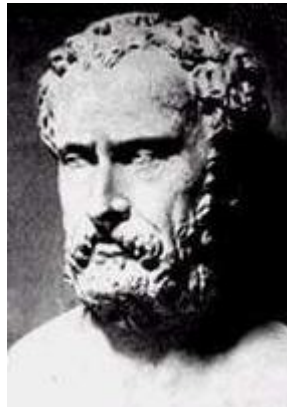


PEOPLE ALMOST MENTIONED IN A WEEK AND CAPE COD:

XENOPHANES OF COLOPHON¹



I have created this record because [Henry Thoreau](#), in [A WEEK](#), and then again in [CAPE COD](#), wrote that "If the lions had been the painters it would have been otherwise." I know there to be a supposed "African proverb" on the internet, that, suspiciously, is attributed to various tribes without indicating from what particular African language it has derived, to the effect that not until the lions are the historians will a lion be portrayed as the hero of the lion hunt. This could not, however, have been Thoreau's source, for it is something that he recorded on April 14, 1836, evidently while he was on vacation from his Cambridge college studies, in the home of his parents in Concord. His source would have been either the fables of [Æsop](#) or the philosophical fragments of the Presocratic Eleatic [Xenophanes](#):



author may chance, here and there, to throw out, upon the characters and actions of his personages, and which are regarded by the majority of his readers as interrupting to the course of the narrative [sic], and are generally passed over with little if any notice, for wherein, I would ask, do these differ from the admonitions and exhortations of the express moral teacher? Perhaps his interests in the work, like an accompanying sweet, may induce the reader to swallow the bitter potion. Physiologists, however, would say, "let the draught be swallowed voluntarily, if you would expect it to produce its full effect!" With regard to the "exemplification" business, it reminds me of the fable of the lion and the painter; – if lions had been painters it would have been otherwise. Examples may be divided into good and bad.

**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**

1. Disambiguation: Xenophanes of Colophon, a philosopher of the 6th Century BCE, is to be distinguished from Xenophon of Athens, a general and historian of the 5th Century BCE.



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

A WEEK: It is remarkable that Homer and a few Hebrews are the most Oriental names which modern Europe, whose literature has taken its rise since the decline of the Persian, has admitted into her list of Worthies, and perhaps the **worthiest** of mankind, and the fathers of modern thinking, – for the contemplations of those Indian sages have influenced, and still influence, the intellectual development of mankind, – whose works even yet survive in wonderful completeness, are, for the most part, not recognized as ever having existed. If the lions had been the painters it would have been otherwise. In every one's youthful dreams philosophy is still vaguely but inseparably, and with singular truth, associated with the East, nor do after years discover its local habitation in the Western world. In comparison with the philosophers of the East, we may say that modern Europe has yet given birth to none. Beside the vast and cosmogonical philosophy of the Bhagvat-Geeta, even our Shakespeare seems sometimes youthfully green and practical merely. Some of these sublime sentences, as the Chaldaean oracles of Zoroaster, still surviving after a thousand revolutions and translations, alone make us doubt if the poetic form and dress are not transitory, and not essential to the most effective and enduring expression of thought. *Ex oriente lux* may still be the motto of scholars, for the Western world has not yet derived from the East all the light which it is destined to receive thence. It would be worthy of the age to print together the collected Scriptures or Sacred Writings of the several nations, the Chinese, the Hindoos, the Persians, the Hebrews, and others, as the Scripture of mankind. The New Testament is still, perhaps, too much on the lips and in the hearts of men to be called a Scripture in this sense. Such a juxtaposition and comparison might help to liberalize the faith of men. This is a work which Time will surely edit, reserved to crown the labors of the printing-press. This would be the Bible, or Book of Books, which let the missionaries carry to the uttermost parts of the earth.

PEOPLE OF
A WEEK

ÆSOP

XENOPHANES

(This would be remarkable material for a Trivia Quiz:
"What sentence is identical, in [Thoreau's A WEEK](#) and his [CAPE COD](#)?")



