The Fruit of Knowledge: A ‘Book’ by Kelly Rankin
VIS403S Final Submission for George Hawken

To say that we read – the world, a book, the body – is not enough. The metaphor
of reading solicits in turn another metaphor, demands to be explained in images
that lie outside the reader’s library and yet within the reader’s body, so that the
function of reading is associated with our other essential bodily functions.¹

~ Alberto Manguel

Project Overview

The initial proposal for this project included two rooms. The room presented here, the dining
room, and a second room, a living room. However, as the project began to unfold it became clear
that I would only be able to manage one room at a time, and I decided to set aside the ‘living
room’ installation for later. I began to realize that each room would become a project unto itself,
and quite possibly there were more projects, i.e., more rooms, to explore. I also recognize that
these room installations are part of a larger project that will most likely culminate into a book
project with each ‘room’ representing a chapter in the book.

The entire project is entitled, The Fruit of Knowledge: A ‘Book’ by Kelly Rankin, and is grounded in
this quote about artist Anselm Kiefer. Michael Auping writes, “For Kiefer, books and architecture
operate in parallel worlds; both are powerful containers that record the history of human
aspirations.”² In the case of this project, the architecture is a house. By exploring our daily
activities as they are guided by the purposes of each room in a house, I hope to understand more
about our everyday experiences.

By treating each room as a chapter to be read, I am creating containers that explore the
architecture of meaning, and challenge our assumptions of a permanent and fixed reality. Each
project will explore meaning by dismantling typical views of the world in order to look for, and
expose, other possibilities.

Chapter One: “The Feast”

The project I present here Chapter One: The Feast, is the first installation of the larger
project described above. It evokes the history of writing through the use of clay, Sumerian
language, cuneiform writing, printed books and digital media. The Feast is a visual

² Anselm Kiefer, Anselm Kiefer: Heaven and Earth/ organized by Michael Auping. (Fort Worth, Tex.: Modern Art Museum
of Fort Worth, in association with Prestel, 2005), 40.
exploration of the birth of concepts and the mechanics of writing. From the first mark made in clay tablets, to the emails we send today, each mark gives rise to meaning, and is a sign or symbol of an intention. The word character, derived from the Greek kharaktēr, means, “instrument for marking, impress, distinctive nature.” Character is both the mark, and the thing that makes the mark. In other words, it is the writing, and what is left behind to be read, all at once. Thus, a concept is born at the instance of a mark. It emerges as a manifestation of a thought and is instantly made public by its appearance as a sign or symbol in clay, on paper, or whatever medium the writer chooses. Once the first mark appears, meaning begins to gather and assembles ‘things’ into coherent, cognitive objects. The mark then becomes something recognizable, and as such, classifiable.

The Feast features a table set for four, laden with food and other objects commonly associated with a feast. However, the food in this case is made mostly from clay and does not typically represent what we think of as food. At each of the four place settings there are the usual items, plates, cutlery, goblets, and a menu. All of the clay objects have their own identity as represented by the Sumerian signs and symbols carved into their surfaces.

By taking everyday things and presenting them differently I am exploring notions of meaning, and how concepts come to be. I am, by virtue of the dining room’s function, also exploring the notion of sustenance and nourishment. What else, besides food sustains us? What about words, family and friends, or activities, like reading and writing?

The menus at each place setting are entitled, “a La Carte.” The English translation for ‘carte,’ is ‘card.’ The word ‘card’ has two meanings; one meaning refers to a tool used for separating fibres for spinning. The second meaning, “... piece of pasteboard, map, chart.” Each menu acts as a kind of map, or together as a set of maps, that organizes and corresponds to the objects on the table, and the images in the room.

The images that accompany the installation also reference the objects on the table. The series is made up of photographs I have taken, and found images. They also question the structure of meaning by rearranging and combining some images to produce other possible meanings.

The dining table and the images are presented here as two spaces within the installation. By doing this, I am inviting the viewer to establish a conversation within the work. Taken together, the

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food, menus and the images, demonstrate a variety of ways of representing common objects typically known as, *food, fruit, apples, blackberries, and pomegranates*. It also a micro-example of the complex classification system that mind is continually operating with, and constructing, as we go about our everyday activities. The installation also shows that much of what we encounter in our daily lives is taken for granted as always being ‘there’ as simple static objects.

At each place setting there is a plate marked with a different symbol. Each of these symbols represents an invited guest. While researching this project I came across some interesting people, and I found myself thinking wouldn’t it be neat to meet this person. I was reminded of the question, “If you could have dinner with anyone (alive or dead) who would it be?” It occurred to me, that with this project I could realize the answer to that question and this is how I determined the guest list for *The Feast*. There are three guests at the table, plus a place for myself. They are:

Guest 1: Enheduanna

Enheduanna is a Mesopotamian princess and the first recorded author (4000 BCE). She wrote poetry and temple hymns dedicated to Inanna, a Sumerian goddess of fertility and war.

![Symbol for Enheduanna’s plate](image)

Enheduanna’s plate is marked with the symbol: [MATRIX]. It means: aḡarin [MATRIX], "matrix, mother-creator; beer mash, beer bread; crucible."\(^5\)

Guest 2: Judy Chicago

Judy Chicago is an American artist. Her most recognizable, and controversial work, is *The Dinner Party*. The installation, first exhibited in 1979, is a history of women, and their accomplishments, from mythology to modern times. It is also the inspiration for the feast motive for this project.

