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Zonetology

Zonetology is the continuation of a line of thought that now begins its third phase of description. The first phase is contained under the forthcoming release 'Tractatus Pneumatologico Philosophicus'. The second phase was the extension and widening of the concepts therein that occurred in the writings of the Centre for Experimental Ontology.

What are the concepts? What is it all about? The driving force since the beginning has been essentially the *phenomenology of synchronicity*. The synchronicous phenomena forces us into a corner that we decide upon too readily. When we want to deny such phenomena by means of statistical/psychological argument, we must be aware that we make a question begging mistake. We presuppose the regular solidity of the world in order to deny the possibility of the anomaly. The appearance of the anomaly *is* what it would look like for the world to behave in a currently non-understood manner. The ability to rationalise the phenomena should not be conflated with the necessity of doing so. This inability to differentiate between the two positions we have named the 'agnostic disjunction'.

If we allow ourselves to focus on the anomalous side, we can make some observations. We have choices. We can accept any number of religious or occult traditions that can give various explanations. It is fine to follow one, but one must be aware this is an act of faith no better, indeed possibly worse than the acceptance of rational scepticism. The problem with various religious/occult explanations is of course that they do not agree with each other. It has not happened that over time, spiritual explorers have been able to describe other layers of reality with any consistency. The energy body varies in different cultures, spiritual endgames are not all identical etc...

Chaos magick offers a way out of this impasse by suggesting that any intentional system can bring about actual magickal results. Such results of course are epistemologically subject to the agnostic disjunction. However, if interpreted as *actual* but not emanating from a particular occult ontology what can we say about them? It turns out that the minimal thing we can say is that the conceptual power as generated by the willing being (the human in this case) must be capable of in some sense bending the seemingly solid. These are the concepts of the pneuma and the umbra. The pneuma is the impossibly thin substance of conceptuality. Everything we experience is pneuminous. However, owing to the perpetuity of the idea of the 'behind' of existence. The

notion of being unconceptualised must be taken into account. This unconceptualised transcendental is the umbra. Magick means that the pneuma is capable of affecting the umbra.

This definition though is insufficient. In the writings of the CEO the concept of the vector field was developed to deal with this insufficiency. The vector field is the pure field of pneuminous potential around all pneuminous beings (like ourselves). The example is often given of the rock. In the endless vector field sections of it are given the name rocks. It receives a use name as rock. These sections of the vector field have the name and conceptual use meaning of 'rock' literally attached to them (in the magickal ontology). However, when its use as a hammer comes about the vector accretes the concept (pneuma) hammer, this pneuma literally sticks to the vectors and to any vectors that can be interpreted as such. This is a complete and sufficient theory of designation (that has been fleshed out elsewhere). In the ordinary functioning of words, the magickal operation is happening, it is just that it is inert, as the concept applied is exactly the concept that was designed for the vector in question. In magick, what happens is that the concept is applied to a vector that does not take it of its own accord. Pneuma is made to bend the umbra. In magick there is a situation in existence that is going in a certain way; I wish it to go in a different one, so I apply my pneuminous construct to the vector in the hope that I can bring about such a bending.

The vector field is not however the umbra. The vector field is visible and invisible. It is fleetingly visible in aspect flipping between ambiguous figures but as an actual phenomenon it can only be inferred.

This magickally compatible ontology has immediate implications for the subject. If the normal structure of things is their being vectors with pneuminous accretions attached to them, making them in some small sense more like the thing they are (this feedback will be expanded on elsewhere) then this is also true of ourselves. For each other we are vector regions that we recognise, apply a concept to (a name etc.) and make various assumptions about. We are all cloaked in the pneuminous accretions projected upon us, just as we do the same to others. We are ruled by the conceptual powers that inhabit us. In a functioning western psyche, the ruling accretion is the self, which is accreted around the name. This accretion (known in the CEO work as the neurotic accretion) is in a sense empty and fed only by the other inhabiting accretions which vie for control of the NA. The successful accretions in turn determine what kinds of actions the creature will engage in. The totality of fleshy vector and inhabiting accretion was known as the NARP (neurotic accretion regional processor). The occult ontology of pneuminous accretions entails that whilst the accretions do inhabit the region, they are also autonomous and free floating. Their autonomy is the cause of synchronicity or un-requested magick as we might call

it. Sometimes the pneuma bends the umbra just for the hell of it -though we might postulate unconscious desires, this hypothesis results in another agnostic disjunction as the epistemological impasse is absolute.

This philosophical set up (amongst others) is what I will be using in 'Zonetology' to write about the zone. But what is the zone? The zone as a concept that vaguely resembles what I mean here first appeared to me in 'Twin Peaks: The Return'. Tom Hastings has been investigating a phenomenon he and others call 'the zone'. The zone here refers to the kind of inter-dimensional space connected to the Black Lodge. Twin Peaks has always hovered on the border of the UFO/spirits connection, almost certainly influenced by Keelian ultraterrestrials

WHAT IS THE ZONE?

One of the last posts written for the CEO concerned the illustration of how things created with relatively banal intent can be interpreted as more than this as they recede in time. At random I wrote upon the creation of a statue to a fictitious god (Xoth) and chose a star from a list of stars online to be attributed to this god (Deneb). Just a short time later I was engaged in an online discussion about the zone. In this I was informed of the earlier and more well-known usage of it by the Strugatsky brothers in their classic SF text 'Roadside Picnic' and the Tarkovsky film it inspired 'Stalker'. A brief scan of various synopses reveals that the zones in 'Roadside Picnic' emanated from no other star than 'Deneb'. This was clearly a synchronicity (or zonal interference as I will probably be referring to such things as). Such zonal interference does not need to mean anything e.g. as an indicator of the *real* importance of Deneb, but it did push the zone concept heavily upon me. Since this event I have come to consider the general framework of paranormality as zonal interference.

