

Awt-as-awt

/ an act thus played

Scene I [in a closet with a window or skylight, at dusk]

B: What do you do?

A: Awt.

B: Art?

A: Awt.

B: Art?

A: A w t .

B: a - r - t ?

A: a - w - t .

B: Awt?

A: (signaling yes)

B: What is that?

A: It is neither an acronym nor a misspelling.

Scene II [in a doorway, at dawn]

B: So you are an awtist?

A: (signaling no)

B: But you do awt?

A: (signaling no)

B: But I asked what you do, and you replied, "Awt."

A: I misspoke. I mean, I am awt.

B: Odd? You are o - d - d ?

A: Yes, though not what I said. Awt.

B: Awed? You are a - w - e - d ?

A: Yes, though not what I said. Awt.

B: Ought? You ought do something? Ought be some way?

A: No! Awt.

B: Aught? You are a - u - g - h - t ? Zero? Nothing?

A: Yes, though not what I said. Awt. a - w - t.

B: Oh right, you spelled that out before.

A: (signaling yes)

B: Awt? You are awt?

A: (signaling yes)

Scene III [outdoors, mid-day or mid-night]

B: Do you mean you have autism?

A: Sort of.

B: You sort of have autism? You are a little bit autistic?

A: No -- I'm fundamentally so-called autistic.

B: You are autistic?

A: Clinically, totally. Really, not.

B: Eh?

A: Autist, and, anautist. An anautist autist.

B: Is that a witticism?

A: No joke.

While playing seriously here with *autism* (from the Greek *auto* (self), proposing that a more appropriate cover term for the traits currently described thereunder might instead be its opposite: *anautism*. Being close to the Sanskrit *anātman* (*anattā* in Pali (not-self). Though they do not share the same root. Apparently *ātman* and *attā* are rather (more beautifully) related to the Greek *atmó*.¹ We are told that the so-called autistic self is not bounded, not limited, as it apparently tends to be experienced by non-autists.² Perhaps all people are born with more or less fuzzy selves,³ that can be further cultivated.

HM 1000202004

¹ Indeed, *attā* / *atmó* - from the proto-Indo-European *etmen*: breath - seems spot-on, and appropriately punny, infinite, and humble: ~~Autist~~ Atmost.

² Relatedly, to consider active-receptive autistic silence in relation to the Buddhist conception of emptiness (*suññatā*). In early Buddhism, *suññatā* is considered inextricable from *mettā* (friendliness), *muditā* (joy), *karunā* (concern), and *upekkhā* (equanimity). And rather than performing these qualities, to be them.

³ i.e. buddha-nature. One representation of a fuzzy self is koji rice mold (*Aspergillus oryzae*). The rhizomatic, trembling, Aspen tree, or forest, could be another. The muppet Rowlf the dog. (Here they are playing the piano with Fozzie the bear.) And so on. May we all fuzzify further.

especial precedents

Reinhardt, Ad. *Art-as-art*

(Berkeley: University of California Press, 1975) ⁴

Shaw, Bernard. *Saint Joan* (London: Constable & Co, 1924)

especial concurrent

Yergeau, Melanie. *Authoring Autism: On Rhetoric and Neurological Queerness* (Duke University Press, 2017)

⁴ Trans-subjective

A thing that is not

A return

Last word must always be secretly the first

(p.114)