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

CAPE COD: It is remarkable that there is not in English any adequate or correct account of the French exploration of what is now the coast of New England, between 1604 and 1608, though it is conceded that they then made the first permanent European settlement on the continent of North America north of St. Augustine. If the lions had been the painters it would have been otherwise. This omission is probably to be accounted for partly by the fact that the early edition of Champlain's "Voyages" had not been consulted for this purpose. This contains by far the most particular, and, I think, the most interesting chapter of what we may call the Ante-Pilgrim history of New England, extending to one hundred and sixty pages quarto; but appears to be unknown equally to the historian and the orator on Plymouth Rock. Bancroft does not mention Champlain at all among the authorities for De Monts' expedition, nor does he say that he ever visited the coast of New England. Though he bore the title of pilot to De Monts, he was, in another sense, the leading spirit, as well as the historian of the expedition. Holmes, Hildreth, and Barry, and apparently all our historians who mention Champlain, refer to the edition of 1632, in which all the separate charts of our harbors, &c., and about one half the narrative, are omitted; for the author explored so many lands afterward that he could afford to forget a part of what he had done. Hildreth, speaking of De Monts's expedition, says that "he looked into the Penobscot [in 1605], which Pring had discovered two years before," saying nothing about Champlain's extensive exploration of it for De Monts in 1604 (Holmes says 1608, and refers to Purchas); also that he followed in the track of Pring along the coast "to Cape Cod, which he called Malabarre." (Haliburton had made the same statement before him in 1829. He called it Cap Blanc, and Malle Barre (the Bad Bar) was the name given to a harbor on the east side of the Cape.) Pring says nothing about a river there. Belknap says that Weymouth discovered it in 1605. Sir F. Gorges says, in his narration (Maine Hist. Coll., Vol. II. p. 19), 1658, that Pring in 1606 "made a perfect discovery of all the rivers and harbors." This is the most I can find. Bancroft makes Champlain to have discovered more western rivers in Maine, not naming the Penobscot; he, however, must have been the discoverer of distances on this river (see Belknap, p. 147). Pring was absent from England only about six months, and sailed by this part of Cape Cod (Malebarre) because it yielded no sassafras, while the French, who probably had not heard of Pring, were patiently for years exploring the coast in search of a place of settlement, sounding and surveying its harbors.

PEOPLE OF CAPE COD

ÆSOP
XENOPHANES

CHAMPLAIN

WEBSTER

BANCROFT

BARRY

HILDRETH

PRING

HOLMES
PURCHAS
HALIBURTON

BELKNAP
WEYMOUTH
GORGES



XENOPHANES

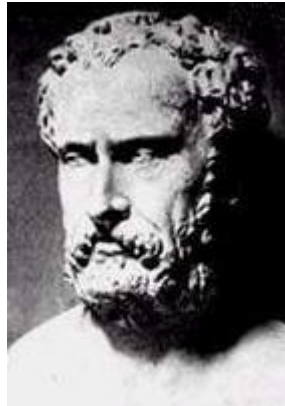
XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

570 BCE

At about this point [Xenophanes](#) of Colophon was born.² Some have asserted that he was the son of Dexius, others that he was the son of Orthomenes. At any rate, Colophon was a small Ionian town. Laertius tells us that Xenophanes “was driven out of his homeland” when Harpagus the Mede invaded Ionia in 546/5 BCE. He would support himself during the 60th Olympiad (540-537 BCE) by authoring and reciting, at the court of Hiero in Sicily, verses critical of [Hesiod](#) and Homer (“Homer and Hesiod have ascribed to the gods all things that are a shame and a disgrace among mortals, stealing and adulteries and deceiving of another”), and then, at the Pythagorean school in Magna Graecia, by criticism of the attitudes of Epimenides, Thales, and [Pythagoras](#) himself (if ever there had been a time when nothing existed, nothing could ever have come into existence; the universe is a single entity and whatever is but one thing has no left side and different right side, and also, it has no condition earlier and changed condition later).



