



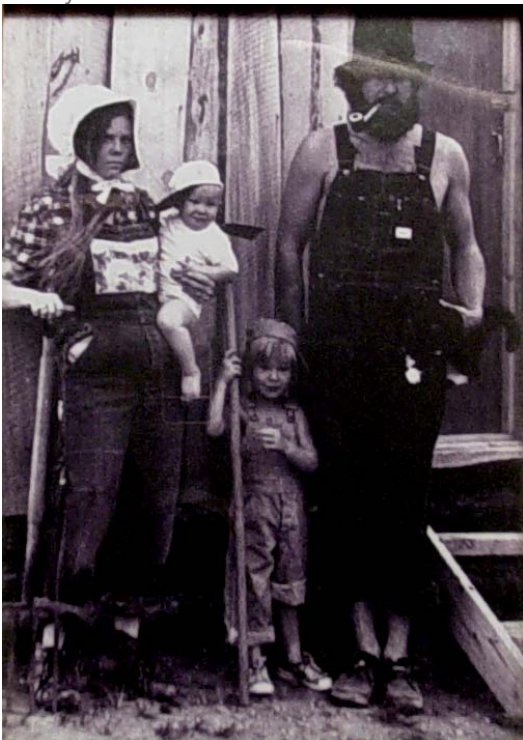
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Cover Letter: Praxis Journal

*Alien Marlboro: **Delinquent Vernacular*** is the fictional narrative of a recluse, agrarian nomad of the late 1800's and early 1900's. Though fictitious, Alien Marlboro is inserted into factually accurate historic accounts pertaining to political policies, environmental agendas, and geographic ecologies while never explicitly revealing himself as "unreal". The uncertainty to where the line between the real and the virtual resides, or perhaps more appropriately fluctuates, serves as a delicate device for bringing to the fore the notion that the actual has long been sown by virtual (fictional) threads as over time layers and layers of fiction and fallacy (as well as fact and foresight) can be co-opted and forged into cultural rule sets or codes, architectural and otherwise. Such has been the role of narrative for thousands of years as a device for translation. Topics of discussion, at large, in Alien Marlboro include Establishments & Normalcy, Delinquency, and Vernacular as implicit, allegorical entities to contemporary policies, conventions, technologies, and normative social and architectural rule sets and open source networks. The insertion of a fictional character into the hollows of history antagonizes the contemplative senses with regard to current perceptions and circumstance. Historical events and policies such as Rain Follows the Plow, Air Blasting, The Dust Bowl, and the Jeffersonian grid are annexed through the notes and drawings of Alien Marlboro and his followers. Additionally, reference is made to two of five of Alien's rogue agrarian followers, Marmalade Plumb and Jepeto Rambunctious, each with excerpts and supporting imagery. (The other characters of the Delinquent Vernacular, and not included herein are Pete Sakes, Dirt Clod, and Lemon: The Ghost Town Girl).

From the latent agrarian landscape and object disconnect between furrow and homestead, to environmental policies promoted by the likes of Thomas Jefferson (grid), Cyrus Thomas (air blasting), and Sam Brannan (gold rush) Alien Marlboro and his rogue cadets shaped, preserved, or challenged the sciences and policies of the day during the colonization of America...a period which may very well be still in bloom in various ways. If narrative can reveal nothing else, let it show that history, like architecture and landscape, belongs to those who write, draw, build, or otherwise record it. Through the direct conflation of fact and fiction we find that norms and conventions are often the residues of stories told, or perhaps untold, long ago and that the establishments and conventions through which cities and other environs are shaped has something to do with narrative as a hybrid medium of fact and fiction. This particular text and character arrangement evolves from the rogue drawings and wonderments of Alien Marlboro and the **Delinquent Vernacular**.