No doubt I will have more to say on this as time goes on but for now the zone is a kind of meta-term for experience with the outside (to use a popular term of the moment). The term un-place is often used to describe derelict parts of towns and cities. This phenomenon is definitely related to the zone (think of the abandoned buildings in the fenced off area where Hastings takes Gordon and Albert to). There is a sense of human withdrawal in the zone but there is also the possibility of hidden agency (like Fisher's definition the Eerie). A normal landscape without humans is not immediately zonal but the derelict can very easily take on this aspect. I think we can expand the concept into the dodgy pun 'the mobile zone'. The zone is mobile, sometimes we can bring it with us. Substances and practices can place us in a state (zone) in which zonal interference will happen wherever we are. A familiar polarity returns, the ontological actuality of the zone and the pure projected nature of it. I mentioned that non-human landscape is often not zonal. This is true but equally it can become zonal. The phrase the 'twilight zone' reminds us that the zone is not just spatial, it is temporal.

Thus we have initially three zonal modes:

Spatial -This place is actually connected to another dimension etc.

Temporal -This particular time brings this other kind of world closer

Projected -The otherworldly effect is contingent upon the NARP

Notes on the Zone Concept

Like all concepts the zone resists definition. As laid out in earlier work, the structure of concepts has an initial appearance of incoherent coherence. This means that we accept the definition/use of the word with little reflection. It *seems* sound in its sense so that is good enough. Any analysis of a concept inevitably turns up some degree of incoherence, the concept is leaky. The philosophical revelation of this means that the appearance is reversed into a coherent incoherence.

The Lynchian/Strugatskian inspired zone accretion does not really even initially suggest something coherent. However, even though no definition is particularly given, a feeling of an incredible occult-synthesis emits from it. A sensation that maybe here is a sprawling concept that will give some kind of satisfaction to the matter in hand. It won't. It can't.

The zone, like some other concepts, over-reaches its ability (outside, umbra, God). It tries to point to a beyond. The zone often begins as a physical space that has been infected by anomaly. It strongly suggests something like inter-dimensionality/reality permeability/soft placeness that persists in a particular area. The nature of this alteration is often couched as outside of current understanding -though no doubt in some SF works zone like phenomena exist that are comprehended if not controlled. Any zone like phenomena in *our* reality are definitely not understood. Of course competing ontological manifestations occur even in mainstream science. However some versions are so functionally accurate that the only alteration possible will be one that subsumes them rather than outright corrects them. Zone like phenomena are either rejected or hypothesised about (often involving quantum mechanics). Ineffability is a feature of the zone.

Strong suggestions that zonal phenomena are actually located can be reinforced at a pneuminous level. Zonal power as anomalous to regular reality in some way creates the pneuminous interference feedback. Vectors designated as zones are pre-accreted with zonal pneuma. NARPs aware of this bring this accretion with them and add to the phenomena, thus raising the likelihood that anomaly will manifest. NARPs unaware or disbelieving that they have entered a zone (like Robert McFarlane's encounter at Chanctonbury Ring) may still be affected as, though the accreted area may be less likely to function in the face of non-belief or non-awareness, the autonomy of pneuminous accretions guarantees this possibility remains live. Theoretically zones could be created with no original ontological anomaly (interdimensional interaction), but only with the myth of one. The myth accretion in turn builds more zonal pneuma upon the vector, rendering the site autonomously zonal. This possibility means that even apparently 'special' places may be only pneuminously formed.

This insight relates to the zonal concept problem. Insofar as objective and subjective have any value, zonal phenomena do not give themselves to either particularly well, since even putatively 'objective' zones may have been previously 'subjectively' constituted -only in turn to behave as if 'objectively' present. This problem is compounded by zonal contamination. The zone as a vector infected with anomaly also infects other NARPs. The zone escapes its physical location, which we can know must to some extent be illusory as the very nature of it breaches spatio-temporal regularity. NARPs as mobile locations and producers of accretions become infected with zonal pneuma either consciously or unconsciously. Zonal interference follows (synchronicity or other phenomena).

Yet the zone is not the phenomena themselves. This, if nothing else may be the only insight. The anomalous phenomena are housed within the zone. The zone is the region, spatial or temporal or both in which the phenomena may occur. The zone may show itself as a sensation in which the possibility of anomaly is imminent but not necessary. Pneuminous feedback guarantees that even the most artificial projection of zonal pneuma may precipitate results e.g. NARPs of altered or unaltered consciousness may whip each other into a frenzy of believing they have entered a twilight zone type phenomena and in doing so will further accrete such [zonal] pneuma. The zone equally may not be spotted and may be only retrospectively attributed. Phenomena that occur outside of any indication that anomaly is imminent will alert NARPs to their presence and thus awareness of the zone e.g. houses suddenly become haunted houses; the hidden zone is thus brought to life (or created). Unexpected synchronicity may have a similar feeling, especially if there is more than one. This creates the sensation that reality around the NARP is altered 'at the moment' and gives the sense that the zone is present.

Notes on Dereliction and Zones

Zonal forces potentially emanate from dereliction. Fisher famously tried to define the eerie as related to the notion that in a given situation/phenomenon some agency could be inferred though not detected. Zonal infestation of dereliction occurs quite easily but is by no means necessary. Frequently adventured in/relatively recent dereliction can become so inhabited that it acquires no mysterious air -its accretions are maintained albeit in an altered form. However at least slightly old, cordoned off or infrequently visited places of previous human work or habitation readily acquire an other worldly look. Sometimes called unplaces, such regions are ripe for zonal transformation.

Unplaces are a tiny aspect flip away from becoming zones. One may do this intentionally if one wishes, one may look upon an unplace as if it were now the seat of some permeable reality (an active form of zonal accretion) or it may happen of its own accord upon investigation (unknown origin -umbratic or pneuminous). Quite likely unplaces will stay as an unplaces even upon investigation and be interesting in the sense that history can be interesting.

Part (though not all) of the sensation of the strangeness of the unplace is the curious tension between its being so obviously created by humans (in particular as opposed to NARPs in general) and its now not containing any. The sustaining pneuminous and physical power that emits from the inhabitants is missing. The accretions are stagnant. No humans conceptually enliven this space. The lurking phantasy of incoherent idealisms suggest the possibility without this 'being perceived' the space is somehow unstable. The aged look of such places as Dionysus comes to reclaim them adds to the sense of alterity. It is not eerie in Fisher's sense because it is precisely understood who the agents were and clear that they are no longer there. We feel imaginary accretions of such places, we invent the previous life.

