GAIUS PLINIUS CAECILIUS SECUNDUS,

“PLINY THE YOUNGER” (61/62 CE-113 CE)

“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
In this year or perhaps in the following one, Gaius Plinius Caecilius Secundus, the man who would be known to us as Pliny the Younger, was born into a wealthy Roman family. His education would be sponsored by his bachelor uncle Gaius Plinius Secundus, now known to us as Pliny Secundus or Pliny the Elder.

Nobody could guess what would happen next.
Emperor Nero Claudius Caesar Augustus Germanicus acted on stage in a public performance. The architect Zenodorus began an enormous bronze statue for him, the *Colossus Neronis*. The statue was intended to rival the famed Colossus of Rhodes. Pliny the Elder asserts that this statue was 106.5 Roman feet in height, which would be 30.3 meters. This is what it presumably looked like after the Emperor Vespasian has repurposed the monstrosity as *Colossus Solis* by adding a sun-ray crown, and the Emperor Hadrian had repositioned it next to Rome’s new *Amphitheatrum Flavianum* (which did not yet exist):

The Roman-Paulists and Christians were already a considerable sect in Rome, and despised. They were spreading a prophecy of an imminent second advent of Christ and a worldwide holocaust. Suetonius, writing in 122 CE, would opinion that Nero had blamed a class of men, loathed for their vices, who the crowd styled Christians, for burning Rome. The term “Christian” would not be acknowledged in Rome, until 111 CE (by Pliny the Younger) and then 115 CE (by Tacitus). Tacitus says the Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, be sentence of the procurator Pontius Pilatus, and the pernicious superstition was checked for the moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find vogue.

Joseph Ben Matthias (37 CE-100 CE) the historian went to Rome to obtain the release of certain priests who had been sent there by Procurator Felix (52 CE-59 CE) of Judaea. On the way like Paul of Tarsus he was shipwrecked (by about this point the apostle Paul had been released from his first Roman imprisonment). He achieved his goal with the help of Aliturus and the Emperor’s wife Poppaea, who was God-fearing.

Gessius Florus, the Roman Governor of Syria, was determined to fan the flames of hatred into a blazing war.

July 18-26: A great fire that began in the *Circus Maximus* for six days ravaged Rome. Some blamed Nero, who in turn blamed the fire on the Messianic Judaism sects and so began their persecution:

> Therefore to squelch the rumor [that Nero had started the Great Fire of Rome], Nero created scapegoats and subjected to the most refined tortures those whom the common people called “Christians,” [a group] hated for their abominable crimes. Their name comes from Christ, who, during the reign of Tiberius, had been executed by the procurator Pontius Pilate. Suppressed for
the moment, the deadly superstition broke out again, not only
in Judea, the land which originated this evil, but also in the
city of Rome, where all sorts of horrendous and shameful
practices from every part of the world converge and are
fervently cultivated.

—Tacitus’s *Annals* 15. 44; *Marginal Jew*; Meier; pages 89-90
It is noteworthy that Nero married Poppaea, a Judaean. Until this time the Jerusalem Community of James the Just, brother of Jesus Sects, Roman Paulists and the various other Judo-Messianic sects were still considered the same sect by the Romans. This growing Roman scorn was because these Roman-Christians and Paulists were waiting for the last judgment and failed to participate in political and social life of the Empire. The Roman-Christians and Paulists were rumored to hold orgies, killing small children to provide the blood and body they consumed during their services. Those Roman Messianic sects welcomed inferior beings, women and slaves into their culture and proclaiming all other traditions false. Beliefs became truths and became the basis for judgment of who is or is not civilized. The persecution of Judaism and Messianic sects in the Roman Empire would continue sporadically, often brought on by a calamity, such as an earthquake, flood, or even a loss in battle, for which the Judah Sects would then be held responsible. The Edict of Milan would finally be granted, in 313 CE, giving official sanction to Roman Christianity within the Empire. Roman Christianity and some other Messianic cultures like the Paulists would begin to merge and the Roman Christians would become essentially a New Roman Culture basically void of most Judah or Judo-Messianic traditions. Publius Cornelius Tacitus (55 CE-116? CE) would write that the Roman Christian Sects were being severely punished not to protect public welfare but to satisfy the ferocity of Nero.

