

## DAVID KĀRENA-HOLMES / From The Antipodes extract

. . . And if much of this appears more relevant  
to the world of the “podes” rather than “antipodes”,  
might it not be wise for us to consider most carefully  
the ramifications of so-called “globalization”  
(in terms of “economics”, “politics” &c)—  
which might mean asking (for example) **not only** what sort  
of “truth” or “reality” underlies the 10,000 2000  
faecal coliforms per 100 ml. of Pomahaka  
river water —& whether, perhaps, they may possibly  
be tentatively identified with the 10,000  
“hosts of flames” said to encircle the hooves of the *Chayyoth*,  
or even, ultimately, with the thousands of beings  
who chant the “*Holy*” & “*Blest*” of the mighty *Qedushah*  
& alongside such inquiry into the likelihood  
of things like faecal coliforms being faithful servants  
of the living God, might not be taken into account  
the possible relationship between the *Qedushah* 2010  
&thereverberatinghundredletterthunderclap-  
thunderouslyannouncingthericorsoorreturn-  
aroundtoabeginagain (& whether such an event  
could be occurring at the present time, or is likely  
to occur in the foreseeable future &, if so,  
whether, as part of such a process, all current readers  
of languages written from left to right should be making  
attempts at learning to read *cibarA* & *werbeH*  
(leaving aside the larger question of those languages written  
ver-  
tic-  
al-  
ly  
for later —but, yes, speculating briefly 2020

on whether people whose language is written in a bous-  
 -hguolp rof desu si xo na sa .e.i) rennam nodehport  
 ing—back & forth) such as with the Rongorongo of Rap-  
 ;(noitisop suoegatnavda na ni eb yam (iuna  
 nor might it mean (once again for example) just asking  
 what sort of “truth” or “reality” underlies the 10  
 dots of the “holy tetractys” (or of the diagrams  
 of theoretical 10-fold patterns of baryons  
 made at Brookhaven in 1964) & whether  
 they could bear any relation to the 10 *Sephiroth*  
 (the “emanations” of the infinite God, the *Ein-Sof*—  
 a qabbalistic concept “*influenced by gnostic thought*  
*and is an attempt to explain how a transcendent God*  
*can interact with the world.*”\*) **but also** (virtually  
 all means of prevarication & procrastination  
 having been exhausted) what “reality” or “truth” lies  
 behind or under certain things so utterly obscene  
 & so shameful that, as was said of the war in Vietnam,  
 no words can ever, ever adequately . . .

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the horrors . . .

of war upon war upon war . . .

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\* John Bowker, ed. *The Oxford Dictionary of World Religion*. Oxford: 1997, 159.