The zonal aspect of the unplace is almost ironic apropos Fisher's notion insofar as, though the spaces were designed by humans and gain their curious appearance due to the tension of their lack, the eerie presence felt may suggest itself as nothing remotely human (thus the agency involved is a second agency layered upon the agency that we know actually made the structures). Of course regular ghost like activity is possible and, in this case, the eerie sense is the presence of the agency of the remaining neurotic accretion fragments -regular Fisherian eeriness. However other zonal phenomena may be more alien/ultra-terrestrial/synchronicitous or just plain ambiguous between free floating neurotic accretions (ghosts) and other autonomous conscious accretive entities (poltergeist activity).

One of the suggested connections between unplace transformation into zone is that of the lack of human pneuminous force within the area. As the conceptual power of humans solidifies the vectors into the things, we take them to be, so its absence loosens this grip. It may be there is an elastic tension created by the pneuminous bend upon the umbratic structure that, upon its release, bends back in an opposite manner. This opposite bend may create the reality thinning effect observed as highly imminent in unplaces. The being-in-the-umbra of such places creates the looseness -they are less close to strongly structured human reality. This release is attractive to such beings that wish to cross this thresh-hold (for a picnic). Of course this is a speculative manifestation, though it is no less interesting for it.

Zonal Interference: Taxonomy and Umbratic/Pneuminous Relations

As Wittgenstein pointed out “Our language can be seen as an ancient city: a maze of little streets and squares, of old and new houses, and of houses with additions from various periods; and this surrounded by a multitude of new boroughs with straight regular streets and uniform houses.” so the word zone is itself a region (or zone) of this sprawling mass. The zones we are interested in here are those that are related to what are often termed ‘anomalous phenomena’, these we may refer to as ‘zonal phenomena’.

The zone appears where otherness begins to manifest. The zone has four primary modes of manifestation. These are the spatial, the temporal, the spatio-temporal and the mobile.

The spatial zones are thought to exist in particular places in which reside particular circumstances potentially uncaring for humans’ interest or otherwise in them. Humans notice such zones because anomaly seems to be common in or near them. Often identified as haunted, fairy inhabited or sites of UFO sightings, the phenomena, whatever they are, are local to a particular region.

Temporal zones do not occupy any particular place. These are regions of time in which our reality is exposed to zonal interference to a greater degree than other times. Twilight is a particularly obvious one, whilst some believe certain astronomical (or astrological) arrangements render existence closer to zonal influence, the full moon is a good example.

Spatio temporal zonal manifestation appears only at a specific place and time. The entrance to the Black Lodge in Twin Peaks was exactly such a phenomena. Magick is of course littered by instructions to do certain things at not only certain times but also at certain places. In this notion lies the spatio-temporal zone.

The mobile zone follows entities around. Certain objects/organisms generate zonal phenomena by their very presence. We should note however that the mobile zone has two manifestations. Whilst the former focuses on zonal fields that radiate from certain beings, the latter emanates from the conscious experience of a given NARP. In this instance the whole of their existence acquires a certain zonal hue and simply walking around in it is liable to result in zonal interference (synchronicity). This experience gives rise to the appearance of 'levels of consciousness' which may tune into the zone. The trance state of course is well known for occult associations and ability to facilitate zonal forces.

The agnostic disjunction of course is there lurking at the interpretation of every one of these zones. In the case of the strong physically experienced zones (entity manifestations, lights etc) the choice is often between believing the phenomena to actually zonal or believing them to be rationally understandable at some point in the future. In the case of more synchronicity like phenomena, the disjunction is between actual zonal interference and the already explained - confirmation bias, probability etc.

Cutting across these distinctions is the notion of the pneuminous and the umbratic. It is certainly true that the first three types of zone could be said to seem to be umbratic in nature. That is, there is something underneath the pneuminous (vector-conceptually mediated) appearance that is the *actual* cause of the phenomena. The umbratic postulates a restraining system of being that can be bent by the pneuminous under conditions not fully understood by ourselves but related to our desiring abilities of projection. Mostly though, the umbratic retains its power, this is why things generally hang together as we expect them to.

The notion of special places and times does strongly suggest such umbratic structures in play, however we cannot rule out the possibility that such the zonal power comes from deeply imbedded pneuminous accretive structures created by NARPs in certain places. As the ontology entails that the pneuma is free floating from the NARP, it is perfectly cogent for the pneuminous structures to exist independently in some spatial location. Hence sites of anomaly may just be sites where magickal rites have previously been made or something similar. A chicken and egg situation arises as we might ask as to why the original inhabitants chose the site; did they not do so because of its actual nature? Such questions though degenerate into agnostic disjunction and we can go no further. What we must be careful to assert is that supposedly intrinsically zonal areas may themselves be NARP creations.

The inverse of course is true of any phenomena that appear purely pneuminous projections. Zonal objects may seem most likely to vectors with powerful accretions attached to them, yet it of course possible that they may be have some actual umbratic property that brings about

anomaly around them -though admittedly this is only convincing for items like crystals where we might speculate some kind of umbratic force radiates from them; items like haunted/cursed/blessed cups or pens suggest only pneuminous accretive zonal forces in play.

Purely temporal zones can also be pneuminous. The example of twilight can be pneuminously rendered as a feedback. The vector that acquires the name twilight, does so on the between of dark and light, suggesting the concept of border and gap (the gap between the worlds). This vector region also possesses interesting light spectral effects (the blue hour) that can easily be interpreted as zonal. The pneuma's ability to bend the umbratic means that the mass accretion attachment of this zonal appearance to the vector actually ends up creating zonal effects where originally there were not necessarily any -no umbratic influence. Of course the umbratic explanation might be true and the twilight might open an actual gap, but this is not necessarily the case.

Mobile zones as emanating from NARPs most strongly suggest a mixture of both. The mobile zone as a state in which the NARP finds itself can be brought on by itself, with narcotics or consciousness altering work. Such zones often generate synchronicity like phenomena for the NARP and give a powerful sense of familiar reality being transformed into the zone. In this case the synchronicity effect projects the strong sense of pneuminous interference (as the conceptual power is so NARP contingent) whilst the alterations itself shows the aforementioned appearance of the level of reality being somehow changed -an umbratic suggestions.

No zonal manifestation appears as categorically umbratic or pneuminous but there are suggestions from within our experience that influence our interpretations of these phenomena.

Notes on the Phenomenology of Pneuminous Perception and Zonal Creation

When you cannot see something its ontological status is unknown.