By his own account he began this career at the age of 25 and “tossed about the Greek land” for 67 years, which would have meant beginning in about 545 BCE, and would indicate that he survived until about the age of 92 in about the year 479 BCE.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT



2. This is not Xenophon, the Athenian general and historian (431 or 435 BCE-355 BCE).



XENOPHANES

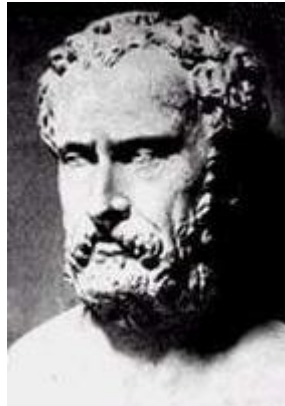
XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

479 BCE

[Xenophanes](#) died at about the age of 92.





XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

1836

 April 14, Thursday: The brothers Friend [William Henry Harvey](#) and Friend Joseph Harvey embarked in Cape Town, South Africa for the journey back to the British Isles.

[David Henry Thoreau](#)'s [Harvard College](#) essay on assignment "Literary Digressions." Under this date in Thoreau's literary notebook there is a detached fragment which appears to be the conclusion to a forensic which might have been titled something like "Do Digressions or Examples Destroy the Unity of a Literary Work?" This detached fragment, which Thoreau indicates that he wrote while in Concord town, evidently on vacation, rather than while in Cambridge town, reads as follows:

author may chance, here and there, to throw out, upon the characters and actions of his personages, and which are regarded by the majority of his readers as interrupting to the course of the narrative [sic], and are generally passed over with little if any notice, for wherein, I would ask, do these differ from the admonitions and exhortations of the express moral teacher? Perhaps his interests in the work, like an accompanying sweet, may induce the reader to swallow the bitter potion. Physiologists, however, would say, "let the draught be swallowed voluntarily, if you would expect it to produce its full effect!" With regard to the "exemplification" business, it reminds me of the fable of the lion and the painter; — if lions had been painters it would have been otherwise. Examples may be divided into good and bad.

In exegesis of this fragment's "*reminds me of the fable of the lion and the painter; — if lions had been painters it would have been otherwise,*" we may refer to the fables of [Æsop](#)³:

3. Do not assume that you know the [Æsop](#) fables. Most editions are highly selective, and your experience may well be with a very partial and tendentious subset of the fables. For the Greek text, consult Ben Perry's *AESOPICA* (which can be ordered from amazon.com, shipped in 4-6 weeks), and for an English translation, consult Ben Perry's Loeb edition of *BABRIUS AND PHAEDRUS* (shipped within 2-3 days from amazon.com). This Loeb volume contains in addition English translations of 143 Greek verse fables by Babrius, 126 Latin verse fables by Phaedrus, 328 Greek fables not extant in Babrius, and 128 Latin fables not extant in Phaedrus (including some medieval materials) for a total of 725 fables.

