

Mimetic Morphs: Court, Chimpanzee, and Crow

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Skeptical scrutiny is the means, in both science and religion, by which deep thoughts can be winnowed from deep nonsense (Carl Sagan).

1 The Target

Our target is unraveling the tyranny of dead ideas entrenched as legacy problems in the Modern Legislative State. *Mimetic Morphs: Court and Church* (2010), the previous work dedicated to this task, traced - by binary pairs, graph theory, and Hall's Marriage Theorem - the meiotic separation of the secular Court from the Twelfth century Canon Court. Utilizing the same methodology, in this paper we extend our investigation of the Court institution back into the pre-human realm. Our specific species focus will be the taxa Chimpanzee (*Pan troglodytes*) from the mammal classification and the taxa Crow (*Corvus corax*) from the avian classification. By so doing we intend to demonstrate that Court beliefs, customs, habits, methodologies, and praxis are not per se religiously derived but are, in actual fact, derived from deeper biology and cultural co-evolution.

2 New Methodology

Rejecting Reason, its genre, and its tropes, we proceed by assembling binary pairs within the geometry of the hypercube. Eight binary pairs establish a hypercube. In adopting the geometrization of the hypercube as our model of ordering, we follow the projection of spacetime proposed by Ferdinand de Saussure (1857–1913) as set out 29 November 1910 in his lecture entitled “Linguistic Waves considered as social contagion or with reference to their geographic propagation” (Komatsu & Harris 1993: 35a; Harnett 2005).

Within this hypercube geometry, we follow graph theory and Hall's Marriage Theorem (Bollobas 1998).

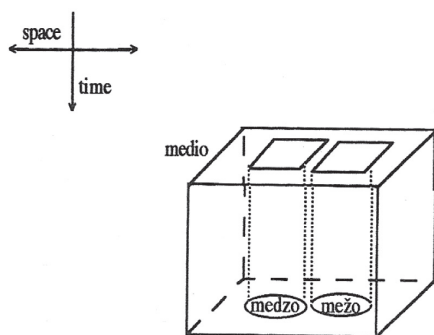


Figure 1 Saussurean Hypercube

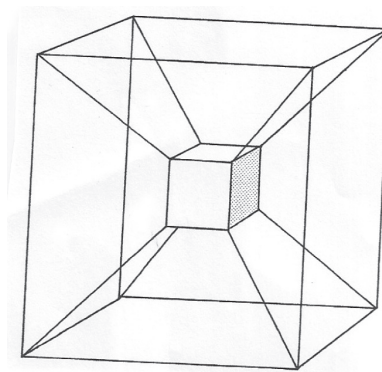


Figure 2 Hypercube (Kaku 1994: 73)

3 Clearing The Ground

The Age of Reason is dead. Its collapse in Europe commenced with the insistence on intellectual inquiry by Berengar of Tours (999-1088); the *studia Arabum* by Adelard of Bath (1120); the patronage of science by Frederick II of Sicily (1194-1250); the translations of Michael Scott (1175- 1236); *The Book of Calculation* (Fibonacci 1202); discovery of *De rerum natura* by Poggio Bracciolini (1417); *De revolutionibus orbium coelestium* (1543); SN 1572 in Cassiopeia observed by Tycho Brahe; the Great Comet of 1577 observed by Tycho Brahe; the 777 star catalogue published by Tycho Brahe in 1592; the 1610 observations of Io, Europa, Ganymede, and Callisto in the Jupiter system by Galileo; the Rudolphine Tables published by Kepler in 1627; and Newton's *Principia* published in 1687. This observational reform of astronomy, however, has not led to the reform of the institutions claiming legitimacy based upon ancient cosmological schema.

Reason has always been suspect. See Sextus Empiricus (160-219 AD) and his *Against the Professors*; J. G. Hamann (1730-1788), the *Magus of the North* (Berlin 1991, 1994); the latter Wittgenstein (1889-1951); *Semiotics and the Philosophy of Language* (Eco 1984); and *The Search for the Perfect Language* (Eco 1997).

