

*'Visit of memories.
Only your dance and your voice house.'*
http://www.ubu.com/papers/burroughs_gysin.html

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The Building of Fánaí and a brief account of some of her Voyages

A slideshow and talk...by **Eugene Lambe**

on the construction of the S.V. Fánaí at Ballybranagan, Kinvara and a short illustrated account of some of her subsequent voyages to *Spain, Portugal, Madeira, Canary islands, Morocco, Cape Verde islands, Caribbean. Azores, Faeroes, Norway, St. Kilda and Inishbofin.*

Johnstons Hall, Kinvara, 2nd June 2009 @ 8 pm sharp.... admission by donation.

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History in fiction and literature :

during a Surrealist rally in the 1920s : Tristan Tzara offered to create a poem on the spot by pulling words at random from a hat.

A riot ensued and André Breton expelled Tzara from the movement.

Source : http://en.wikipedia.org/wiki/Cut-up_technique

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Analysing Architecture - 'Place is to architecture, it may be said, as meaning is to language.

Aleatoric places are places decided by chance. Sometime people, especially in the ancient world, enlisted some unpredictable phenomenon to make the difficult decision of where to establish a place for them' - **Simon Unwin**

Here are some examples.

Source : <http://www.cf.ac.uk/archi/unwins/aawebs/more/aleatoric.htm>

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Ruination of church bells in 1920–1930 - After October 1917, church bells in Russia became the object of continuous attacks. Two factors, ideological and economic, acted against them. One of the first Soviet decrees forbade the alarm ringing in order to exclude the possibility of call to the actions against the Bolsheviks. Moreover, the atheistic power which was aimed at the industrial-economic activity saw in the bells the desired non-ferrous metal.

Source : http://www.danilovbells.com/bellsonrussia/publications_about_bells/ruination_of_church_bells_in_192.html

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Citynoise.org is a public photoblog where people with a love for the urban form, modern world, or a general appreciation of their environment gather to post stories, narratives, and photos of their favourite cities, hometowns, travels, or current locations.

Source : <http://citynoise.org/>

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The NYSoundmap is a container - a concept or idea to hold many types of processes and projects. The project reaches across the city's geographic, economic, educational, cultural and racial divides. It is at once a historical record and a subjective representation of the city. It is what each user wishes it to be and it is ever growing, ever changing and totally interactive.

Source : <http://www.nysoundmap.org/>

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Border poetics The purpose of border poetics is to create a set of strategies for analyzing and identifying the processes of border-making and border permeability in contemporary societies through aesthetic forms. Border poetics examines the role of art and culture in constructing and tracing borders. Border poetics focus on narratives and other symbolic forms, and on the important subjective dimension which cultural forms mediate in the public sphere.

<http://borderpoetics.wikidot.com/epistemological-border>

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Family Farm Oral History Project - Louie B. Nunn Center for Oral History, University of Kentucky Libraries. The project was an effort to document the changing place of the family farm in Kentucky history and culture during the twentieth century.

Source : <http://kdl.kyvl.org/cgi/b/bib/bib-idx?c=ffohkuk&cc=ffohkuk;page=simple>

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What does Randomness look like?

Random Walk asks this question and presents experiments in mathematics and physics, showing the mysterious interaction of chaos and order in randomness. The project Random Walk simulates randomness in visualizations, which are easy to understand. In this way, it delivers insight into a phenomenon, which has so far remained unexplained.

Source : <http://www.random-walk.com/>

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Poetryvlog.com is a weekly video of original poetry read by the poet.

The videos run for not more than about five minutes, many less.

Each featured poet's video remains on the site in the archive section, to be viewed at will.

Source : <http://wwwpoetryvlogcom.blogspot.com/>

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The Society for Storytelling was set up to promote the oldest art form in the world. Storytelling is at the root of every art form: we think in story form, make sense of our world in narrative - from something we've seen - from last night's television, to what family and folk stories we remember and retell.

Source : <http://sfs.org.uk/>

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Living Cultural Storybases are vibrant and accessible digital repositories that offer a means to gather, search, connect and access the cultural life of a community and its evolving narratives. Storytelling is at the heart of social life, personal and cultural identity.

Once the stories are no longer re-told, the culture is indeed dead. Diversity is precious.

