were the only inscriptions to be seen upon the walls.

The reputed sanctity of manners drew upon the town the cutting sarcasms of the wits of the age. The "rare Ben Jonson," in his comedy of Bartholomew Fair, represents one of his characters, "Zeal-o'-the-Land Busy," as a Banbury baker, who had abandoned the dough-tub and oven for the more lucrative avocation of "seeing visions and dreaming dreams."

Braithwaite, in his Drunken Barnaby's Four Journeys, refers to the town in the well-known strain:

"To Banbury came I, 0 profane one! 
There I saw a Puritane one 
Hanging of his cat on Monday, 
For killing of a mouse on Sunday."

The same writer, in his Strappado for the Devil, calls Bradford in Yorkshire, the "Banbury of the North," and says that it also is famous for its "twanging ale, zeal, cakes, and cheese." Richard Corbet, subsequently bishop of Oxford, in his Iter Boreale thus refers to the walks in and around Banbury church:

If not for God's, for Mr. Whateley's sake, 
Level the walks; suppose these pitfalls make 
Him sprain a lecture, or displace a joint 
In his long prayer, or in his fifteenth point.

This William Whateley was an eminent Puritan divine, of the Richard-Baxter school, who succeeded to the vicarage in 1610, and held the office for about thirty years. The Rev. Samuel Wells, another clergyman holding similar views, was inducted to the vicarage in 1648, and held the office until 1662, when, on "Black Bartholomew," he threw the emoluments of his living to the winds, and preached his farewell sermon from the words, "And now, behold, I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there."

Sir William Davenant, in his comedy The Wits, in speaking of a certain lady, says:

She is more devout 
Than a weaver of Banbury, that hopes 
To entice heaven, by singing, 
to make him lord Of twenty looms.

The following lines of Thomas Jordan, in his Royal Arbor of Loyal Poesie, may have had some reference to the doings already mentioned:

They pluckt communion-tables down, 
And broke our painted glasses; 
They threw our altars to the ground,
And tumbled down the crosses.
They set up Cromwell and his heir—
The Lord and Lady Claypole—
Because they hated common-prayer,
The organ, and the May-pole.

Most persons who have a feeling for the literature of their early years, will lament the destruction of the cross of Banbury, the locality of the famous nursery rhyme:

Ride a cock-horse to Banbury Cross,
To see a black lady ride on a white horse,
Rings on her fingers and bells on her toes,
That she may have music wherever she goes.
The Camden Society was founded in honor of William Camden.

“MAGISTERIAL HISTORY” IS FABULATION: HISTORY IS CHRONOLOGY
THE PEOPLE OF A WEEK:

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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

- Remark by character “Garin Stevens”
in William Faulkner’s INTRUDER IN THE DUST

Prepared: September 12, 2014
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology — but there is nothing here that remotely resembles the ordinary "writerly" process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <kouroo@kouroo.info>. Arrgh.