![Symbol for Judy Chicago’s plate](image)

Judy’s plate is marked with the symbol: [MIDDLE]. It means: murub [MIDDLE], "middle; female genitals, vulva; buttocks, rump; knob; mouth; gate (of city or large building); space between, distance; link; hips."\(^6\)

Guest 3: The guest ‘to-come.”

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\(^6\) Ibid.
By naming the third guest the circle becomes closed. I want to leave this spot open for all the people I wanted to invite, but couldn’t because choosing one of them meant excluding the others. I also want to leave a place for those I’ve yet to meet.

The guest ‘to-come’ is marked with the symbol: It means: niqin [TOTAL], "total, sum; (the) whole, entirety."7

Guest 4: me

As creator and host of The Feast, it only makes sense that I take a place at the table. Walter Benjamin suggested that the lessons of history are to be taken and learned from the everyday activities of ordinary people, “… the very detritus of history.”8 Thus, it also makes sense that I take my place at the table in a larger sense, i.e., to take my place in ‘the detritus of history’, and in particular, the history of women.

My place is marked by the symbol: It means: mud [CREATE], "to create."9

In addition to representing a participant in the feast, each of the symbols on these plates suggests fluidity, and openness, where change and possibility are acknowledged. By evoking this openness I am also suggesting that although concepts do contain meaning, they should not be regarded as closed systems.

In Poetics of Space, Gaston Bachelard writes, “Concepts are drawers in which knowledge may be classified; they are also ready-made garments which do away with the individuality of knowledge that has been experienced.”10 Here we see a reference to a container (the concept) of a similar sort to the one mentioned by Auping in his quote about Kiefer above. Although books, architecture and concepts do contain our aspirations, memories and knowledge, and enable us to store, retrieve and make these ‘things’ public they should not be regarded, as Bachelard says, like ‘ready-made garments’ that can be pulled out of a drawer and re-used without thought.

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7 Ibid.
indebted to Eric Smith for shedding some light on the Sumerian language and history, and for loaning me the Apple Newton. I would like to thank everyone who heeded my call for their unwanted personal digital assistants, and Annette Mayer and Carlos Ventin for their suggestions. I also want to thank my parents, Fred and Madeline Rankin, for jumping in at the last minute and helping me to bring this project together, Professor Ron Baecker for the opportunity to work at the University of Toronto, and the generous accommodations afforded me as I pursued my studies, Dora Kimberly for her friendship and support, and Kyle Baumanis, for constant encouragement.

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BIBLIOGRAPHY


So does Rankin’s Edinburgh. Allan Massie, Spectator. “Rankin captures, like no one else, that strangeness that is Scotland at the end of the twentieth century. He has always written superb crime fiction but what he’s also pinning down is instant history.” Literary Review. “Rankin strips Edinburgh’s polite façade to its gritty skeleton.” The Times. “The real strength of Ian Rankin’s work is that it’s a good deal more than a crime novel. The genre is simply the wrapper in which a complex story of human flaws and frailty is contained.” Herald. “Rankin proves himself the master of his own milieu.” Over the years, Ian Rankin has amassed an incredible portfolio of short stories. Published in crime magazines, composed for events, broadcast on radio, they all share the best qualities of his phenomenally popular Rebus novels. 10 years ago, A GOOD HANGING Ian’s first short story collection demonstrated this talent and now after nearly a decade at the top of popular fiction, Ian is releasing a follow up.
The book is called Fruit Trees and Useful Plants in the Lives of Amazonians, but is better known simply as the “fruit book.” The second edition was produced at the request of politicians in western Amazonia. B Shanley’s work on the book began a decade ago, with a plea for help from the Rural Workers’ Union of Paragominas, a Brazilian town whose prosperity is based on exploitation of timber. A study of this and other tracts of forest selected by the communities enabled Shanley to identify three trees, found throughout the Amazon, whose fruit was much favoured by the caboclos: bacuri (Platonia insignis), uxi (Endop- leura uchi) and piquia (Cayocas villosum). The caboclos used their fruits, extracted oils, and knew what sort of wildlife they attracted. The Inevitable is a 2016 nonfiction book by Kevin Kelly that forecasts the twelve technological forces that will shape the next thirty years. According to Kelly, much of what will happen in the next thirty years is inevitable. The future will bring it even more screens, tracking, and lack of privacy. In the book he outlines twelve trends that will forever change the ways in which we work, learn and communicate: The chapters are organized by these forces. The book now available in limited ed... Goodreads helps you keep track of books you want to read. Start by marking “The Book of Knowledge: The Keys of Enoch” as Want to Read: Want to Read saving… Want to Read. I’ll conclude by saying that nowadays, curiosity level of human beings is increasing at an alarming rate that people are just gaining knowledge irrespective of correctness and purity of the facts. So, we must be prone enough to stabilize the apt proportion of knowledge and Wisdom and then romanticise onto our work. Thank you! Edits are welcomed. Related Questions. More Answers Below. Thanks for replying to my questions. Wisdom to me is key, but how can one get wisdom, when all seems to fall apart?