This is the most reasonable formula for the phenomenology of the fantasy that our perceiving things may be in some way altering them. Magickal understanding, at least in a pneuminous (or chaos magickal sense) means that we have to treat this seriously. This kind of ontology entails that the concepts are altering the umbratic restraint -the stuff. Does this mean perception itself is altering it or is it simply the conceptualisation of it that does the altering? The concepts are originally formed out of perceiving the physical vector field.

The idea that creates the idea of perceptual creation is the lack of metaphysical certainty that the non-perceived is ontologically identical to the perceived. In this place seems to be a bifurcation related to the necessary magickal epistemology. To repeat: is it the perception or the idea that is doing the altering (insofar as we can separate these)?

The notion that magick affects at a distance would seem to indicate that pneuminous powers can do the altering regardless of immediate presence. This means that the notion of perceptual creation is separate from the notion of magickal manipulation. Ironically direct perception seems to be the solidifying force. The irony being that the implication seems so powerfully enticingly magickal -that perception itself is altering the stuff. But this alteration is one that renders it largely stable, it is a negative entropic force upon the chaos. This *is* magickal because it is so stabilising, yet the thing we *call* magickal is the power of conceptual alteration (pneuminous interference).

One of the features of static spatial zones is often that human perception scarcely falls upon them with the crucial addition that *it used to*. This is the dereliction effect. It is related to Fisher's description of the eerie. For Fisher, the eerie is related to the absence of obvious agency to a particular local and yet the hint that there is still some kind of agency involved -maybe they have gone, maybe they are hidden.

This helps us differentiate the zone from the unplace. Unplaces have old human pneuma attached to them. They were occupied by people and now are only haunted by conceptual ghosts from our sphere. The natural world has come to reclaim the place. The eeriness in Fisher's term is purely due to the absence of a known agent -the human. They were here and now they are not. Relatively banal paranormality *may* be present in the form of residual neurotic accretions unshackled from fleshy bonds (ghosts). Equally there may be just the suggestion of human previous presence with possible hints of transient occupation (trash etc.)

Zones go beyond unplaces in levels of eeriness since they become infested with agents that, though likely purely pneuminous, were not ever human. There is a tension. The residual human conceptual layer is there but this is a passive fading power. Behind or alongside it hides the actual zonal power. Zonal powers are more active. They are watching. Like Keelian ultraterrestrials, their actions are unfathomable. It is speculated that the receding human pneuma is somehow attractive to these forces, which is why unplaces are so susceptible to zonal infestation. The lack of human perception is key though. Human perceptual fields keep vector regions relatively safe -it is hard to break through all that hard conceptual reality- but when these powers are not exerted often the conceptual restraint fails.

To repeat: *When you cannot see something its ontological status is unknown.*

We cannot know what kind of pneuminous restraints emit from the plants and animals that visit these places when we are not there. For that matter we do not know even if it is cogent to talk about such beings as discrete things outside of the immediate pneuminous field -for they may be just part of an interconnected flux (which of course they are anyway, but we mean by that a more severe metaphysical one in which their individuation at all is just our pure Kantian curse). Even accepting their status as perceiving agents, their conceptual imprinting powers will be radically different from ours. They may well be no ally of ours in keeping such places solid and indeed may in some circumstances contribute to destabilising the area and allowing zonal infestation.

Zonal Notes and Paranormal Taxonomic Review

The essential problem with the zone pertains to its ontology. In science fiction the zone may be unambiguously real -in *Roadside Picnic* it is clear that humans seem in no doubt that aliens have been (and gone) and the artefacts they left are recoverable and repetitively useable. Tarkovsky's interpretation leaves things hanging a little more ambiguously, though the reality of at least some anomalous interference is rendered clear by the telekinetic glass movement by the mutant child at the end. The aporia in both though is the same -the uncertainty of golden-sphere/room's ability to grant wishes.

The zone in this world has no such ontological clarification. NARPs reflect the fact that even if Kant is not actually right, his thesis hovers exactly on the borderland of anomaly. The question as to whether Kant is correct or not is unanswerable in a similar kind of manner. The Kantian limitation in this sense is applied to the epistemological status of his own transcendental idealism – it is simply one more metaphysic that, like God, we should bracket off as unknowable. What

he does do though is highlight this ontological manifestation like it had never been highlighted before: the possibility of the subject's being intertwined in the production of spatio-temporal reality.

We cannot properly know whether transcendental idealism or transcendental realism obtain. They remain in perpetual war in conceptual territory being fought for by agents (scientists, philosophers and thinkers who would consider themselves neither). They occupy an agnostic disjunctive status.

The wood becomes so tangled in an instant, I can almost not make out where to go. The zone itself is split in its interpretation. Does it obtain or is it psychological? This is almost pointless as a distinction. 'Does it obtain?' has two options: Is it real in the sense of 'built into a reality external to NARPs' or does it somehow 'emanate from them' and yet still affect the seeming externality? 'Is it psychological?' is intended to restrict the domain to hallucination, though one could argue that a Jungian psychological take would mean this was the same as the 'emanates from us' thesis. Usually though it is intended to cover those interpretations in which phenomena are perceived as anomalous, though in fact fall under the understanding of reality as already given. Psychological in this sense implies that no anomaly obtains as such. This is different from the umbratic possibility which affirms the reality of the phenomena as external from the conceptual being. Concepts being merely understanding of the phenomena from the NARP perspective.

Proliferating paths can dimly be sketched by noting the ontology of various anomalies under either pneuminous, umbratic or psychological schemas (these mean in a sense transcendently ideal anomaly, transcendently real anomaly or anomaly as hallucination to a transcendently real world).

Reviewing various anomalies under these heuristics may be helpful.

Zonal Anomalies

GHOSTS

Pneuminously ghosts are pure accretive formations; they are formed either by neurotic accretions freed from regional processors that have not dissolved, or by accretions formed by other NARPs that project the presence onto the relevant zone.

Umbratically ghosts are literal spirits of the dead that persist in this reality and have not moved on to wherever they *should* do. Such an ontology presupposes something like actual souls that exist independently of the body and have an existence external to it.

Psychologically ghosts are pure hallucination due to various neurological occurrence. They have no existence in a real external world that persists in our absence.