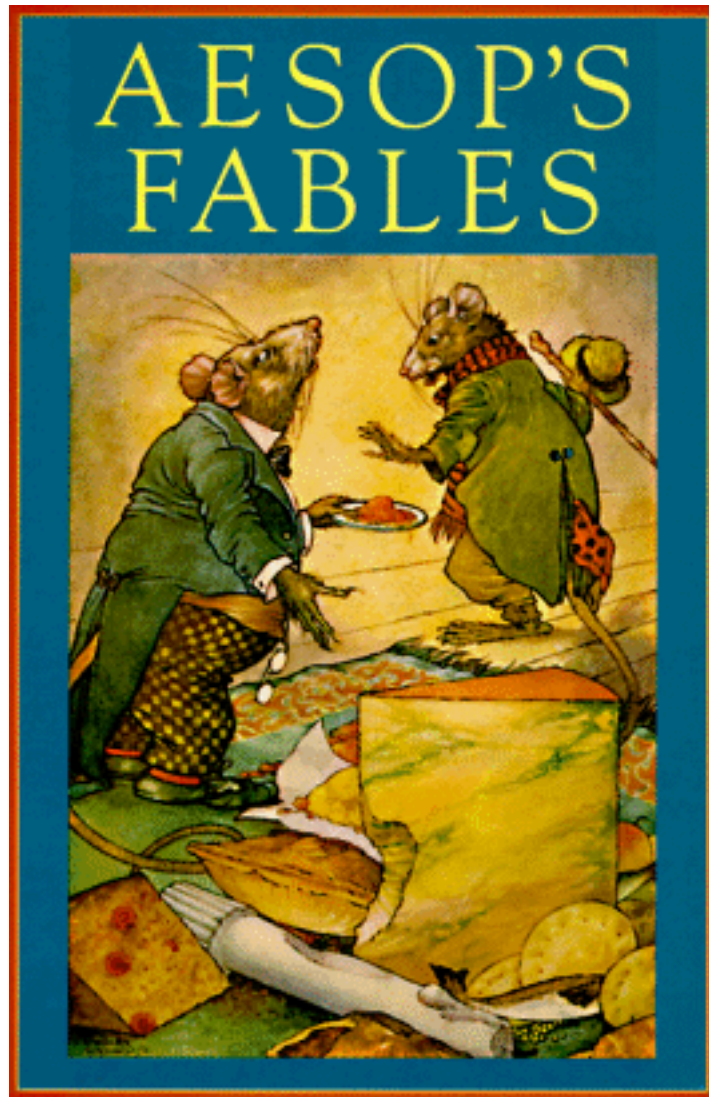


XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK



Page 41 of the Ernest Rhys edition:⁴

Once upon a time a Man and a Lion were journeying together, and came at length to high words which was the braver and stronger creature of the two. As the dispute waxed warmer they happened to pass by, on the road-side, a statue of a man strangling a lion. "See there," said the Man; "what more undeniable proof can you have of our superiority than that?" "That," said the Lion, "is your version of the story; let us be the sculptors, and for one lion under the feet of a man, you shall have twenty men under the paw of a lion." Men are but sorry witnesses in their own cause.

Steve Mailleaux's version:

A Man and a Lion traveled together through the forest. They soon began to boast of their respective superiority

4. London, 1936.



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

to each other in strength and prowess. As they were disputing, they passed a statue carved in stone, which represented “a Lion strangled by a Man.” The traveler pointed to it and said: “See there! How strong we are, and how we prevail over even the king of beasts.” The Lion replied: “This statue was made by one of you men. If we Lions knew how to erect statues, you would see the Man placed under the paw of the Lion.” One story is good, till another is told.

[There is, however, an interesting cross-pollination here between the fables of [Æsop](#) and the philosophical fragments of the Presocratic Eleatic [Xenophanes](#). For three of his sentences as incidentally preserved for our eyes in the seven books of the *MISCELLANIES* (*STROMATEIS*) of St. Clement of Alexandria (but not elsewhere) read as follows:

- #14: But mortals deem that the gods are begotten as they are, and have clothes like theirs, and voice and form. (5.109)
- #15: Yes, and if oxen and horses or lions had hands, and could paint with their hands, and produce works of art as men do, horses would paint the forms of the gods like horses, and oxen like oxen, and make their bodies in the image of their several kinds. (5.110)
- #16: The Ethiopians make their gods black and snub-nosed; the Thracians say theirs have blue eyes and red hair. (7.22)]