Reason is to computation, data, empiricism, information, observation, and verification as alchemy is to science and astrology is to astronomy. Once claiming legitimacy based upon the four elements of fire, water, air, and earth to frame the world, Reason - following in the footsteps of Plato's Cave, Aristotle's syllogisms, and Euclid' *Elements* - became based upon total exclusion of the empirical, visible world. Marsilius of Padua (1275-1342) in *Defensor pacis* (1324) provides an excellent definition of Reason being proposition driven by the human intellect and needing no external proof (*Discourse One, General Aim, 8*). The high season of this variant of Reason exists in the development of analytical philosophy and Logical atomism (1911), e.g., the earlier Wittgenstein.

Abandoning Reason - its genre, its lexicon, its obsession with 'Why, and its lack of proof - returns us to the res (perceptible reality) and the well-defined order of the revisited natural world, thereby placing data over dogma, fact over belief, how over why, information over authority, observation over hierarchy, reality over revelation, and verification over liturgy. Disconnection from Reason and reconnection to external forces through technology provides us with a stable but not static platform.

This position places us on the same world line as the Cathedral School of Tours, Averroes, the Protestant Reformation, and the Protestant notion of Public Space.

4 Old Orders Old Worlds

The modern world is incredibly full of "Old Rhetoric" observes Roland Barthes in his landmark book *The Semiotic Challenge* (1988). In having taken up the semiotic challenge of "Old Rhetoric more than fifteen years ago thanks to my mentor Dr. Peter Roe, I have arrived at old rhetoric in the institution of the Court. However, before proceeding to our biomimetic investigation of the Court institution, we must further clear the ground of old world dogmas, genres, institutions, modes, myths, orders, and tropes. This leads us directly into medieval cosmology (Duhem 1985).

An old power structure surviving as established historical orthodoxy in the Modern Secular State, the Court was established within a broader overarching frame of ancient myth. For the Courts historical claims to legitimacy rest upon divine endorsement, divine sanction, and fantastical theology supported by a literary entourage. But when we look at the broader overarching frame of the Court, we find ourselves returning to a Lilliputian world consisting of ~6000 stars in the pre telescope era.

Courts were well established in the Near East well before the twentieth century BC, e.g., Sumer, Akkadian Empire, Egypt, Phoenicia. Rigidly centralized and top heavy, these Courts consisted of priestly corporations established in the temple of the Gods. After the palace, where the King was regarded as a God (euhemerism), the temples of the Gods were the most powerful institutions providing national cohesion through religious ritual in both private and public life. Huge corporations in their own right, the temple complexes provided profitable services such as arbitration, butchery, horoscopes, and prostitution. Legitimacy came from being the bridge between the celestial and temporal worlds with the pyramids and ziggurats providing the physical bridge and the divine ordering of human society (Miles 2010).

It is not difficult to establish binary pair commonalities and correspondences between religious practices four thousand years ago and the current world. Such is the sustaining power of "Old Rhetoric" in the modern world.

Four Thousand Years Ago	“Modern” Religious Practices
Altar	Altar
Divine pantheon	Divine pantheon
Exaltation	Exaltation
Exclusion	Exclusion
Giving tithes	Giving tithes
Hegemony	Hegemony
Hymns	Hymns
Liturgy	Liturgy
Manufactured vignettes	Manufactured vignettes
Obligations	Obligations
Offerings	Offerings
Overlordship	Overlordship
Priests	Priests
Sacrifice	Sacrifice
Top down structure	Top down structure
Votive deposits	Votive deposits

Table 1—Old Rhetoric in Current Religious Practices

The Medieval concept of the celestial spheres and rings, i.e., Aristotelian Mechanics, first appeared in the cosmology of Anaximander (c. 610 – c. 546 BC), who was an early proponent of science and the rule of law in Nature. Developed by Plato, Eudoxus, Aristotle, and Ptolemy, this cosmological schema was imported into the European Catholic Church by Thomas Aquinas in the Thomist synthesis, e.g., *Summa Theologiae*, Volume 10, Cosmology. It is also not difficult to establish binary pair commonalties and correspondences between Aristotelian Mechanics and modern Court structures.