UFOS

Pneuminously UFOs are accretive entities that take conceptual forms either of an autonomous or imposed nature. They can behave as 'real' in many ways but can disappear as quickly as a dream fades -as they are just pneuma interfering with umbra and the interference may stop abruptly.

Umbratically UFOs are either ultra or extra-terrestrial entities that exist autonomously in some other sense, yet for whatever reason manifest in our reality periodically.

Psychologically UFO's are a mix up of meteorological phenomena, hallucination, satellites and airplanes. No such aerial anomaly is real outside of these explanations.

SYNCHRONICITY

Pneuminous synchronicity is interference in (our) reality from accretions of pneuma. Conceptual entities manifest poignantly to NARPs, though there may not actually be any particular message, only a pneuminous connection.

Umbratic synchronicity is potentially preordained harmony. This retains the reality of the metaphysical connection and decentres it from the NARPs influence. Another version would be the reality of certain powers that sought to convey messages that were of import to the NARP in question (see umbratic spirits).

Psychological synchronicity is purely statistical probability, confirmation bias and apophenia. No external reality altered in relation to the subject.

CRYPTIDS

Pneuminous cryptids would be similar to Keelian Ultraterrestrials. Pure conceptual powers that have ruptured umbratic restraint and manifest with potent solidity, even capable of leaving traces, yet equally ontologically are created by NARP like powers of accretion. Their autonomy could still be real but not necessarily in the sense of living a life somewhere else.

Umbratic cryptids would be actual alien, terrestrial or ultra-terrestrial entities capable of appearing in this reality. They would have a coherent existence, not contingent upon NARP conceptuality.

Psychological cryptids are hallucinations or mistaken actual animals.

SPIRITS (ANGELS, DEMONS ETC)

Pneuminous spirits are pure pneuminous constructs. Though created by NARPs they may have a high level of autonomy. Magick/religion creates these entities. Such beings may be visible and capable of bringing out reality altering effects (Magick).

Umbratic spirits would suggest that such beings are real outside of human conceptuality e.g. as if Wierus orders of demons or the Lemegeton were just a correct descriptions of how these beings were structured. Such a structure might easily involve ontologically real good and evil. Such beings would likewise be potentially visible at least in certain states, and capable of altering reality (as we perceive it) under certain conditions.

Psychologically such spirits are just hallucination. They may be the products of unhinged minds and in this sense dangerous, however never actually existent in the externality.

TELEPATHY

Pneuminous telepathy is just the tapping into another NARPs accretions and accessing them as if they were one's own.

Umbratic telepathy entails something similar, though the mechanism would be discoverable as some kind of psi like substance -this is not possible for pneuma.

Psychological telepathy is just knowing someone well enough that thoughts coincide on occasion. Selection bias determine the importance of certain instances.

TELEKINESIS

Pneuminous telekinesis is the manipulation of a vector that would not ordinarily move without physical help. The accretion 'moving' is successfully applied to it in accordance with the will of the telekinetic NARP. The umbratic is ruptured in this way.

Umbratic telekinesis entails that a real force exists (like psi) manipulable in some instances such that physical object may be moved by certain NARPs.

Psychological telepathy does not occur, all instances of it are only apparent.

POLTERGEIST

Pneuminous poltergeist activity is likely autonomous accretive powers exerting umbratic warping. Little else can be said about it.

Umbratic poltergeist activity may be an actual spirit or ghost. Potentially also it could be the kind of energy discharge theory often touted. It could involve a potentially detectable force like psi.

ALIEN ABDUCTION

Pneuminous alien abduction is an interaction with the alien accretion and the long standing myth accretion of abduction (which exists in faerie too). The individual may well have genuinely disappeared into the pure pneuminous realm, but they have not gone to a cogent other world or dimension.

Umbratic alien abduction is the being actually abducted by alien beings of whatever kind. The abduction was 'real' in various senses of the world. The individual was actually gone, and the beings involved abducted the individual with an agenda.

Psychological alien abduction means no such abduction took place. Dream, hallucination and sleep paralysis are likely features of the experience.

ASTRAL PROJECTION

Pneuminous astral projection means that the neurotic accretion exited the regional processor and was capable of entering a more flexible pneuminous state. Instantaneous travel and umbratic manipulation is possible in this state.

Umbratic astral projection means that there is such an energy body as the 'astral' body or potentially soul. This can exit the body under certain circumstances. Such an entity is potentially measurable.

Psychological astral projection entails no such entity ever left the physical body and the experience is just construct and memory from the existing mind.

Practical Zone Research Project -Sketch

Zonal research must contain an element of praxis as well as theory. Speculations that derelict areas (unplaces) may slide into zonal infestation need some grounding. Below is a description of the development of a monitoring system currently being implemented.

How to extract information from potential zones (where zone means the strong sense of a place infested with some kind of paranormal (whether it be pneuminous or umbratic) interference.

Zonal candidates are to be identified. This means mapping the various derelict or suspicious looking places in the test area.

Given limited visualization/psychic style abilities, how to perceive the presence of any such entities or interference patters? Following the observation that plants are invariably either present in zonal candidates or sufficiently close to detect activity, why not engage vegetation as natural-kind stalkers.

Plant awareness in its regular form is not particularly interested in human communication. To bypass this we will create pneuminous accretive structures on selected plants in the potential zones. In other words, through effort and considerate communication we need to tap the attention of a plant and give it sufficient individuality such that it can function in this manner.

Creating the plant accretion does not solve the problem of communication. To get round this we need to devise a built for purpose mantic system by which the plant entities can communicate their findings. The operator will focus on politely asking the nk-stalker if there is any such activity.

We can see from this that such a system will have three layers to it. The first will be to ask if there has been some kind of activity of note worth reporting (or at least if the nk-stalker thinks so). This will be done by a red token hidden amongst 52 other tokens. If the red token is selected (by the operator) this means the system can proceed to the second level. The second will list (as best as can be devised) the kinds of phenomena that might have occurred whilst the third will provide options as to 'why' of the activity.

Zonal Activity.

Presence of:

Humans

Animals/birds of note

Disembodied human accretion (ghost).