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

CAPE COD: It is remarkable that there is not in English any adequate or correct account of the French exploration of what is now the coast of New England, between 1604 and 1608, though it is conceded that they then made the first permanent European settlement on the continent of North America north of St. Augustine. If the lions had been the painters it would have been otherwise. This omission is probably to be accounted for partly by the fact that the early edition of Champlain's "Voyages" had not been consulted for this purpose. This contains by far the most particular, and, I think, the most interesting chapter of what we may call the Ante-Pilgrim history of New England, extending to one hundred and sixty pages quarto; but appears to be unknown equally to the historian and the orator on Plymouth Rock. Bancroft does not mention Champlain at all among the authorities for De Monts' expedition, nor does he say that he ever visited the coast of New England. Though he bore the title of pilot to De Monts, he was, in another sense, the leading spirit, as well as the historian of the expedition. Holmes, Hildreth, and Barry, and apparently all our historians who mention Champlain, refer to the edition of 1632, in which all the separate charts of our harbors, &c., and about one half the narrative, are omitted; for the author explored so many lands afterward that he could afford to forget a part of what he had done. Hildreth, speaking of De Monts's expedition, says that "he looked into the Penobscot [in 1605], which Pring had discovered two years before," saying nothing about Champlain's extensive exploration of it for De Monts in 1604 (Holmes says 1608, and refers to Purchas); also that he followed in the track of Pring along the coast "to Cape Cod, which he called Malabarre." (Haliburton had made the same statement before him in 1829. He called it Cap Blanc, and Malle Barre (the Bad Bar) was the name given to a harbor on the east side of the Cape.) Pring says nothing about a river there. Belknap says that Weymouth discovered it in 1605. Sir F. Gorges says, in his narration (Maine Hist. Coll., Vol. II. p. 19), 1658, that Pring in 1606 "made a perfect discovery of all the rivers and harbors." This is the most I can find. Bancroft makes Champlain to have discovered more western rivers in Maine, not naming the Penobscot; he, however, must have been the discoverer of distances on this river (see Belknap, p. 147). Pring was absent from England only about six months, and sailed by this part of Cape Cod (Malebarre) because it yielded no sassafras, while the French, who probably had not heard of Pring, were patiently for years exploring the coast in search of a place of settlement, sounding and surveying its harbors.

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XENOPHANES

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PEOPLE OF A WEEK

ÆSOP

XENOPHANES

ZOROASTER

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 4th M / Our Meeting was small & silent, but a good solid & favour'd season to me for which I feel thankful – Father Rodman was out & the first time he has been at Meeting since he was taken unwell. –

RELIGIOUS SOCIETY OF FRIENDS



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE





XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

1838

July 24th, Tuesday, or 25th, Wednesday: The Reverend [Waldo Emerson](#) lectured in Hanover on “LITERARY ETHICS” before the literary societies of [Dartmouth College](#).⁵

The whole value of history, of biography, is to increase my self-trust, by demonstrating what man can be and do. This is the moral of the Plutarchs, the [Cudworths](#), the Tennemanns, who give us the story of men or of opinions. Any history of philosophy fortifies my faith, by showing me, that what high dogmas I had supposed were the rare and late fruit of a cumulative culture, and only now possible to some recent Kant or Fichte, – were the prompt improvisations of the earliest inquirers; of Parmenides, Heraclitus, and [Xenophanes](#). In view of these students, the soul seems to whisper, “There is a better way than this indolent learning of another. Leave me alone; do not teach me out of Leibnitz or Schelling, and I shall find it all out myself.”

IMMANUEL KANT

JOHANN GOTTLIEB FICHTE

THE LIST OF LECTURES

In his “autobiography,” [John Shepard Keyes](#) would later reminisce about how he and his father [John Keyes](#) had accompanied Emerson on this lecture expedition:

I can remember best my trip to Dartmouth College Hanover NH It was Fathers alma mater, and he perhaps thought it would be a better place for me than Cambridge. So as Mr Emerson was to make the address there before the literary societies we took him in charge and starting Saturday morning journeyed around Monadnock as it seemed to me all day and reached Keene N.H. at dark. Here we staid at the Cheshire House then a famous hostelry and as I had never been out of the state before I enjoyed myself greatly Father had friends there Gen Perry & others Mr Emerson was known and cordially welcomed by them And I saw that pleasant town over Sunday under favorable auspices. At dark that night we took the stage again for Walpole and after a striking drive by lamplight safely were housed at the tavern at Bellows Falls for a sleep, broken by the roaring waters, which I was out very early to see in all their romantic wildness. With Mr. Emerson my father who was quite familiar with them, showed us their huge worn pits and rocky ledges and points of interest until breakfast and the stage called us to resume the journey. All that day we rode up the Connecticut River admiring much its beautiful valley meadows hills and waters reaching Hanover late in the evening to find