Aristotelian Mechanics	Modern Court Structures
Spheres of Influence	Spheres of Influence
Above	Above
Hierarchical	Hierarchical
Top-Down	Top-Down
Empyrean Heaven	Court
Changeless	Changeless
Eternal	Eternal
Static	Static
Prime Mover	Judge
Incorruptible	Incorruptible
Independent	Independent
Own Unknowable Laws	Own Unknowable Laws
Perfect	Perfect
Supreme	Supreme
Universal causation	Universal causation
Authourative	Authourative
Revealed	Revealed
Handed Down	Handed Down
Fictions to save appearances	Fictions to save appearances
Buffering Spheres	Bar, Lawyers, Police, Registry, Regulators

Buffering Spheres Angels	Bar, Lawyers, Police, Registry, Regulators
Hard and Impervious	Hard and Impervious
Earth below	Earth below
The City of Sub-Humans	The City of Sub-Humans

Table 2—Aristotelian Mechanics and Modern Court Structures

Just as in the temples of the Gods of Sumer, the Akkadian Empire, Egypt, and Phoenicia, the Canon Courts of the European Catholic Church sustained their legitimacy through cosmology, a cosmology based on ~6000 stars. The inconvenient truth is that Court legitimacy is a complete fiction leftover as a legacy problem from a fantastical theological age, which remains embedded in the Modern Legislative State as “Old Rhetoric” rather analogous to “junk DNA” in the human genome.

Cloaked behind their cosmological garb and its elaborate fictions, the actual function of the Canon Courts of the European Catholic Church was to destroy and dismantle the pre-existing power structures of the communities of Europe, install the Church hierarchy, and to transfer the property of the communities to the Church (Berman 1983; Moore 1987, 2000); while the functions of the foundational theories of cosmological sanction provided justification for feudalism, extremism, genocide, invasion, a powerbase for controlling the political process, torture, and war (Ertman 1997; Nirenberg 1996; Tilly 1992).

5 Three Cosmological Examples

Before proceeding deeper in our projection of the Court in cosmological spacetime, we pause briefly at Hesiod’s Works and Days, the Zodiac, and The Epic of Gilgamesh.

In Works and Days, Hesiod (~750-650 BC), who was a victim of land theft in the ancient Greek Courts, states very clearly that the Court is a place of raising disputes and striving to get another’s goods by mischief and wrangling in front of bribe-swallowing lords who dragged Justice sideways in order to give sentence by crooked and wrong judgments. As a victim of Court processes, Hesiod writes (1) Justice as leaving the earth” (197-201); (2) “Aidos and Nemesis, with their sweet forms wrapped in white robes, go from the wide-pathed earth and forsake mankind to join the company of the deathless gods: and bitter sorrows will be left for mortal men, and there will be no help against evil (II. 170-201); and (3) “virgin Justice, the daughter of Zeus, who is honoured and revered among the gods who dwell on Olympus” (II. 248-264).

In the Zodiac, Dike is the Greek Goddess of Justice who left earth sickened by human greed, and became the Constellation of the Scales (Libra in Latin, MUL Zibanu in Babylonian) and Astraia (“star-maiden”), another Greek personification of Justice, also fled from the earth at the start of the new wickedness of humanity, and became the second-largest constellation in the sky Virgo.

In The Epic of Gilgamesh, the oldest ‘European’ text, Shamash (Utu) - the patron of truth and justice, the first Judge, and the lawmaker - is the Constellation of the Scales during the night and the sun during the day.

6 Some Historical Examples Of Court Observations

From Hesiod it is interesting to note that Justice left the earth at around the time of the installation of the Court system in Greece and wickedness increased.

This clear separation between the Court and Justice observation is also repeated by Plato and Aristotle in the fourth century BCE; by Marcus Tullius Cicero in the first century BCE; by Augustine of Hippo in the fifth century (See *The City of God and Sacred Violence: African Christians and Sectarian Hatred in the Age of Augustine*); in the Twelfth, Thirteenth, and Fourteenth CE centuries by the birth of satire in Europe based on the legal profession and the Goliard Genre which described the legal profession as “an unholy band raking in finances” (Morris 1972: 128), “enemies of the truth” and ‘barking dogs’ (Walter de Chatillon), ‘lawyers are prostitutes justifying evildoers, subverting judgments, and unjustly convicting the innocent’ (Abbot Adam of Perseigne (b ca.1145 d. 1221), enemies of God (Richard of Bury 1287-1345); and the Archpoet identified the Canon installation of Judges and Lawyers as confirming the establishment of the Anti-Christ on Earth (Morris 1972: 121-133; Brundage 2008; 477-492).