Non-physical non-human entities

Physical non-human/animal entities –
terrestrial

Physical non-human/animal entities-
extra terrestrial

Gateway opened

Gateway closed

Other active botanical agent

Other

Reason for Activity

Passing through

Meeting

Resides there

Associated with some element there

Leaving artefact

Seeking something

Hunting

Opening gate

Visiting

Other

Potential agents of zonal activity and reasons for it, as may be used in levels 2 and 3 of the mantic system.

Why use the nk-stalkers rather than just the mantic system directly? This is a good question. The feeling is that the nk-stalkers, as directly present to the zone will be more reliable as pneuminous agents than purely trying to tap into the pneuma for answers. The nk-stalkers contact reduces the possibility of contamination from zonal agents who wish to keep activities covert.

What to do when vegetation dies down, e.g. in winter? The idea has been floated that other kinds of nk-stalkers could be used. Stones would be an ideal candidate.

How can you be sure that the nk-stalkers will stay working for you? The possibility of the nk-stalkers working for the zonal agents or just themselves is always there. Kindness and respect must be given to them at all times. We might also consider checking all results with a second nk-stalker in a given potential zone.

Once zones and nk-stalkers are set up we can start to run regular reports on the zones. These can be rigorously logged and checked for patterns that may help identify zones.

Zonetology Research Report 23/10/19

The zonetology research project commenced on 14/10/2019. The project consists of identifying zones local enough that they can be visited in person occasionally and then monitoring them for

activity at distance through 'stalker' accretions placed in the zones. By 'zone' we mean a spatial region that has a certain appearance. This appearance is not easy to describe, in some sense it is more akin to a feeling. Descriptions tend to involve suggestions of dereliction, ill maintained in appearance but with still frequented by some kind of human activity -as evidenced by various detritus- a certain darkness or other worldliness is often perceivable in such places. By accretion we mean here a quasi-conscious bundle of pneuma (conceptual substrate), and egregore of in some kind in chaos magickal terms.

ZONE IDENTIFICATION

Three such zones were identified and are briefly described below.

Zone 1 is a long path that follows a roadside through urban undergrowth. It is invisible from the road and only detectable from two entry points to it.

Zone 2 is a strip of detritus laden rough ground with barrier of trees followed by a train track on one side and a man-made stagnant looking water-way and rising path on the other.

Zone 3 is a small barren patch of ground underneath an overhanging building. Vegetation is to one side of it, two sides are built and one is open. It has an adjunct of a bramble tunnel under a stairway that is considered also part of Zone 3.

STALKERS

Each zone was visited so as to develop contact with at least one kind of inhabitant. This could have been a plant, stone or anything that seemed appropriate. The idea being that by accreting this object into a certain level of awareness, it could be respectfully asked to report back on any relevant 'activity' in the zone.

The following 'stalkers' were accreted in the zones.

Zone 1: a hawthorn tree and a bush of an unknown nature, possibly a viburnum.

Zone 2: a silver birch that has bent curiously over halfway up in a to form an arch. Below this is an old office chair. A white stone was placed on the chair. Both stone and birch are considered 'stalkers'.

Zone 3: a silver birch stands right next to the barren ground.

Offerings were made to all these entities. Respect and attention and further offerings over time will encourage the accretive process and hopefully facilitate communication.

ZONAL MANTIC SYSTEM

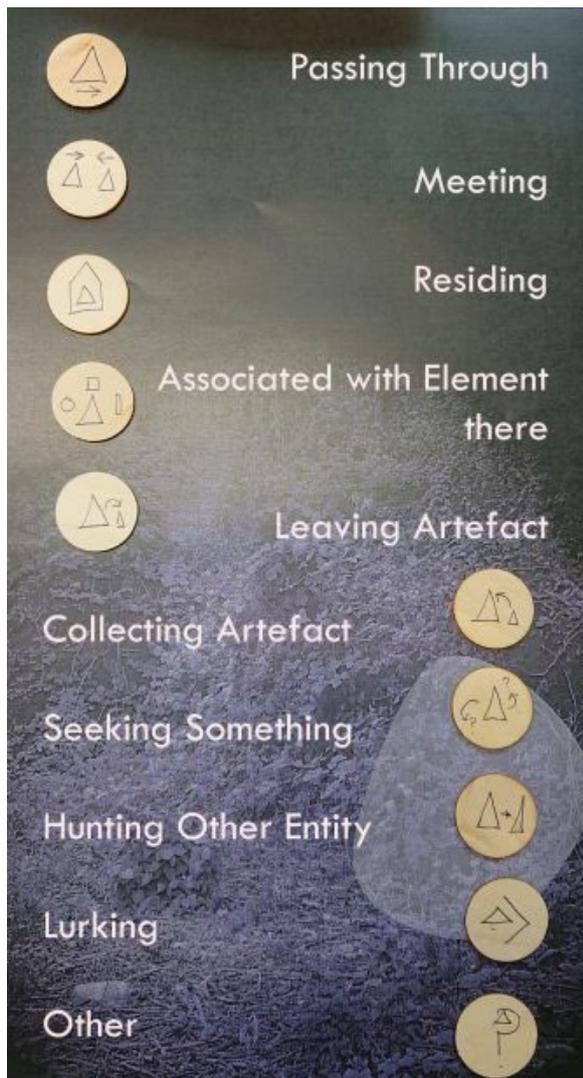
Once the zones and stalkers were set up, a mantic system was needed to receive the reports from the stalkers. This system consists of two parts. The first stage is the zonal receiver.

ZONAL RECEIVER



The zonal receiver contains 53 wooden chip one of which is red. For each zone a chip is removed. If the chip is plain then an entry is made into the record that no red chip was pulled. If however the chip is red, then the second stage must be activated. The second stage involves pulling one chip from each of three boxes. Each box covers a range of heuristic categories that attempt to allow the reporting entity to roughly describe what occurred in the zone.

