

finding nemo

ille ego nequitiae . . . poeta meae.

—Ovid

surgery,—*i remember.*
rushed, poorly planned . . .
heart's, bypassingly,
dehiscence, fester,
months of agony . . .
surgery! surgery! surgery!
glassy-eyed objectivity's
agathón te kakón te!
blind to musal
partiality, too keen,
Ockham's razor
debrides, *cut by cut*, clinically . . .
as Salmacis to Hermaphroditus, love's myth,—
o me! ne'er from, as i from thee, be sundered!—
pleasure's splicing, in a kiss, the lubric suturing of lips, melts into me:

*. . . empathy's
rare disease.*

for assuetude, mollescence, sheer banality,—
two in ten chance of fatality,—my insignificance never ceases to amaze!
shivering, still, i know . . .
flared, as cinerous shag,
baharat-spiced,
from a roll-up fag
flicked, censing, to the gutter . . .
whose marrow, either i or you, like ossobucco
in aestival remouillage, simmering, still, warms to the bone . . .
ben to pân, there's no living, alone.
i'm asked, (*l'innommable!*)
being's scarifying,
self-embrace,
phantasia's, needled—
deeper! deeper! deeper!—as ink
into skin: *nothing* from nothing!),
rather, told: *what makes you so special?*

nor warmth, nor kindness, just impatience, annoyance,
at concerns or fears raised: *i'm busy, take it or leave it. what do i know, ey?*

vanity, vanity,

flowering, o rose,
to cavity, *thou art sick* . . .
cadaverous, of inedible
grade, *no tartare!*
doggerel doesn't mince:—
scalpel, please:—there's no
escaping one's heart . . .
CORONARY INFARCT;
KDGA OCCLUSION;
MYOCARDIAL ISCHEMIC EVENT; ETC.
as in headlights caught, a doe, a deer, *frozen!*—
Bambi's mummy's mincemeat, sweetie!—
for all to see, *i'm* . . .

stopped
dead.

ta-daaaaaaaaaaaa!
surrexit!
surrexit!

risen
again . . .

ehyer asher ehyer . . .
this bypassing of me?
i am as i am,—*fuck's sake,*—
have been, & yet will be . . .
BOTCHED JOB.
à fonds perdus,
my chest, butcher's
twine tied, splat-
tering open, pulpy,
fondu stringy,
like a broiled aubergine . . .
o well!—i'm asked, rather,
told: *what you gonna do?*
self-intervention's
profession: *trust me!*
hippocratic or hypocritic?

instrumental, ablatively,
surgically precise:

OFFICIAL PROGNOSIS:

FORGET IT,—smiling, you say, curtains closed: *i know i will*,—

PÁNTA RHEĪ. THE SHOW MUST GO ON . . .

tits *out!*

arse *on display!*

how ought i inhabit
this fucking body?
perspective's trick: sawn
in half, it seems *i'm unscathed!*
mundus vult decipi,
ergo decipiatur:
wriggled-in, whilst out,
magotty-coiled,
my catheter helps me piss
days, fictive, of wine & roses away . . .
but survival's illusion . . .
in sprechgesang,
purely lunaire despair!
as if a marionette,
by my own lifelines, *strung up!*
prompted, on stage, i croak: *now you see me*,

now . . .

of ensembling,
theatrically oxymoronic flair,—
if *happily sad*, then *sadly happy*—
den wein, den man mit augen trinkt!—
Pierrot's pallor fits . . .
made up, like Grimaldi,
shadows kohl-streak,
as if Venetian ceruse,
leaden, light powders the air . . .
tunefully, i know the score: *smile, dumbly . . .*
still, this magician's assistant fails to impress!
trusting, as Issac on the Mount, love's bachir . . .
open heartedly, that language
is a labyrinth of paths;

that fractured, drifting apart, hupokeimenon
becomes aher in one's heart, you ask:

IS NOT MY WORD
LIKE AS A FIRE,
& LIKE A HAMMER, BREAKETH
THE ROCK IN PIECES?

—Solonian, *words hurt!*
sparagmos-tartar! my thoracic
nut, by hand,—*ribs like spun sugar*—*CRACKED!*
orifice-gaping, in self's gouted fedity,
rubberised digits grub & weevil
for the kernel of so-called conscient sinn . . .
this cripple's justification: *for simply being?*
yes, it's imperative: *open wide!*
life's innards *out, out* . . .
as dumplings, spiration-steamy,
(the prong doubled, the cupping
greedily) pregnant with broth . . .
the slurp?—but stillness winnowed by a moth . . .
& eyes like shucked oysters, welling. loosing self-fluidal's
scalding, visceral concentrate, *i am!* the ghost within my shell . . .

yes, illuded by tropes,
the dream of autoscopy,
unconsciously, surreality's expectancy
suspends: IF IT BE NOT TO COME, IT WILL BE NOW.
IF IT BE NOT NOW, YET IT WILL COME.
failure's inevitable.
as with all epistemic nugacities,
else oblivial, theoretical, all that i am,
perspectivally, simply falls away . . .
whilst harpy's cry,
in truth, embedded, i lie . . .
(truthfully, *this sentence is false:*
don't worry, please, *please, i'm OK*)
like a child, of omophagic,
surgical waste, mummer: I AM AS I AM or nothing . . .

apophatic certainty: *no difference to me, do it every day!*
you'll leave the building, either way. it's butchery or nothing, boyo. you pick.