Edward III’s 1341 broad inquiry into Court abuse; Edward I’s 1298 Judicial Inquiry; his 1289 CE Commission into Complaints against the King’s Bench; and his 1275 Commission into Judicial Abuse; and the 1215 Magna Carta all identified systematic criminality in the Court by the Bench, Court, and Officers of the Court (Prestwich 2005).

Dante (1265-1321) in *The Divine Comedy*, Canto 21 and 22, placed Judges and magistrates, known as barrators, in the Inferno in lakes of boiling pitch where they had been dragged there by demons with iron grappling hooks.

Jeremy Bentham called the Court ‘JUDGE & CO’; Herbert Spencer called it ‘Negative Energy’ and wrote: ‘the justice question gets scarcely any attention; and we daily submit to be oppressed, cheated, robbed. This institution which should succor the man who has fallen among thieves, turns him over to solicitors, barristers, and a legion of law-officers; drains his purse for writs, briefs, affidavits, subpoenas, fees of all kinds and numerous expenses; involves him in the intricacies of common courts, chancery courts, suits, counter-suits, and appeals, and often ruins where it should aid (Spencer 1853: 272); and Plucknett (1958: 18) called it “a farrago of detailed instances which defied any scheme of arrangement except the alphabetical”.

7 A World Deconstructed By Words

The court is an ancien régime institution and it is riddled with the “Old Corruption of the old World Order. Divine endorsement and heavenly sanction for the Court are simply a cloak for its own advantages, agenda, and avarice. Thus, the elaborate fiction is a collective psychology woven upon the celestial landscape kept in place by the inertia of ancient usage supported by literary fabrication in the Constitutions of the world.

But the Court hegemony is not predestined and it is not part of the Natural World. It is a cartel of the mind, a collective machinery sustaining a highly profitable but unsustainable business. It is a world made by words. It is a world that can be deconstructed by words.

René Girard in *Violence and the Sacred* (1972, 1977), *Things Hidden since the Foundation of the World* (1978), and *Battling to the End* (2010) places the Court and its machinery firmly within the cult of collective violence, the religion of sacrifice and the mechanism of victimage. He also declared in *Battling to the End* that the law is finished, it is failing everywhere, it is crumbling and collapsing (Girard 2010: 108). This viewpoint echoes that of R. I. Moore in *The Formation of a Persecuting Society* (1987) and that of Harold Berman in *Law and Revolution: The Formation of the Western Legal Tradition* (1983) where he declares that national law is ineffective for the individual citizen, the foundations of the Western Legal Tradition have been washed away, and the tradition is threatened with collapse (P. 39).

Flotsam and jetsam left over from the rhetorical, scholastic, and theological age, the Court has reached the end of its shelf life and needs to be dragged to the trashcan of history. However, before that we should like to integrate parallel networks between Court practices and the behavior of the taxa Chimpanzee (*Pan troglodytes*) from the mammal classification and the taxa Crow (*Corvus corax*) from the avian classification.

8 Pan Troglodytes And Common Court Behaviors

The Chimpanzees of Gombe: *Patterns of Behavior* (Goodall 1986) and *Demonic Males, Apes, and The Origins of Human Violence* (Wrangham and Peterson 1996) can provide a baseline taking us directly from Court behaviors to Chimpanzee behaviors.

In Gombe National Park, Tanzania, 7 January 1974, a group of eight chimpanzees purposefully left their territory, entered their neighbour’s territory, and carried out an intentional killing of a neighbouring group chimpanzee. Humphrey grabbed and immobilized Godi while the other males bashed, battered, and bit Godi. Godi was never seen again. This intentional lethal raid upon the same species by non-humans was the first observed outside the human race. This was an event deeper than culture, original

sin, reason, or religion.

Five million years separate Chimpanzees from the Court but lawyers too carry out intentional raids on neighbour’s properties holding their victim down while Judges and other lawyers literally bash, batter, and bite their victim to death. It is also lawyers who draw up the articles and pretexts for war today and judges who decide who can be robbed of their resources and who can be tortured.