Family Portrait





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Topical Outline: Praxis Journal

Alien Marlboro: Delinquent Vernacular

- I. **Alien Marlboro**
 - a. Introductory excerpt from Alien Marlboro's journal
 - b. Delinquent Vernacular introduction (transient, feral populations at the margins)
2. **Establishments and Normalcy**
 - a. Historical account of environmental political policies relating the settlement, colonization, and expansion of the west to ecologic fallacy and/or collapse.
 - i. Rain Follows the Plow and Air Blasting (+ **Alien Marlboro** – Blast Towers)
 - ii. Treasure Seeking: the Gold Rush (+ **Marmalade Plumb** – Trees, Machines, and Hand Plants)
 - iii. Jeffersonian Grid and the Dust Bowl (+ **Jepeto Rambunctious** – Embryonic Earth Skins)
3. **Delinquency**
 - a. Anecdotal evidence (ie, gangs, slums, riots, strikes, corruption, hackers, etc exist despite the ordering devices of political and social orders, including numbered houses, numbered citizens, numbered cars, linguistic norms, and agencies charged with maintaining established rule sets.)
 - b. Temporary occurrences within a permanent systems versus permanent occurrences within a temporary system
4. **Vernacular**
 - a. Misconceptions of 'vernacular' (local, generationally isolated narratives, introverted, closed-loops, utilitarian)
 - b. Re-definition of vernacular (transience (trade/economies), customization over normalization, open source networks, non-localized tectonic evolution, and tectonic "emergence")
 - c. Alien Marlboro Spindle Houses, and mobile homesteads.
5. **Rogue Conversations**
 - a. 'layers' of narrative, fiction (actual learns from virtual), and resultant policies as they inform or instruct social and tectonic codes that evolve from fringe societies/persons engaged in notions of 'vernacular'.
 - b. Open source networks
 - c. Alien Marlboro excerpt



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Excerpt(s): Praxis Journal

1. Intro:

"I searched for an adequate place to rest for the night among a field of tattered crops as rolling clouds darkened overhead. I tossed a leafy ball of chaw from my cheek and laid flat on the tender ground. I set beside me my tightly sealed jar of dirt, my unpeeled onion coated in a thin layer of candle wax, and my self-made book of drawings. I could see to the west a string of blackened storms lingering on the horizon as if mucousy flem caught in the esophagus of time. When I woke this morning the air hung heavy...like a million tiny iron balls dripping from the sky, dangling in the hollow groan of the wind scratching at the dried dermis of earth. I pushed myself to my feet, and where I laid on moistened, tender soil the night before I now stood on barren rock...a field of stone laid upon the earth as scales to a fish..." -Alien Marlboro

2. Establishments and Normalcy:

a.i. ...Scientists attributed the lush greenery of the American mid-west to two factors. One, the train smoke emissions, in which scientists proclaimed that coal pollution actually created a moisture rich atmosphere, and two, TNT blasting to which the science of the day proclaimed to force, or condense, clouds together and create rain. Both of these falacious scientific phenomena were credited to Cyrus Thomas, and further promoted by the government with leaflets and newspaper writings as the ideal justification for settlement of the west....Drawings of Alien Marlboro found in 1974, however, revealed that Marlboro had in fact visualized 'blast towers' in Kansas and Oklahoma long before Cyrus Thomas or governmentally propagandized leaflets...It was later discovered that Marlboro had intentionally hid (knowing they would be dug up in the process of construction) detailed notes and drawings chronicling how explosives detonated in the air force clouds together. These were found by Western Rail workers and promptly delivered to a Southern Illinois University professor known for his work with the Hayden Geological Survey, one Cyrus Thomas.