5. Lawrence Buell’s comment on this talk is that it represented the 1st time any major literary figure had ever attempted to define an ethics of the literary, and that it wasn’t much of a start. He says he’s personally underwhelmed, and considers “LITERARY ETHICS” as merely a watered-down repetition of the talk the reverend had given in the previous summer at [Harvard College](#), “THE AMERICAN SCHOLAR” — with some gratuitous wilderness stuff thrown in to remind his audience that compared to his alma mater, their [Dartmouth College](#) was an intellectual backwater.



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

it bustling with commencement festivities. Mr E was carried off by the societies, and we found rooms and friends at the hotel. The next day Father renewed his youthful memories of people and places, he knew thirty years before finding less change than I had thought possible, while I left to my own devices strolled about the college campus and buildings making vastly unfavorable comparisons of it to my Cambridge. It was in holiday garb but even that was tame and poor beside the rich and dashing Harvard. At the hotel was a bride the wife of a friend of Fathers a Mr. Spaulding of Nashua, a very young and lovely lady, and I paid her very assiduous attention which her old husband smiled on complacently and she accepted graciously in his absence at the college meetings he attended— Of the commencement I remember but little only in my sophomoric conceit I thought the speakers green, and I fear was more impressed with the brides looks than with all orations &c. The address of Mr Emerson was a revelation to all who heard it, and reading it lately since its publication in the new edition of his works I was reminded of the stir to the life and spirit of those who heard it and his power and eloquence then for the first time. It made a great sensation partly because it shocked the orthodoxy and old-fashioned notions of the college and mainly because it voiced the new aspirations then just beginning to be felt all over New England. He received much admiration and attention from every one there, and we came in as his friends for a share of it though I confess that even the bride overlooked her soph for the sages conversation to my mortification. At the ball which closed the festivities I got even however as the lady danced finely dressed splendidly and shone so fairly as the belle in her wedding dress and cameo necklace, that I as her escort for her husband was too old to dance was in high feather again— We parted after supper with arrangements all made by me, to have a special stage for our drive home with a select party, and I dreamed of her I feel sure, for I thought I had never seen anyone so lovely — and some of the seniors treated me to a parting bumper in return for their introductions to the bride and Mr Emerson. We started early next morning in an extra stage, in which Mr Emerson Father Mr. Spaulding and several friends of theirs of the college or old graduates, and on the outside Mrs Spaulding and myself with the driver, and we climbed very deliberately over the long hills that make the back lane of New Hampshire The days ride was long hot and dusty Mrs S. sought the shade and comfort of the inside and I helped the driver & at last after dark, and with the incident of losing our way & the driver's getting off to climb a guide post and see what it said an experience I never knew repeated in all my staging, we reached Concord N.H. quite late in the evening. We were all too tired to do much but sleep except Mr. Emerson who had preached there years before and knew many of the people, and saw some of them late as it was. The next morning we looked over the town which I remember seemed smaller than our Concord, although it was the state capital and had some



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

good buildings. It was always called then 'New' Concord by Massachusetts people to distinguish it from ours, and was new looking. We took the Mammoth road line of stages because the driver promised me to drive 6 horses a feat I had never tried before, and I forget whether that parted us from the Spauldings or whether we left them at Nashua. Anyhow we reached Lowell in season to get brought in a carry all home Saturday night after an exciting and eventful week. My first journey from home of any length.

J.S. KEYES AUTOBIOGRAPHY

“MAGISTERIAL HISTORY” IS FABULATION: HISTORY IS CHRONOLOGY



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN 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: April 10, 2015



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



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.



XENOPHANES

XENOPHANES OF COLOPHON

PEOPLE MENTIONED IN CAPE COD

PEOPLE MENTIONED IN A WEEK

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.