

## Place; & Names

a place as term in the order of creation  
& thus useful as a function of that equation  
example, that the "Place Where the Horse-Sacrificers Go"  
of the Brihadaranyaka Upanishad is worth more than  
a metropolis — or, for that matter, any moral  
concept, even a metaphysical one

and that this is so

for physical & experiential reasons of  
the *philosophia perennis*, or Isness  
of cosmos beyond those philosophies  
or religious or moral systems of  
rule, thus giving factors of naming  
—nominative power — & landschaft  
experience (geography) which stay truer  
to space-time than personalities  
or biographies of such terms as specific  
cities or persons, as well as the inadequacy  
to the order of creation of anything except  
names—including possibly mathematics (?)

the crucialness being that these places or names  
be as parts of the body, common, & capable  
therefore of having cells which can decant  
total experience — no selection  
other than one which is capable  
of this commonness (permanently  
duplicating) will work

"Story" in other words is if not superior  
at least equal to ultimate mathematical  
language — perhaps superior because of  
cell-ness (?) In any case history  
(as to be understood by Duncan's Law  
to mean a) histology & b) story)  
applies here, in this equational way  
& severely at the complementarity of  
cosmos (complementary to individual  
or private) and not to cities or  
events in the way it has, in  
a mistaken secondary way, been  
understood

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## BOOK ii, CHAPTER 37

1. Beginning at the hill of Middle Street the city which consists mostly of wharves and houses reclines down to the sea. It is bounded on the one side by the river Annisquam, and on the other by the Stream or entrance to the inner harbor. 2. In the Fort at this entrance are the images of stone and there is another place near the river where there is a seated wooden image of Demeter. The city's own image of the goddess, also in wood, is on a hill along the next ridge above Middle Street, between the two towers of a church called the Lady of Good Voyage. There is also a stone image of Aphrodite beside the sea. It explains the annual ceremony of Phryne appearing before the people and going into the water in her full and original beauty. 3. But the spot where the river comes into the sea is reserved for the special Hydra called the Lernean monster, the particular worship of the city, though it is proved to be recent, and the particular tablets of Poseidon, written on copper in the shape of a heart, prove to be likewise new.

— CHARLES OLSON