Alien Marlboro, Carthage Kansas (KS)



Alien Marlboro, Wheel House (OK)



Alien Marlboro, Harvest Colony

a.ii ..."I arrived here, near San Francisco, not more than 3 days ago. The whole place is littered with filthy treasure seeking men...drooling like swine over fortunes beyond their piggish imaginations. No less a reason for my own migration I suppose. However, I find that which grows on the surface of the earth, rather that which is buried deep within it, to be a greater seduction of fortunes. The flora of the region is undeniably the most precious I have seen. It weakens my heart to see them trampled by waves of gold seeking cad's. I must preserve them from the ravages of these flocking men. Mechanisms...elaborate contraptions of preservation, must be inserted into the belly of mother earth...her veins must pump the synthetic blood of technology. It's the only way. These plants are my seduction, they are my treasure of which I must preserve rather than harvest". -Marmalade Plumb, 1849.



Marmalade Plumb, Tree



Marmalade Plumb, Preservation Machines



Marmalade Plumb, Hand Plant / Face Plant



a.iii ...The once elastic pollination and qualitative cultivation of earthly skin was blanketed by the homogenous and quantitative political grid. As an organization, the Jeffersonian grid was described as the ideal networked production system for agrarianism in order to increase collective value of 'vacant' land by Thomas Jefferson in 1785. Politically promoted faulty science (air blasting rain follows the plow), paired with the lack of resilience of the inelastic grid, exposed the agrarian system's potential for exponential decay at the hands of aggregated ecological occurrences in the grain states. The Dust Bowl collapsed the entire agrarian system, as well as economies, social structures, and political agendas worldwide. "This catastrophic event involved localized wind erosion from individual agricultural fields that propagated non-linearly to generate massive dust storms that were accompanied by mass migrations and economic hardships felt throughout the United States."⁵ As small dust storms emerged on individual plots they would become aggregated with other localized small dust storms and grow non-linearly to create massive dust storms that spread to the regional, national, and continental scale. Jepeto Rambunctious had been developing an Embryonic Earth Tissue for many years in his Oklahoma Homestead, a parcel of land he aquired on April 22, 1889..the day the government opened Indian land to a land grab. Rambunctious promoted that the boundaries of agricultural ought to be relational and elastic and began developing a new organism for a self-modifying agrarian dermis. His earthly dermis was incubated in glass jars from sunflower, corn, cacti, cows tongue and lignin. Rambunctious described his Embryonic Earth Skin as an intelligent organism capable of self organizing, tilling, water retention, fertilization, and antibiotic administration for fighting "diseases" latent in the earth, though still requiring the programming, seeding, and harvesting of the farmer. It was to serve as new agrarian dermis that eradicated the rigid, inelastic Jeffersonian grid. (Full length article published in KERB, vol. 18, Aug/2010).



Jepeto Rambunctious, Earth Skin embryo



Jepeto Rambunctious, fallow earth embryo



Jepeto Rambunctious, earth embryo planted

3. Delinquency:

a...Even with numbered houses, numbered citizens, and a great many other hierarchical ordering devices *delinquency* in the city exists as one of many unintended outcomes from cultural, political, and economic (trade) conventions and regulations. Gangs, slums, criminal acts, hackers, protests, union strikes, and corruption proliferate along culturally elastic boundaries between localized populations and national policies and rules. When removed from the city, delinquency exists not as 'problem' populations (save for genocidal cults) seen somehow as non-conforming, but rather as rogue and transient micro-cultures that freely linger and migrate along the margins convention. Latent in these margins... the residues of culture, politics, economies, and ecologies...at the interstice between agrarianism and urbanism authenticities in tectonics, trade, migration, and ecologies emerge and over generations evolve geo-conditional patterns embedded with the ability to reprogram, or recode, accepted norms and conventions through the direct, and perhaps unknowing, undermining of established and deterministic, lobbied, and hierarchical codes.