Chimpanzee Behavior One	Court Behavior One
Hierarchy	Hierarchy
Domination	Domination
Dominance displays	Dominance displays
Alpha male	Alpha male
Male driven	Male driven
Status oriented	Status oriented
Signs of status	Signs of status
Territorial aggression	Territorial aggression
Confident warriors	Confident warriors
Power & safety in numbers	Power & safety in numbers
Hooting, noisy displays, screaming	Hooting, noisy displays, screaming
Hunting & raiding parties	Hunting & raiding parties
Looking for encounters	Looking for encounters
Looking for the vulnerable	Looking for the vulnerable
Creation of stress & tension	Creation of stress & tension
Bravado & Hostility	Bravado & Hostility

Table 3—First 16 Binary Pairs between Court and Chimpanzee

The 1974 Gombe event was soon witnessed in the Mahale Mountain National Park, Tanzania; the Niokola-Koba National Park, Senegal; Tai Forest, Ivory Coast; and Kibale Forest, Western Uganda, with two chimpanzee communities being driven to extinction.

Chimpanzee Behavior Two	Court Behavior Two
Alliance Networks	Alliance Networks
Coalition Bonding	Coalition Bonding
Bands, Typically less than 10, seldom more than 20	Bands, Typically less than 10, seldom more than 20
No apparent provocation	No apparent provocation
Stalking	Stalking
Ambush – element of surprise	Ambush – element of surprise
Furious noisy charges	Furious noisy charges
Drumming, kicking, stomping	Drumming, kicking, stomping
Immobilization of victim	Immobilization of victim
Dragging of victim	Dragging of victim
Sustained attacks	Sustained attacks
Gratuitous cruelty	Gratuitous cruelty
Mutilation	Mutilation
Exciting event for the team	Exciting event for the team

Gang kill, pack attack	Gang kill, pack attack
Community destruction	Community destruction

Table 4 – Second 16 Binary Pairs between Court and Chimpanzee

The baseline of thirty-two binary pairs between Chimpanzee behavior and Court behaviors is not evidence of biomimesis because the Chimpanzee baseline or control group has only been observed since 1974. This restriction on mimesis opens the door to several interesting causal possibilities including the mechanics of bio convergence; blood chemistry; DNA directives, group dynamics, ‘species’ commonalities, social domination networks, and the Court as a time machine displaying the remnants of an old Chimpanzee pattern in the human genome.

No other profession in modern governance shares thirty-two binary pairs in common with Chimpanzee behavior. Armies act on a large scale for relatively short durations and Police behavior may sometimes approximate Chimpanzee behavior but, in both cases, the groups are under political control and can be held accountable for their actions. This is not the case with Court behaviors where, applying the Gelasian fallacy (Pope Gelasius 492 – 496) of independence, the Court lays title to being an autonomous and independent enclave within modern governance.

Wrangham and Peterson (1996; 165) label species wont to attack and kill adult neighbours as the ‘Party Gang Species’ and they identify four common properties to the category: (1) Coalition Bonding; (2) Low Costs; Low Risk; and Power Corrupts.

Categorizing the Court as a ‘Party Gang Species’ and a time machine displaying the remnants of an old Chimpanzee pattern in the human genome confirms observations of Court practices reaching back over 5000 years. The author himself, trapped in legal process against his will for fourteen years, initially attributed the legal attacks, deceptions, manipulations, and teamwork to abnormal events, anomalies, errors, rare incidents, rogue lawyers, and sleeping regulators. However, as the years of observation piled up and he probed and tested the legal system, it became abundantly clear to him from experiential learning that not only were legal attacks, deceptions, manipulations, and teamwork routine in the ordinary workings of the legal system but they also constitute the fundamental basis of the legal process.

In the Court the victim is surrounded by confident foes who have numerical superiority. From the barrister to Judge to the law clerk to the Register to the Regulator, everyone knows that the victim is on a conveyor belt analogous to that in an abattoir. With minimal risk to themselves and the odds in their favour, the Court team keep their victim held captive, herded into a central position, isolated, marginalized, and surrounded as everyone takes their cut and slice of flesh. This communal feeding, rather like a communion, builds group cohesion, group identity, and group pride.

The benefits of preying upon one's own species are various but can be reduced to two. First, in the competition for resources, it is cheaper, more efficient, and quicker to steal by predation than to build and construct resources. Second, by establishing oneself as the top predator, one ensures that one can gain access to any resource required at any time because resistance is known to be useless.