Publius Cornelius Tacitus (55 CE-116? CE) would note, or would later be made to have noted, that Christus,
the founder of the named sect, had undergone the death penalty in the region of Tiberius, by sentence of the Prefect Pontius Pilatus (26 CE-36 CE), and the pernicious superstition was checked for the moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue. Simon Peter the Apostle who most likely died 64 or at the latest by 67 AD had urged the Gentiles to abide by Judah dietary Laws. Peter (died 64 CE-67 CE) accepted the correction and changed his ruling establishing the precedent that Church officials are not free from grievous error in matters of faith and morals. Peter was surely aware of the schism developing within the Judo-Christian community. It is also noteworthy that Peter never claimed to be Papa of Rome.

There is no evidence to support the claim by Irenaeus and Dionysius of Corinth in 170 CE that Peter visited Rome and yet the official story is that the apostle Simon Peter was crucified in 64 CE-67 CE on the Mons Vaticanus. Christianity was spreading from Antioch to Syria and Edessa, from Ephesus to Asia Minor and Gaul, from Alexandria to the south and south east of the Roman Empire, from Rome to Italy and Africa and from there to Spain. Constantinople became the center for the spread to the Balkans (Goths and Slavs).

Pliny the Younger would write to the emperor Marcus Ulpius Trajanus (Trajan) that fraternities were forbidden in Bithynia in Asia Minor, yet he arrested two female Judo-Christian deaconesses. It should be noted that female priests were fairly common in the early Jerusalem Judo-Christian Church sects. The Roman Christian Sect would abandon this practice and most Jewish tradition. Rebels killed the High Priest Jesus of Jerusalem (63-64 CE), hoping thereby to return the Priesthood to the House of Zadokite. Gessius Florus (64-66 CE) was appointed Procurator of Judea. He would improve upon the evils of Albinus by declaring that anyone might become a bandit as long as he received his share of the spoils. Many Jews fled the region to foreign provinces. During Gessius Florus’s procuratorship, 64 CE-66 CE, the Galilean Sect (Zealots) began to go wild and revolt against Rome. Josephus the historian would suggest that Gessius Florus started the rebellion in Jerusalem when he ordered his soldiers to sack the upper market. About 3,000 men, women and children were killed. He ordered senior Jews with Roman status to be whipped and then nailed to the cross.

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
Near Pompeii, Mount Vesuvius erupted.

Though construction on the Flavian Amphitheater in Rome was not yet complete, the Emperor Vespasian dedicated it (He would die on June 23d and would be succeeded by Titus).

At the age of eighteen, Pliny the Younger was beginning to make appearances in civil-law courts. Success there would put him in demand in a political court that tried provincial officials for extortion, where his most notable achievements would be in securing the condemnation of a corrupt governor in Africa, and of a clique of officials from Spain.

DO I HAVE YOUR ATTENTION? GOOD.
August 24: Mount Vesuvius, known to be volcanic in origin but perhaps reasonably quiescent for at least a millennium, and not having had a really really big blast since about 1,760BCE, all of a sudden became intensely active between noon and 1PM, blasting a column of pumice twelve miles into the air. The wind happened to be blowing from the northwest at the time, so the volcanic matter began to fall toward the southeast, the direction of Pompeii. The eruption of course produced total darkness, except of course for electrical discharges from the atmospheric disturbances. Ash, pumice, and rock piled up in the streets and on the rooftops, falling into the houses through every open space. Some roofs began to collapse under this weight, and falling debris may also have caused injury — but there was nothing at this point to indicate the total devastation that was to come. This continued for the remainder of the day. The inhabitants of the region wandered around in darkness, pushing their way through the accumulating pumice and debris. Some made their way out of the region, while others attempted to stick it out near their homes. Shortly after midnight, however, there were ground surges of magma and volcanic mud as well as pyroclastic surges (avalanches of noxious gases and ash rushing from the cone of Vesuvius with terrific force at over 100 kilometers an hour). At the base of Vesuvius, Herculaneum was hit with such a surge and was entombed in volcanic mud. Several pyroclastic surges went toward Pompeii but got stopped at the northern wall of the town. At about 7:30AM, enough pumice and debris had piled up against this northern wall that the next pyroclastic surge rolled up over the top of it, shearing off any buildings that were not already buried by volcanic matter. All those who were still present in the town at this point died, literally baked alive by the hot air of this surge (which is why on many of the plaster casts we have recovered from voids in the deposit, the limbs of the victim are pulled in toward the body — this heat contracted the flexor muscles). Pompeii was beneath 60 feet of ash and mud.