Source : <http://storybases.org/accueil.htm>

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The Pioneers of American Landscape Design Oral History.

The goal of the oral histories is to document, collect, and preserve the unique, first-hand perspectives of renowned landscape practitioners, and to make them available for future generations of stewards, designers, and researchers. Oral histories allow us to capture and preserve important aspects of the human experience that would otherwise go undocumented.

Source : http://www.tclf.org/pioneers/oral_history.htm

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Rome to Tripoli (2006-2008) Paul De Marinis

Based on a recreation of the 1908 radio transmitter of Majorana, high voltage and a stream of vitriolic acid convene to broadcast distorted sounds of western culture (Mozart, Verdi, Bavarian Waltzes and Futurist poetry) toward unwilling ears.

Waves/Vilni Riga, Latvia, Aug. - Sept. 2006

Source : <http://www.stanford.edu/~demarini/exhibitions.htm>

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Jungle Jam uses motors and plastic bags to create a cacophony of sound, echoing the rhythms and the tunes of Liverpool streets. A specially tailored rhythmical composition is 'played' by the bags. The piece inverts the process through which musicians appear in the commercial context of Liverpool's streets brings commercial detritus into the gallery.

Source : <http://archive.fact.co.uk/index.php>

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Gutenkarte is a geographic text browser, intended to help readers explore the spatial component of classic works of literature. Gutenkarte downloads public domain texts from Project Gutenberg, and then feeds them to MetaCarta's GeoParser API, which extracts and returns all the geographic locations it can find. Gutenkarte stores these locations in a database, along with citations into the text itself, and offers an interface where the book can be browsed by chapter, by place, or all at once on an interactive map.

Source : <http://gutenkarte.org/>

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Departure single-channel video : 2007 "Departure" is an exploration of a curious intersection of airplane passengers' and movie audience members' experiences. Both promise a journey to a viewer/passenger: a journey of the mind that involves immobilization of the body.

We fasten our seat-belts waiting for the departure from the everyday. Instead of the lines of longitude and latitude, I choose multiple coordinate axes drawn from a variety of fields (political, social, technological, religious and many more) to construct the boundaries around the subjects of my work. **Dmitry (Dima) Strakovsky**

Source : <http://www.shiftingplanes.org/>

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The Cape is a short work that engages the history of visual print-based authority by combining impersonal, government-created images with a purportedly personal story. Cape Cod is a real place, but the events and characters of *The Cape* are mostly made up. The diagrams are not to scale. The maps are accurate, but out of date. I didn't take any of the photographs and anyway, they have all been retouched. There are no special instructions or requirements for viewing this piece, except for possibly: Don't believe everything you read. **J. R. Carpenter**

Source : http://collection.eliterature.org/1/works/carpenter__the_cape.html

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The Mobile Museum is: human powered, bicycle transported, and Open Content - perhaps one of the only physical museums in existence that boasts this combination! Our goal is to generate new insights, possibilities, and appreciation for individual interpretation of information via visual forms. The Mobile Museum recognizes museums as valuable structures for learning about the world around us - unfortunately, they are becoming quickly outmoded as information access shifts to more accessible and malleable forms. What to do?

Here's one solution

Source : <http://themobilemuseum.com/>

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What If every household in the Noel Street neighbourhood were given ownership of a park bench and invited to place it on the square, how might Noel Street Green be transformed? Would people begin to sit and linger in the space? Might young and old get the chance to hangout together? Would residents gather there with their neighbours? Could it become a place for parties or barbecues? Would the community start to adjust the Green and personalise and modify their own benches? Would this space begin to be cared for and maintained?

Source : http://www.what-if.info/SIT_IN_part1.html

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Contemporary Philosophy, Critical Theory and Postmodern Thought

- Resources
- General Readings

Source : http://carbon.cudenver.edu/~mryder/itc_data/postmodern.html

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The Database of Virtual Art documents the rapidly evolving field of digital installation art. The web-based, cost-free instrument - appropriate to the needs of process art - allows individuals to post material themselves. Compiling video documentation, technical data, interfaces, displays, and literature offers a unique answer to the needs of the field. All works can be linked with exhibiting institutions, events and bibliographical references.