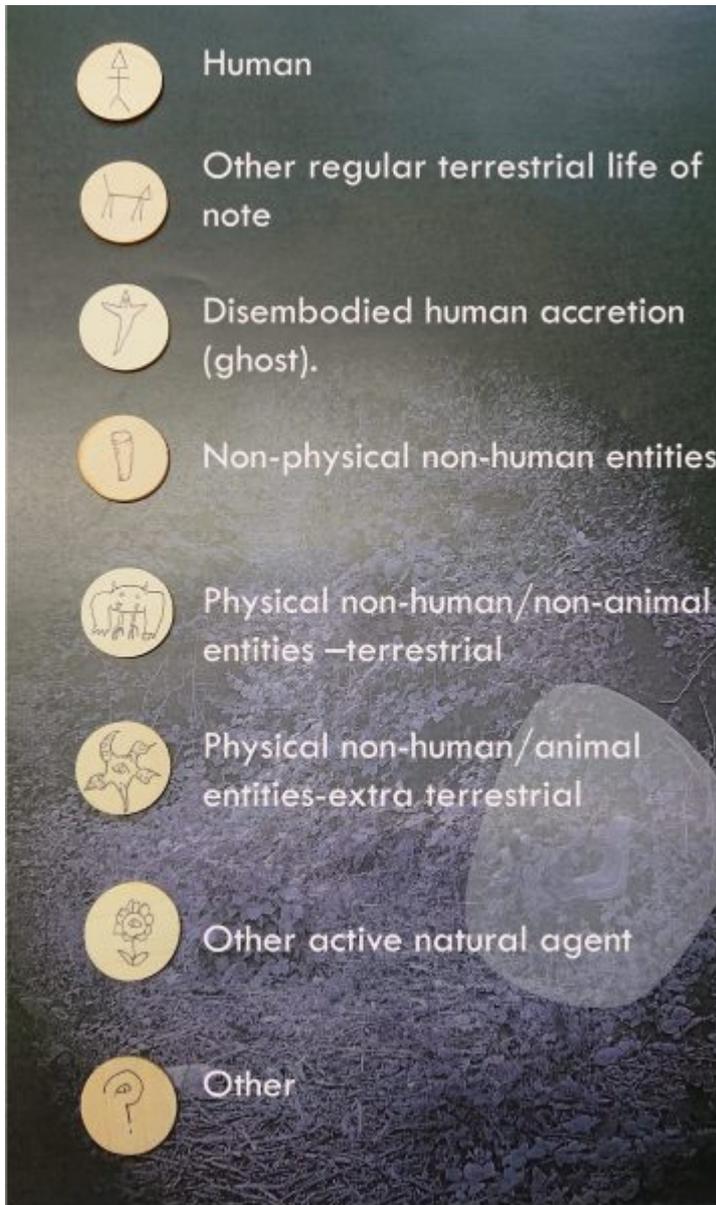
Box 1



Box 2



Box 3



PROTECTION.

Clearly the whole proceedings may be entirely fictional. However to mitigate against the possibility of hyperstitional or actual unwanted interaction, protective gloves with special sigils on were developed. All zonetology agents operating the zone system are warned to never interact with the system without the gloves on.

REPORT FROM 14/10/2019-23/10/2019 AND OTHER NOTES.

The zonal receiver reported no action in any of the zones until 22/10/2019. On this day an agent did the checks and picked up a red chip signal from zone 3. Upon running the second

stage, the activity was revealed to be (approximately): a physical entity (or entities) of a terrestrial nature was seeking something. It had come to this location through a permanent portal. An investigation of zone 3 shows various markings in the barren earth of an indeterminate nature. It was noted that many spiders currently inhabit the area. In the two days prior to the red chip, the protective gloves for the zone system fell off the wall when an agent tried to retrieve them. This event is recorded only in case it bears later significance.

ZONE 3



Birch (the most common stalker plant in the system) is associated with the letter B (in the pneuminous system), the number 2, deer and the concept I-mage. This is a play on its place in the regular Tarot (the magus).

The zonal research was started on 14/10/19. In the pneuminous calendar this is the last day of the Tooth 'Free'. Its number is 22, its tree is willow and its letter is Z.

On 23/10/2019 zone 2 was visited by agents. It was not entered as a grey cat appeared to be watching at the entry to its second half. An offering of money was made from the raised path by a casual throw of a coin in the rough direction of the chair and bent birch tree. Surprisingly the coin fell into the birch tree, fell through the branches and leaves and landed straight into the chair. The curious accuracy of this throw seemed significant as did the cats presence.

ZONE 2



Caves, Natural Zones and Pneuminous Accretions

In these writings the zone has come to mean to something like spaces that suggest either previous human occupation or continual human occupation except only at a level of vagrants or similar. Dilapidation and detritus are zonal indices. The eerie feeling of zones (in rough line with Fisher's sense of eerie) is postulated as making them attractive to inhabitation by various entities of unknown origins. These may be pneuminous accretive left-overs from previous habitation, purely pneuminous entities that have not been accreted by earthbound Narps, or physical cryptids of some kind -presuming there is more than a heuristic sense in making these divisions.

One problem in making the zone definition is always the issue of natural spaces that feel zonal. Wild desolate places that still emanate eeriness. These *natural zones* are sometimes identified as fairy homes, though many aspects of countryside can exhibit this characteristic and still have no history (that we know of) to link them to such associations. For this reason we feel the term natural zone is acceptable to the endeavour here and may prove useful in forging further links as we go on.

Lewis-Williams' famous book on the origin of Palaeolithic art hypothesises that there is likely a shamanic root to the various cave paintings found. Images produced in alternative states of consciousness as induced through sensory deprivation (dark caves) have been pinned onto walls to preserve the pneuminous form. The wall or membrane as it is often referred to in the text often serves as a guide to where the image will fall. There is a reciprocity between the appearance of the animal and the cave wall. A hole, an outgrowth, a stalactite may suggest some part of the creature and in the absence of the possibility that an image is anything other than magickal such a partial manifestation is to be paid special attention to. For the people of this time the suggestion is that the cave wall is literally the membrane to the other world. The cave is a natural zone of suggested partial inhabitation by pneuminous beings.

Lewis-Williams actual ontology is very much of the 'this is all hallucination that we can understand by modern neuroscience'. All the experiences of his ancient artists are housed firmly inside the discrete consciousness of his cave dwelling homo-sapiens. In this way he chooses firmly and does not even acknowledge the lurking agnostic disjunction. Yet even in his discounting, his description of the membrane is powerful one.