Some 16,000 people living in cities and towns around the base of the volcano had been killed, most of them during the first 30 seconds of that thermal blast. Walnuts were left on a table, uneaten, by priests whose meal

1. There is a story being told, that the inhabitants of Pompeii and Herculaneum had been unaware that they were situating their lives on the slopes of a volcano — that they were supposing Vesuvius to be merely another mountain. This hardly seems plausible.
had been rudely interrupted A dog would be found, still chained to a post.

So much new surface material had been deposited in the Gulf of Naples that the remains of city, which had
been only a third of a mile or so from its port, had come to be almost two miles from the open water.

*Pliny the Elder*, naturalist and author born in 23 CE, who was living with his sister at Misenum, died during this eruption. He had written of the Essenes, and had created ten volumes of *Natural History*. He had described how local farmers would auction their immature fruit while it was on the trees, a practice still followed in some Kent orchards in England.
How it was that Pliny came die during this eruption despite the fact that Misenum was unaffected, we know from a detailed account that his teenage nephew Pliny the Younger would send to the historian Cornelius Tacitus. What happened was due to the fact that Pliny was not only a Roman senator but also commanded the imperial fleet at the naval base of Misenum. (Two Roman naval bases protected Italian shipping from pirate activity, this one dominating Naples and the Bay of Naples and another other at Aquileia, dominating the Adriatic.) That morning, when his sister had noticed an unusual cloud (now termed the “Plinean column,” he had pulled rank and commandeered a naval vessel to go take a closer look. As the boat was being readied, a messenger brought a plea for help from a friend’s wife who lived at the foot of Vesuvio. The strange cloud covered an immense eruption, escape by land had become impossible, she was trapped. The “volcano” was releasing as much heat energy as 100,000 atomic bombs the size of the one that we would drop on the city of Hiroshima. As the ship approached the beach where Pompei had been (the friend’s wife was by this point almost certainly already lost), bits of ash and pumice were landing on the deck. As they drew closer, chunks of blackened rock were pounding the planks. There being so much debris that the sailors could not beach the boat, Pliny told the rowers to make for the harbor at Stabiae a few miles to the south, where Pomponianus, another of Pliny’s friends, had a house, and there they were able to get onto the beach. Pliny found that they also would be unable to escape by land. The sea having become too rough to attempt a launch, Pliny ate, bathed, and lay down to sleep while his friends stayed up throughout the night, watching as the ash rose higher and higher outside their door.

A darkness overspread us, not like that of a cloudy night, or when there is no moon, but of a room when it is shut up and all the lights are extinguished. Nothing then was to be heard but the shrieks of women, the screams of children, and the cries of men ... some wishing to die from the very fear of dying, some lifting up their hands to the gods; but the greater part imagining that the last and eternal night had come, which was to destroy both the gods and the world together.

As dawn approached it seemed the ash was going to trap Pliny in his bedroom, so they woke him and the party headed for the beach where the ships were waiting. The air was so full of poisonous gases that the corpulent old man, a lifelong asthmatic, needed to lie down to rest on a sheet his friends stretched out for him on the beach. Then, when he tried to rise, he was overcome and died in the arms of his two slaves. Not only should you not be around smokers if you are an asthmatic, you also should plan not to be around any smoking volcanos. When the eruption subsided after a couple of days, his body would be recovered for burial.