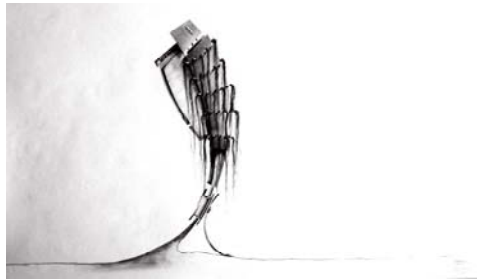
4. Vernacular:

a/b...The typical notion of 'Vernacular' assumes an internalized set of rules based primarily on utility. Utility, however, we recognize as ambiguous and largely inconsequential with regard to tectonic evolution when seen not from a standpoint of norms and conventions. Likewise assuming the vernacular is built from internalized and concentrated rule sets (totalities) is to assume the vernacular, both tectonically and socially, is introverted and without ability to emerge new models across social boundaries through the direct transience of feral populations. Rather, the vernacular is much more an open source network of transient persons mobilizing resources and initiating new rules through notions of exteriority (assemblages) tailored to specific geographic conditions. This is to say, that rogue agrarian cultures are transient, populated with nomadic persons who move at varying rates, bringing with them "foreign" materials, tools, and techniques that are re-deployed and transmitted across various ecologies, which over time instantiate new rules and tectonic coding not through introverted and closed-loop cycles, but through open-source networks and transient evolutions to and within ordering systems. These evolutions may be a temporary occurrence within a permanent system, or conversely a permanent evolution within a temporary system. Vernacular has something to do with transformations...something to do with customization, as opposed to mass produced normalizations....something to do with transience... In *On Intelligence*, Jeff Hawkins develops a powerful theory of how the brain works. The brain is a memory system that stores experiences in a way that reflects the true structure of the world, remembering sequences of events and their nested relationships making predictions based on those memories. It is this memory-prediction system that forms the basis of intelligence, perception, creativity, and even consciousness. Embedded in the rogue entities of vernacularism, these mental cognitive systems are continually co-opted by new models of experiential qualities brought to a given construct/locale by a transient or feral population, often occurring over greater periods of time and regional expansion. There is not, however, an overriding authority or establishment that authenticates the relevance or establishes prescriptive rules meant to record such sequences or experiences, therefore continually creating a dynamic and evolutionary system in contrast to the ordering systems of mainstream urbanism.

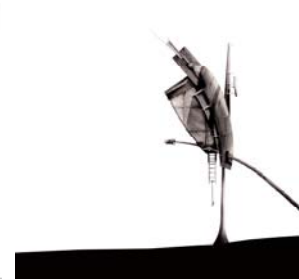
c...Notions of 'utility' as a definable property of the 'vernacular' tectonic often overlook, or at the least, simplify the systemic process through which the vernacular emerges. This is to say that quite often one finds the vernacular to be a process of disparate systems integration that come together to create new models or codifications rather than functional spatial affiliations associated with hierarchical oversight (zoning, planning, etc.) . A parallel to tectonic vernacular v. utility can be seen in linguists or laïze faire capitalism in which the absence of authority or governance allows the evolution of systemic process between variegated agencies (or persons) to emerge new models of systematization in which temporary occurrences evolve within a permanent system. Alien Marlboro disliked the inherent separation of dwelling from production, primarily evidenced in the systemic discrepancies between the farm and the house...which is to say the furrow and the homestead. Marlboro developed a housing typology he called "Spindle House" in which the stems of the dwelling unit matched the dimensional properties of the furrow, allowing for an integrative system of field and dwelling, signaling the vernacular as perhaps not beholden to matters of utility, but to systems integration. ... Other prototypical drawings of Marlboro demonstrated the ability of the homestead to become mobile, itself then becoming an agent of transmission of material, knowledge, and cultivation.