Thus, from the thirty-two binary pairs established between Chimpanzee behavior and Court behavior we can reach four main conclusions. (1) The cultural norm of the Court is coercion because coercion works. (2) The mindset of the Court is domination. (3) The underlying psychology of the Court sanctions violence because violence is both the medium and the message. (4) Coercion, domination, and violence by a coordinated small group are the four key integrators between Chimpanzee and Court behavior.

9 Corvus Corax And Common Court Behaviors

Corvus corax, the common raven, is a top avian predator common throughout the Northern hemisphere, origin of the Western Court system, and it has coexisted with humans for thousands of years. Thus, unlike the Chimpanzee hidden away in the equatorial rainforests North of the Zaire River, the common raven Corvus corax provides an excellent baseline for the establishment of biometric binary pairs with the Court.

Eighty binary biomimetic pairs can be constructed between Corvid and Court societies.

Corax of Syracuse, 450 BCE), the first lawyer to be paid for his services, wrote the Rhetorike Techne, the first legal textbook, which advanced “word wizardry” (Plato, i.e., Gorgias, Phaedrus) as the methodology for court cases. Corax (Koros) means both “Crow” and “Greed” in Greek and it is the etymology of the English name COX that has been a common lawyer name for generations in England, Canada, and the USA.

In “For Murena”, Marcus Tullius Cicero refers to the clerk Cnaeus Flavius, who “put out the eyes of the crows” by publishing a public calendar of law days. Thus, Cicero, self-evidentially, considered the Roman Court, lawyers, and judges, to be crows

Research by Kevin McGowan, Cornell's Vertebrate Collections; Ron J. Johnson, Extension Wildlife Specialist. Department of Forestry, Fisheries and Wildlife. University of Nebraska; R & J Ha, Journal Bird Behavior, 11 March 2003; The American Crow and the Common Raven by Lawrence Kilham, and Wikipedia provide the basic crow data.

- (1) The common raven is Corvid Corax, which is exactly the name of the first lawyer in Western history who was paid for his instruction;

- (2) Corax also means “Greed” in Greek;
- (3) Cicero in “For Murena” refers to the Court as “Crows”;
- (4) The traditional name for a bunch of corvids is a “murder”;
- (5) Obsolete collective nouns for crows include “unkindness” and “conspiracy”;
- (6) Widely distributed;
- (7) Treated in some countries as a God with superhuman powers;
- (8) Traditional name for Crow talk is “scolding”;
- (9) Common Ravens are ‘inventors’ and problem solvers;
- (10) Mature birds lose interest in the unusual and are “neophobic”;
- (11) The typical crow’s nest is a well-built structure of sticks and twigs woven tightly together, lined with grasses, and difficult to access;
- (12) Omnivorous;
- (13) Can thrive in varied climates;
- (14) All are born from clutches;
- (15) Essentially all black;
- (16) Bills;
- (17) Claws;
- (18) In flight the feathers produce a creaking sound that has been likened to the rustle of silk (Wikipedia);
- (19) Can be very long-lived in protected conditions;
- (20) The Old Beak (Judge);
- (21) Hold wakes for a very high ranking or senior crow;
- (22) Mimic sounds from their environment;
- (23) Calls recorded include alarm calls, chase calls, and flight calls;
- (24) Have been taught to mimic the human voice;
- (25) Complex social groups;
- (26) Tend to associate in stable groups;
- (27) Cooperative groups;
- (28) Congregate together (“wagon train”);
- (29) Often quarrelsome;
- (30) Intelligence networks;
- (31) Convey impressions of alertness, self-assertion, dominance, readiness to attack;
- (32) Warn each other of danger;
- (33) Collective response to threat;
- (34) Prey on the nests of other birds;
- (35) Predators and scavengers that eat anything they can subdue;
- (36) Carrion feeders;
- (37) Highly wary around novel carrion sites;