It would appear that although this eruption had devastating consequences locally, it was not what you’d term a world-class event. It doesn’t seem to have had much influence, for instance, on the weather even in the Mediterranean region:

**VOLCANIC EXPLOSIVITY INDEX (Logarithmic)**

<table>
<thead>
<tr>
<th>Timing</th>
<th>Volcanic Event</th>
<th>Logarithmic Explosivity Index</th>
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</thead>
<tbody>
<tr>
<td>640,000 years ago</td>
<td>Yellowstone, Wyoming</td>
<td>VEI-8</td>
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2. At this point, although hegemony had come to pertain to the Romans, the locals of Naples were still Greek-speakers.
Our term “volcano” derives from Vulcano, a small island at the southern boundary of the Aeolian Islands about 25 kilometers from northern Sicily. This last erupted in 1888-1890. Vulcanello, the youngest part of Vulcano Island, began to form only about 2,100 years ago as an isolated island that later became connected with the main island. The latest activity at Vulcanello occurred in the 16th Century — its lava flows now host large hotel complexes.

<table>
<thead>
<tr>
<th>Timing</th>
<th>Volcanic Event</th>
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<tbody>
<tr>
<td>74,000 years ago</td>
<td>Toba, Sumatra (the largest caldera in the world)</td>
<td>VEI-8</td>
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<tr>
<td>5,600 BCE</td>
<td>Mazama (forming Crater Lake)</td>
<td>VEI-7</td>
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<tr>
<td>1,620 BCE</td>
<td>Thera</td>
<td>VEI-7</td>
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<tr>
<td>79 CE</td>
<td>Vesuvius</td>
<td>VEI-5</td>
</tr>
<tr>
<td>April 10, 1815</td>
<td>Tambora, Indonesia</td>
<td>VEI-7</td>
</tr>
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<tr>
<td>January 20, 1835</td>
<td>Cosigüía, Nicaragua</td>
<td>Very large</td>
</tr>
<tr>
<td>August 26, 1883</td>
<td>Krakatau</td>
<td>VEI-6</td>
</tr>
<tr>
<td>July 15, 1888</td>
<td>Bandaisan, Japan</td>
<td>Apparently not that much of an explosion</td>
</tr>
<tr>
<td>May 10, 1902</td>
<td>Mt. Pelée, Martinique</td>
<td>Apparently not that much of an explosion</td>
</tr>
<tr>
<td>January 30, 1911</td>
<td>Taal, Philippines</td>
<td>Apparently not that much of an explosion</td>
</tr>
<tr>
<td>June 6-8, 1912</td>
<td>Novarupta (near Mt. Katmai), Alaska</td>
<td>VEI-6</td>
</tr>
<tr>
<td>1919</td>
<td>Kelud, Java</td>
<td>Apparently not that much of an explosion</td>
</tr>
<tr>
<td>1932</td>
<td>Quizapú, Chile</td>
<td>Apparently not that much of an explosion</td>
</tr>
<tr>
<td>1947-1948</td>
<td>Hekla, Iceland</td>
<td>Apparently not that much of an explosion</td>
</tr>
<tr>
<td>1956</td>
<td>Bezmianny, Kamchatka</td>
<td>Apparently not that much of an explosion</td>
</tr>
<tr>
<td>June 15, 1991</td>
<td>Pinatubo, Philippines</td>
<td>VEI-6</td>
</tr>
<tr>
<td>May 18, 1980</td>
<td>Mount Saint Helens, USA</td>
<td>VEI-5</td>
</tr>
<tr>
<td>March 20-Octo-ber 2010</td>
<td>Eyjafjallajökull</td>
<td>VEI-4</td>
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**VEI5** = Event of a size to be expected about once per decade
**VEI6** = Event of a size to be expected about once per century
**VEI7** = Event of a size to be expected every other millennium or so
**VEI8** = Event of a size to be expected every 10,000 years or so

4. “Some wishing to die from the very fear of dying” — doesn’t that sound familiar?