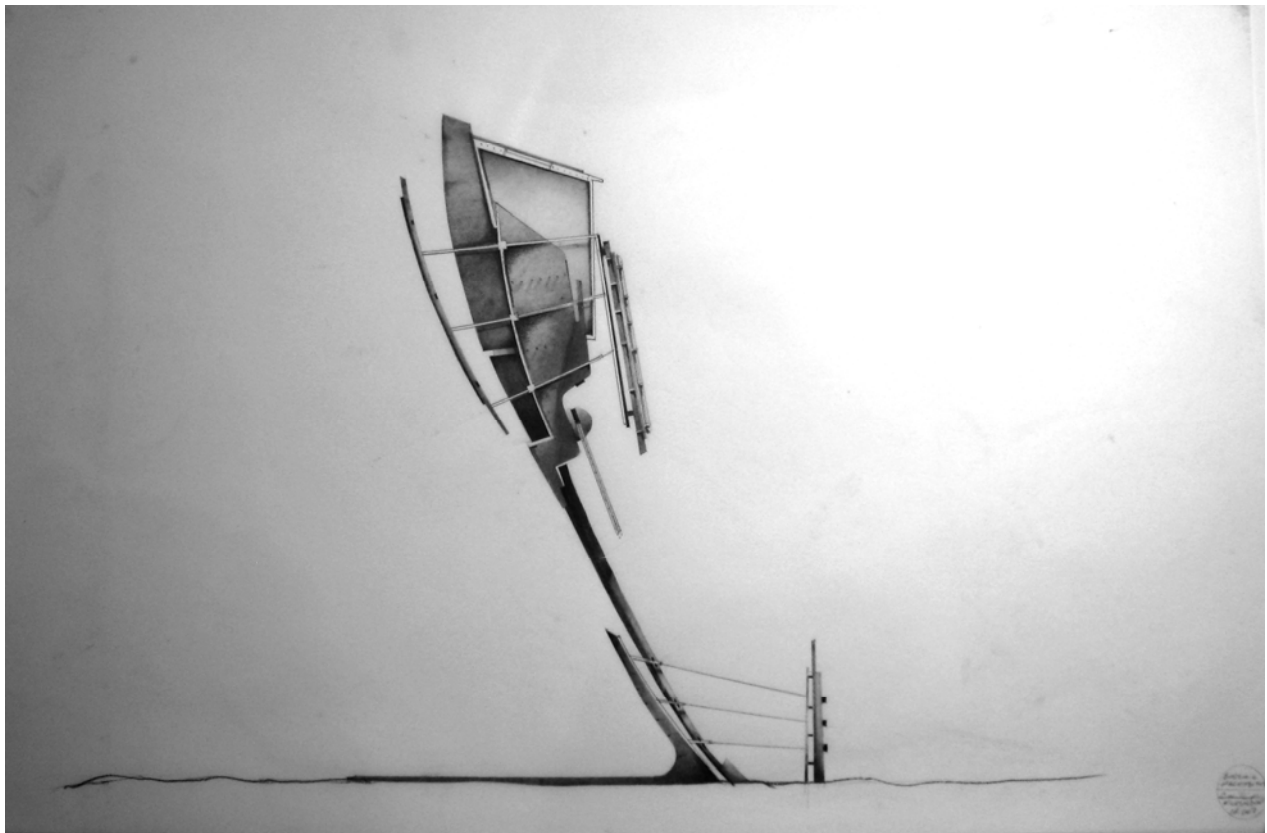
Alien Marlboro, Spindle House



Alien Marlboro, Spindle House (grass veil)



Alien Marlboro, Spindle House



Alien Marlboro, Spindle House

5. Rogue Conversations:

...Delinquency and vernacular evolutions initiate new models of organization, trade, tectonic, and social networks through an enigmatic unawareness as open source networks through which material, resources, ecologies, knowledge, tools, and technologies are mobilized, or transmitted, with an ignorant abstinence of the establishments orders and accepted cultural and social norms. We find, however, that norms and conventions promoted through establishments, (which is to say formal social hierarchies/orders), are often policies co-opted from, or in response to rogue populations as either promotion of or denial of systemic procedures originating along culturally rogue lines. We further find these systemic procedures and policies, or counter policies, to be the assimilations of narratives developed and transmitted not within localized or introverted "villages" as totalities but rather across regional "states" as assemblages with notions of exteriority through which mobility instantiates new codes....- (ref. Manuel Delanda).