Source : <http://www.virtualart.at/common/recentWork.do>

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[re][des]arm[o] navigates between the poles of imagination and the construction of "domestic" forms to offer a voyage: touches of light as a significant etched pulse; a threshold for our footsteps, reflecting the helplessness of a society saturated with stimuli and often starved of its own humanity; the delirium of human parody, which tries to conceptualize the symbolic chaos of signal transmission before a peremptory order of language that encapsulates our own inability to communicate and comprehend.

Roberto Larraguibel • Yto Aranda • Nury Gaviola

Museum of the Essential And Beyond That

Source : <http://arteonline.arq.br/>

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Internet Anthropologist - Would you like to learn how to use the Internet to increase the range of anthropological information, ideas and resources available to you?

Your guide is...

- **Dr Hector Blackhurst**, Intute Anthropology editor and Social Sciences Librarian at The John Rylands University Library, The University of Manchester, UK

Source : <http://www.vts.intute.ac.uk/he/tutorial/anthropologist>

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The Cut-up method of Brion Gysin. In the summer of 1959 Brion Gysin painter and writer cut newspaper articles into sections and rearranged the sections at random. "Minutes to Go" resulted from this initial cut-up experiment. "Minutes to Go" contains unedited unchanged cut-ups emerging as quite coherent and meaningful prose.

Source : <http://webusers.physics.umn.edu/~duvernoi/cutup.html>

A View of the Present State of Ireland
Edmund Spenser [1596]

*A
Veue
of
The Present State
of
Ireland.
1596.*

Iren: I will then begin to count their customes in the same order that I counted their nacons: and first with the Scythian or Scottish manners. Of the which there is one use amongst them, to keepe their Cattell, and to live them selves the most part of the yeare in Bollies, pasturinge upon the mountaines and wast wyld places; and removing still to freshe land, as they have depastured the former dayes. The which appeareth plaine to be the manner of the Scythians, as you may reede in Olaus Magnus, and Jo. Boemus, and yet is used amongst all the Tartarians and the people about the Caspian Sea, which are naturally Scythians, to live in heardes as they call them, beinge the very same that the Irishe Bollies are, dryving their cattell continually with them, and feeding onely on their whyt meates.

Eudox: What fault can you fynd with this custome? For thoughe it be an olde Scythian use, yet it is behooffful in this Country of Irelande, where their are great mountaines, and wast desertes full of grasse, that the same should be eaten downe, and nourishe many thousandes of cattell for the good of the whole Realme, which cannot mithinke be any other waye, then by keepinge those Bollies as there you have shewed.

Iren: But by this custome of Bolling there grewe in the meane tyme many great enormities unto that Common waylth. For first, if there be any outlawes, or loose people, as they are never without some, which live upon the stelthes and spoyles, they are evermore sucered and fynd Releef onely in those Bollies, beinge upon the wast places, where eles they should be dryven shortly to sterve, or to come downe to the townes to seeke releef, where, by one meanes or another, they would soone be caught. Besydes, such stelthes of cattell they bringe comonly to those Bollies, where they are received readily, and the theif harbored from daunger of Lawe, or such officers as might light upon him. Moreover, the people that live thus in theis Bollies grow thereby more barborous, and live more licentiously then they would in townes, using what meanes they lyst, and practyizing what mischeefes and villainies they will, eyther against the government theire, generally by their combinacons, or against pryvate men, whom they maligne, by stealinge their goodes, or murtheringe [them]. For theare they thinke them selves half exempted from Lawe and obedience, and havinge once tasted freedome, doe, lyke a steare that hath bene longe out of his yooke, grudge and repyne ever after to come under rule againe.

Eudox: By your speech, Irein. I perceive more evill come by these bollies, then good by their grasinge; and therefore it may well be reformed: but that must be in his due course: doe you proceede to the next.

this extract from *A Veue of the present state of Irelande* [1596] was prepared from the text found in Grosart [1894] and checked with Renwick's edition of the Rawlinson MS [Scholaris, 1934] by Risa S. Bear at the **University of Oregon**. This edition is copyright © The University of Oregon, January, 1997. It is made available for nonprofit uses only.
Source : <http://darkwing.uoregon.edu/~rbear/veue1.html>