Maxim 511 of Publilius Syrus: “The fear of death is more to be dreaded than death itself.”
It is to be noted that after this enormous eruption, Vesuvius would return to behaving in a rather benign manner. There had not seemed to have been any eruptions of significance for at least a millennium, and subsequent to 79 there would be only six eruptions of significance for nearly another millennium, eruptions involving only pyroclastic fragments — none of them producing any lava flows whatever.

Eventually (and here’s the nub of it), a pen with a bronze nib would be found among the volcanic residues.

Under the lava at Herculaneum we have discovered a symbol of a cross, leading to speculation that Roman-Christianity was practiced in secret. The cross could be from 64 CE as it appeared to be covered probably during the period of persecution. The cross at this time was, however, the symbol of slavery, whereas the fish was the symbol of Christianity (freedom). To consider the cross as a Christian symbol at this time doesn’t compute. To ask someone to take up your cross and follow you would have been like asking someone to take up your gallows and follow you.

CHANGE IS ETERNITY, STASIS A FIGMENT
Having risen through a series of high administrative posts, Pliny the Younger was made a praetor.

At this point (according to the tradition) Juvenal, having offended someone, was driven into exile, perhaps in Egypt or in England.
An exchange of letters between Pliny the Younger and Trajan, having to do with the punishing of Christians.

Having risen through a series of administrative posts to the rank of praetor, Pliny the Younger was made a consul. From this year until 109 CE, he would be publishing nine books of selected, private letters, beginning with those covering events from the death of Emperor Domitian in October of 97 CE to the early part of 100. His 10th such book would consist of his missives to Emperor Trajan in regard to sundry official problems and would include the emperor’s replies to him. Pliny left us a detailed picture of the amateur literary world of his era, with its custom of reciting works to seek critical revision from friends. The private letters are carefully written, occasional letters on diverse topics. Each letter is based around an item of recent social, literary, political, or domestic news, or sometimes an account of an earlier but contemporary historical event, or it initiates a moral discussion in regard to a particular conundrum.
For about the next three years, Pliny the Younger would be administering the drainage board of the city of Rome.

For about the next 13 years, the emperor Trajan would be persecuting Christians.
THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT
At about this point Pliny the Younger left off the serial publication of his collections of Epistulae (private letters), because the Emperor Trajan had dispatched him to investigate accusations of corruption in the municipal administration of Pontus/Bithynia.

A Roman edict to force solidarity in religion required all people to perform worship of the state deities — and then having paid their dues they were to be free to worship other Gods besides these if they so chose. Those who do not conform were to be executed of course, as enemies of the state. Many Jews and Christians would refuse to render unto Caesar under this law and would be persecuted. The initial documented Christian martyrdom in Rome’s Flavian Amphitheater was that of St. Ignatius of Antioch. At this time it was related that the Emperor Nero of detested memory, when he had needed to stifle the rumor the he had set Rome on fire, had ascribed it to these people who were hated for their wicked practices, and called by the vulgar, Christians.

It was in about this year that Polycarp wrote to the Philippians.

“Letters of Ignatius,” bishop of Antioch, martyred in Rome, his letters were subjected to heavy Christian forgery especially during the 4th Century.
Pliny the Younger employed the term “Christians,” which amounted to the 1st preserved Roman acknowledgement of that term. He tortured two Christian female slave deaconesses to extract the real truth about the religion, and then had them executed, but could discover nothing more than depraved and excessive superstition. This term would be employed again, by Tacitus, in 115 CE, and by Suetonius, in 122 CE.
The Emperor Trajan’s epistle from Rome to Pliny the Younger in Bithnia made it clear that Christians might be allowed pardon, upon their repentance. The emperor established these three governing principles:

- Do not go searching for Christians.
- Do not punish them if they repent.
- Do not accept anonymous accusations.

It would appear that in this year, Pliny died.