worth coppers, mirth's sluttish

as Charon's obol: *fuck, what a mouthful!*
a cripple's expected, gratefully, to swallow . . .
grief's Oedipal etymon,
its sphingian riddle,
of single-minded, cycloptic malaise,
chewed out,—Polyphemus' abessive jape: *what's in a name?*—still, i'll ask:
to survive,—nor *thrive*, nor *endure*,—simply survive, *what* must be given?

with a gold archaic smirk, the rest
being silence, in turn, i'm asked: *well, what would you give?*

humiliation's routine:
finding nemo,
as Beckett's
Didi and Gogo, this cripple's *an odd fish!*
still, unlike Beckett, a clown knows each fall's effect . . .

shubeik lubeik:
anything you need.

bisecting to teeth, abysm-lingulate,—
sadaa samt almakan!—lips gape, amusedly: *keen, aren't we . . .*

invoking fictions, messianic
claims that, beheaded, *life shall be!* this cripple's pound of flesh,

at heart, pure theatre,
resects itself: *oūtis emoi g' ónoma.*

i know what i am . . .

ENDNOTES

Nemo Latin: 'No one/nobody.'

Ille ego nequitiae . . . poeta meae. 'I, the poet of my own worthlessness.' *Amores* 2.1.2.

Agathón te kakón te! (ἀγαθόν τε κακόν τε) 'Both good and bad.' Of Demodocus' gift of poetry, also entailing his blindness. *Odyssey* 8.63.

O me! ne'er from, as i from thee, be sundered! *Et istum nulla dies a me nec me diducat ab isto!* Ovid *Metaphoses* 4. 271. Salmacis begging the gods to be joined with Hermaphroditus, just prior to their bodies literally merging into one.

Hen to pān (ἐν τὸ πᾶν) '(The) one is (the) all/(the) all is (the)one.' Text from the *Chrysopoeia* ouroboros of Cleopatra the Alchemist (3rd/4th century CE).

L'Innommable 'The Unnameable.' 1953 novel by Samuel Beckett about a disabled protagonist.

Phantasia Imagination; also, in Hellenic philosophy, an external, sense-based piece of experiential knowledge which permeates the body and leaves an impression on the soul.

Nothing from nothing *Ex nihilo nihil fit* ('Nothing comes from nothing'). Parmenidean precept.

Surrexit 'He has risen.' Of Christ, risen from death. *Vulgate Bible* Mathew 28:6.

Ehyeh Asher Ehyeh Hebrew: 'I am as I am/as I was/as I will be.' God's name, Exodus 3:14.

À fonds perdus 'With little or no hope of return.'

Pánta rheĩ (πάντα ῥεῖ) 'Everything flows/is in flux.' Saying attributed to Heraclitus, although believed to be inauthentic.

Mundus vult decipi, ergo decipiatur 'The world wishes to be deceived, so let it be deceived' Attributed to Augustine of Hippo, but also possibly authored by Sebastian Franck.

Sprechgesang Lit. 'Spoken-singing.' Vocal technique between speaking and singing.

Lunaire Lit. 'Moonstruck.'

Den wein, den man mit augen trinkt! 'The wine which through our eyes we drink.' Translated into German by O. E. Hartleben and set by Arnold Schoenberg in his 1912 monodrama *Pierrot Lunaire* (Mvt I).

Grimaldi Inventor of Whiteface clown makeup, usu. with the exaggerated red smile.

Bachir Hebrew: 'Chosen.'

'Language is a labyrinth of paths. You approach from one side and know your way about; you approach the same place from another side and no longer know your way about.' Wittgenstein *Philosophical Investigations* 1.203.

Hupokeimenon Lit. 'That which lies beneath.' In Aristotelianism, the subject of a subject-predicate statement. Later, the essence of an entity which persist through temporal, etc., change.

Aher Hebrew: 'The other.'

Is not my word . . . Jeremiah 23:29, cited in *Sanhedrin* 34a and attributed to Rabbi Ishmael: 'As this hammer produces many sparks, so a single verse has many meanings.'

Solonian words hurt 'Speech is a mirror of action.' Attributed to Solon of Athens, Diogenes Laertius *Lives of the Philosophers* 1.2.58. In ancient Greek thought, speech was considered an action (encompassing any actions inspired), and thus was not without consequence for the speaker.

Sparagmos In Dionysian ritual, the frenzied dismemberment of a live sacrificial victim.

Sinn German: 'Sense/meaning.' Fregean semantic concept. Compare *Bedeutung* ('Reference').

Charon's obol In Ancient Greece, the coin for the ferryman placed in the mouth of the dead.

Etymon In linguistics, a word or morpheme from which another word derives.

Polyphemus *Kaí moi teon ónoma eípe autík̄sa nuun* (καί μοι τεὸν ὄνομα εἶπε αὐτίκα νῦν) ‘Tell me your name this very instant.’ Polyphemus to Odysseus (whilst eating his men), offering him a mock stranger’s gift of hospitality: the privilege of being eaten last. *Odyssey* 9.355.

Archaic smile The strange facial expression worn by Greek kouroi.

Shubeik lubeik Arabic rhyme: ‘Your wish is my command.’

Sadaa samt almakan Arabic saying: Lit. ‘Silence echoes the place.’ More idiomatically in English, ‘The silence is deafening.’

Messianic claims In his *Iggeret Teman*, Maimonides reports an anonymous 12th century messianic claimant from Yemen who, upon his arrest by Muslim authorities, requested that he be beheaded in order to demonstrate he would miraculously come back to life.

Oũtis emoí g’ ónoma (Οὐτίς ἐμοί γ’ ὄνομα) ‘My name is No one.’ Odysseus’ response to Polyphemus’ query (see note **Polyphemus**). *Odyssey* 9.366. Greek *Outis* = Latin *Nemo* = No one.