- (38) Speed with which crows can converge on one who has trapped food is amazing (Recruitment);
- (39) Manipulate others into doing work for them, e.g., Can direct larger mammal predators to tough-hided prey so as to get the food source opened up quickly;
- (40) Robbery and thievery common;
- (41) Constantly looking for an opportunity to filch from each other and other bird species;
- (42) Beating and knocking the environment in order to startle prey;
- (43) Search for weaknesses to exploit;
- (44) Cache food;
- (45) Excellent at hiding their food caches;
- (46) Can pretend to make a cache without actually depositing the food, presumably to confuse onlookers;
- (47) Follow, observe, wait, and steal from fellow crow caches;
- (48) Will fly extra distances from a food source to find better hiding places for food (e.g., tax havens);
- (49) Have a preference for shiny objects;
- (50) Hoard shiny objects to impress other ravens;
- (51) Cooperative distractive tactics;
- (52) Team efforts to rob and kill other bird species;
- (53) Attack & kill vulnerable larger animals;
- (54) Feed on living animals;
- (55) Maintain a look-out and often post a sentinel while feeding;
- (56) Pound and tear food apart before devouring;
- (57) Intelligent and suspicious;
- (58) Territorial;
- (59) Maintain group territories;
- (60) Defend territory;
- (61) A pecking order;
- (62) Dominated by males;
- (63) Not easy to tell females and males apart;
- (64) Opportunistic;
- (65) A lot of talking back and forth (Information sharing);
- (66) Loud and annoying;
- (67) Very adaptive, cunning, resourceful, and versatile;
- (68) Steady direct flight;
- (69) Aerial acrobatics to showoff to potential mates;
- (70) Few predators;
- (71) Chase away predators;
- (72) Have been observed dropping stones on potential predators;

- (73) Remember, harass, and hate specific enemies;
- (74) Can teach others about the faces of specific enemies;
- (75) Manipulate objects;
- (76) Tricksters;
- (77) Hard to keep track of;
- (78) Pest in many countries;
- (79) Successfully feeds off human garbage;
- (80) Unbalanced ecology.

Table 5—Corvid Corax baseline sharing Commonalities with the Court

Our eighty-part Corvid Corax baseline of behavior, etc., reveals that the practices of the Western legal system are much closer to the bird species Corvid Corax than to human behavior. First, the origins of this powerful biomimetic magic can easily be explained by the great influence of the Bible upon the Western legal system. In the Old Testament, the first animal released from the Ark by Noah was the raven, thus, it was the first of the animals to be released into the New World. Second, in the New Testament, Jesus used the raven in a parable to teach people that they should rely on God for their needs (Not riches) (Luke 12.24). With these biblical precedents, it is perhaps not surprising that the raven should have become treated as a divine role model by a Christian priesthood.

Second, the raven serves as a common and convenient representative of the architecture of the world, default evidence for the established order of things, proof of the life force itself. In other words, the behavior of the raven manifests natural dominion.

Third, almost anyone watching lawyers sweep into Court as a flock of black robed barristers thinks “Crows”, thereby, lining themselves unconsciously with Cicero.

So, it is, as with the 32 Chimpanzee (*Pan troglodytes*) binary spairs, our eighty-part Corvid Corax baseline illustrates Court commonality and the co-evolution of collective predation practices. Once again, we can conclude from the biomimetic evidence that a social domination network employing coercion and violence constitutes a seemingly effective method by which to obtain resources cheaply and at low risk.

10 Where To From Here?

Five hundred years ago in Europe, religious people interested in teaching, text, toleration, transparency, and truth gave birth to the Protestant Reformation and the notion of “Public Space”. The courage of these believers in denouncing abuse of position, clerical follies, coercion, the cult of relics, extremism, and revealed authority by an elite priesthood and these believers’ creation of “New Towns” or “Reformed

Towns” built the platform of the Modern Secular State. However, this movement for accountability, credibility, and verification, i.e., public space, leading to the Modern Secular State did not arise from nowhere. It rode upon a growing wave of Arabic text translations (e.g., Adelard of Bath, Michael Scot, Gerard of Cremona, Robert of Ketton), the Hussite movement led by Czech reformer Jan Hus (c. 1369–1415), introduction of the printing press, and trade.

The reformed Courts (Witte 2002; Berman 2003), however, quickly collapsed back into the comfort basins of the old rhetoric (Dyson 2004). Thus, today the Court is a living fossil of the Medieval theological state surviving within the autonomous and independent enclave of the Court. Employing Gelasian dogma (Pope Gelasius 492 – 496) to remain beyond the reach of the ballot box, democracy, Parliament, the people, science, and technology, the time machine of the Court constitutes not only a living tradition of Scholasticism but also a living tradition of the tripartite division of power made by Solon of Athens in the Athenian Constitution during the Sixth century BCE, a constitution perhaps better described in practice as a Lacedaemonian Constitution.