The pneuminous theory as endlessly touted here, states that everything is understood conceptually in some sense (like in phenomenology). This conceptual understanding however is

like a substance (pneuma) that acts upon the hiding umbratic solidity. This is the pneuminous accretion, an agglomeration of concept stuff that can stick to regions of the what-is-shown to us (the vector field). In most instances the accretions make a simple agreement with the solidity, but sometimes they do not. The accretion of a bison that escapes from the seen animal into the purely pneuminous world is what we call the spirit animal, or even the platonic form. We think such a thing is just an abstract universal and neglect the fact that they can be seen and engaged with. Before it was transformed into a universal this was the only version available. Down there in the cave, the cave wall has lost its sense of there being endless rock beyond the rock. There is only the pneuminous membrane, upon whose dark surface the accretion appears. The membrane is the membrane not through to the umbra but to the pneuminous world. In the pure dark, as close to the umbratic as we can be, the pneuma, freed from its solid shackles manifests its accretions freely. The spirit body of our own is of course the same thing, it is the concept of our embodiment released from the vector region we call body. The shamanic 'other' world is constructed of pure pneuma, of pure concept-stuff. Of course Lewis-Williams has no problem with this, for this is all perfectly possible within the discrete consciousness.

Yet the other side of the disjunction gives us the option that the pneuminous world is not just hallucination, but rather it does have the ability to actually do things. The zone, natural or not, is not necessarily a fantasy. These powers press against on all sides. The membrane is everywhere if you wish to see it. We live perpetually in face of its possibility. But now we have sided with the shaman and must withdraw to the disjunctive pivot.

The experience is one of multiple ontologies that face us everywhere, yet fundamentally split down this line. Has the escaped pneuma-concept actual potency outside of what we call ourselves or does it just operate in projections inert, cast upon a world of solid passivity to it.

"Then this line drawn is a key..."

Notes on Randonauts, Zonetology and Pneuminous Theory

Randonauts for those who don't know, is a project designed to enable people to tap into mantic forces of existence by visiting random places. The project has two related threads, the first zone related the second more so to the pneuminous theory described herein. The Randonauts theory highlights the notion of blind-spots. These are places outside of our usual daily pathways -or reality tunnels. These blind-spots are very similar to the notion of the zone, with one potential difference. It would seem blind spots might be relative to a given subject i.e. a blind spot could be a fairly well frequented area, yet if it was unnoticed by the subject in question it would still count as one. Zones (at least in the most compatible zonal description) by contrast are necessarily highly unfrequented. It is this lack of being frequented by humans that loosens the conceptual grip upon the region and makes it more open to interference from other forces -free floating accretions of whatever kind. So the best we can say that all zones are blind spots but not that all blind spots are zones.

The second notion is that, based upon Princeton engineering and research experiments, the possibility is raised that we might be able to somehow tune a random place generator to our (sub)consciousness to send us to a place that will have something relevant to us. The system works well as a synchronicity generator and the Randonauts subreddit is filled with incidents of meaningful encounters. Whilst working with the possibility that the organism is interacting with the system the explanation does allow for the possibility of the relation being purely psychological and that encounters with messages/artefacts are simply confirmation bias/coincidence. In this way the Randonauts system acknowledges what we have called the 'agnostic disjunction'. That is, the inability to differentiate between an actual synchronistic restructuring of existence and its psychological correlate.

What I would like to comment on is purely the way in which the pneuminous theory would translate the Randonauts phenomena. What is pneuminous theory? Briefly, pneuminous theory, says that concepts have actual force that operate on a-spatiotemporal axes to be able to, under certain circumstances, restructure reality. Conceptual stuff (pneuma) sticks together to make pneuminous accretions. Accretions are bound to names; the names are part of the concept but also like a core of the accretion. Accretions of pneuma are directly attached to regions of existence (these are our objects/stuff) and they also float freely. There is lots more to this, a basic version of the detail can be found here. In the hard version of the theory all paranormal phenomena are caused by interactions of free floating accretions in the realm of what we call normal solidity -elsewhere named glitches in matrix. The bottom line is that the solidity of the

world is largely real, yet under some circumstances the pneuminous accretions can alter the solidity -magickal phenomena.

Belief in pneuminous theory is a choice made on the binary of the agnostic disjunction which is succinctly: magick is real or magick isn't real. This too is actually more complicated but here the 'magick is real' option is taken to stand for 'chaos magick is real'. To engage in any of this we must have the disposition capable of at least accepting the 'magick is real' side of the disjunction. If we do not have this, all experiences created with such tools will be interpreted as purely psychological within a solid world and will lack any [p]neuminous character.

If you do not hold with solid world psychological explanations, then you are (almost certainly) tacitly complicit in a theory very similar to the pneuminous one. The reason for this is simple. If you are in some way believing consciousness is altering what we call reality then the meaning of this is that, as opposed to the normal way round in which we have built the concept by relation to what the object does (a gross simplification), we are hoping the concept will shape what the object does.

The Randonauts methods seem to have two ways for interacting with accretions. The first is to tap into unconscious free floating accretions using nebulous intent and random place generation. The intent to generate anomaly will literally generate anomaly, these anomalies are accretions directly manifest in the solidity. No one can say how it happens, only that this possibility of pneuminous interference is equal in appearance to the psychological explanation. The second is to use intent in a more specific manner to generate a specific kind of experience. This too operates by tapping the accretion, yet here the operation is partially consciously determined. The accretion as perceived in the conscious mind connects to the location through the pneuma to the place accretion and produces (sometimes) the relevant phenomena in that place.

Of course it is not necessarily the case that reality is directly altering in relation to the accretion, it is also possible that a) we subconsciously are able to know where such a thing is or b) we are traversing between various nearly identical worlds. All these models would look the same, but all still require some form of 'concept attached to underlying field' in order to function (this is called the vector field elsewhere).

Randonauting does presuppose the place randomisation is important. I wouldn't be so sure this is true and would imagine throwing an item on a home drawn map would produce similar results (it would set up a ritual). It also presupposes going somewhere is important. As part of the 'ritual' this may be true. Going somewhere in this way may also have an extra anomaly facilitating function insofar as it is sending us into reality less affected by our own conceptual accretive

tentacles and hence is looser -trying to make things appear in your own house or garden is probably harder (though theoretically not impossible).

Neither of these comments are intended as criticisms. They are merely consequences of the pneuminous theory applied to the general area. The Randonauts project is a fascinating one that probably opens many people's minds to the notion that alteration of reality is a possibility. We need more of this kind of experimental reality play in these difficult times.