This is what Pliny had sent off to the Roman Emperor, in full:

*It is my practice, my lord, to refer to you all matters concerning which I am in doubt. For who can better give guidance to my hesitation or inform my ignorance? I have never participated in trials of Christians. I therefore do not know what offenses it is the practice to punish or investigate, and to what extent. And I have been not a little hesitant as to whether there should be any distinction on account of age or no difference between the very young and the more mature; whether pardon is to be granted for repentance, or, if a man has once been a Christian, it does him no good to have ceased to be one; whether the name itself, even without offenses, or only the offenses associated with the name are to be punished. Meanwhile, in the case of those who were denounced to me as Christians, I have observed the following procedure: I interrogated these as to whether they were Christians; those who confessed I interrogated a second and a third time, threatening them with punishment; those who persisted I ordered executed. For I had no doubt that, whatever the nature of their creed, stubbornness and inflexible obstinacy surely deserve to be punished. There were others possessed of the same folly; but because they were Roman citizens, I signed an order for them to be transferred to Rome. Soon accusations spread, as usually happens, because of the proceedings going on, and several incidents occurred. An anonymous document was published containing the names of many persons. Those who denied that they were or had been Christians, when they invoked the gods in words dictated by me, offered prayer with incense and wine to your image, which I had ordered to be brought for this purpose together with statues of the gods, and moreover cursed Christ —none of which those who are really Christians, it is said, can be forced to do— these I thought should be discharged. Others named by the informer declared that they were Christians, but then denied it, asserting that they had been but had ceased to be, some three years before, others many years, some as much as twenty-five years. They all worshipped your image and the statues of the gods, and cursed Christ.*
They asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food — but ordinary and innocent food. Even this, they affirmed, they had ceased to do after my edict by which, in accordance with your instructions, I had forbidden political associations. Accordingly, I judged it all the more necessary to find out what the truth was by torturing two female slaves who were called deaconesses. But I discovered nothing else but depraved, excessive superstition. I therefore postponed the investigation and hastened to consult you. For the matter seemed to me to warrant consulting you, especially because of the number involved. For many persons of every age, every rank, and also of both sexes are and will be endangered. For the contagion of this superstition has spread not only to the cities but also to the villages and farms. But it seems possible to check and cure it. It is certainly quite clear that the temples, which had been almost deserted, have begun to be frequented, that the established religious rites, long neglected, are being resumed, and that from everywhere sacrificial animals are coming, for which until now very few purchasers could be found. Hence it is easy to imagine what a multitude of people can be reformed if an opportunity for repentance is afforded.

Here is how the emperor responded, in full:

You observed proper procedure, my dear Pliny, in sifting the cases of those who had been denounced to you as Christians. For it is not possible to lay down any general rule to serve as a kind of fixed standard. They are not to be sought out; if they are denounced and proved guilty, they are to be punished, with this reservation, that whoever denies that he is a Christian and really proves it — that is, by worshiping our gods — even though he was under suspicion in the past, shall obtain pardon through repentance. But anonymously posted accusations ought to have no place in any prosecution. For this is both a dangerous kind of precedent and out of keeping with the spirit of our age.
Thomas Carlyle’s lecture series from the spring of 1840, all but one of which as it turned out had been taken down in shorthand by a barrister in the audience, achieved publication in this year, subsequent to the deaths both of the lecturer and of this witness Thomas Anstey, as

**ON HEROES, HERO-WORSHIP, AND THE HEROIC IN HISTORY**

BARTLETT’S FAMILIAR QUOTATIONS preserves for us the following snippets:

- The true University of these days is a Collection of Books. – *The Hero as a Man of Letters*
- In books lies the soul of the whole Past Time: the articulate audible voice of the Past, when the body and material substance of it has altogether vanished like a dream. – *Ibid*
- One life, — a little gleam of time between two Eternities. – *Ibid*
- Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity. – *Ibid*
- The greatest of faults, I should say, is to be conscious of none. – *The Hero as a Prophet*  
  [His only fault is that he has none. –*Pliny the Younger*, Book ix, Letter xxvi]

“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY
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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: January 19, 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.