The Court hegemony of law management is not divinely endorsed, not divinely sanctioned, and it is not predestined. It is a social domination network, an elaborate fiction, a hugely profitable business, and a medieval system of world governance surviving in the Modern legislative State as a tyranny of dead ideas. In this paper we have traced its origins to the powerful temple corporations predating the twentieth century BCE, identified its behavioral origins in Pan troglodytes, and identified its biometric imitation template in *Corvus corax*. Stripped to their ape and crow essences, the practices of Court officials are not divine but rather chemical, genetic, and imitative predation upon the species, a form of subliminated cannibalism.

Remedies for the subliminated cannibalism of the Court could include:

- (1) Constitutional Reform;
- (2) Dissolution of the Monopoly (Suppression of the Monasteries 1536 – 1541);
- (3) Elimination of Court profit-making and taking;
- (4) Exclusion of lawyers from political office;
- (5) Increase risk factors of Court wrong-doing, i.e., predation upon the predators;
- (6) New Towns going lawyer and litigation free;
- (7) Removal of ancient rhetoric;
- (8) Replacement by computational technology.

11 Conclusion

Binarization and geometrization by Saussurean spacetime projection within a hypercube has enabled

us to close in upon our target of unraveling the tyranny of dead ideas surviving in the Modern Legislative State. Winnowing from temple to temple, it is obvious the institution of the Court – now a predominant mode of world governance - is not only an ancient cosmological schema but it is also a social domination network sharing exploitive, persecution, and predatory practices with chimpanzees and crows.

A living tradition of the medieval mindset, its historical origins as the official representatives of a celestial pantheon does provide practical evidence for the alien nature of advocates, barristers, Court processes Judges, law firms, and the registry. Anyone claiming to receive special knowledge from the extraterrestrial domain, therefore entitling one to sit above humanity as a judge, would normally receive derisive laughter. Yet this is the historical origin of the legal profession. On the other hand, divination in the Roman Court, which provides the model for the Western legal system, actually began by examining the entrails of slaughtered animals. So not only does this reality check against early Roman (and Hebrew) religious practices reinforce the notions of Court as abattoir, absurdity, altar, deep nonsense, sacrifice, slaughter, and violence but it also suggests that the agenda of divination may be actually far more ground-based than sky based.

From the neo-secular perspective, a killer ape imitating the culture of the crow provides a much better explanation of Court processes than Court officials being the official representatives of a celestial pantheon. This notion of an imitative ‘Party Gang Species’ operating a seigneurial economy within a Privilegium defended by the ancient rhetoric of Pope Gelasius brings coherency, order, and system to the incoherency of Court practices.

In calibrating the Court against the primitive pantheon, chimpanzees, and crows, we see that Court practices arise from a much deeper source than religious practices. Therefore, religious practices become a recent contour on the mimetic mountain, a behavioral mountain predating the evolution of the Human species. This provides the possibility that religious practices can be the counterbalance to sacrifice, not its progenitor, a possibility proposed two thousand years ago as the basis of Christianity.

The sacred landscape has a place but the Court has no place in that landscape because it hived away by meiosis (Harnett 2010). The scientific landscape has a place but the Court has no place in that landscape because it is the antithesis of science. In this separation of divinity from data, we follow firmly in the tradition of Berengar, Averroes, Frederick II of Sicily, Thomas Hobbes, Richard Cumberland, e.g., “Nature does not teach one thing and Wisdom another” (Cumberland 2005: 368), and Christian Thomasius. Thus, disconnected from the divine and connected to the secular state, the Court society is a bubble world attached to nothing but custom, inertia, habit, superstition, and tradition.

From observing its celestial fantasies, its killer ape behaviors, and its imitative crow performances, the

current world governance by the Court corporation can be identified in our scaffolding, the hypercube of spacetime projection, to be a bubble bursting in slow motion, thereby, confirming Berman's (1983) and Girard's (2010) end of Law. The cultural, psychological, and social landscape of law management needs regime change.

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