book business," restricting their observations (but not their arguments) to literature mediated in a certain way. Even within the field of codex literature there is room, as experimentalists from Laurence Sterne to Milorad Pavić have demonstrated, for mediational variation, but these attempts have not, apparently, produced sufficient contrast to provoke a systematic investigation of the aesthetic role of the medium (a notable but much too brief exception being McHale 1987, chap. 12). There is also the fascinating phenomenon known as "Artists' Books," an art movement that originated in the sixties and dedicated to the creation of unique works of art that challenge the presumed properties of the book from within (cf. Strand 1992b and Lyons 1985).

Cybertext, as now should be clear, is the wide range (or perspective) of possible textualities seen as a typology of machines, as various kinds of literary communication systems where the functional differences among the mechanical parts play a defining role in determining the aesthetic process. Each type of text can be positioned in this multidimensional field according to its functional capabilities, as we shall see in chapter 3. As a theoretical perspective, cybertext shifts the focus from the traditional threesome of author/sender, text/message, and reader/receiver to the cybernetic intercourse between the various part(icipant)s in the textual machine. In doing so, it relocates attention to some traditionally remote parts of the textual galaxy, while leaving most of the luminous clusters in the central areas alone. This should not be seen as a call for a renegotiation of "literary" values, since most of the texts drawn attention to here are not well suited for entry into the competition for literary canonization.

The rules of that game could no doubt change, but the present work is not (consciously, at least) an effort to contribute to the hegemonic worship of "great texts." The reason for this is pragmatic rather than ethical: a search for traditional literary values in texts that are neither intended nor structured as literature will only obscure the unique aspects of these texts and transform a formal investigation into an apologetic crusade. If these texts redefine literature by expanding our notion of it—and I believe that they do—then they must also redefine what is literary, and therefore they cannot be measured by an old, unmodified aesthetics. I do not believe it is possible to avoid the influence from literary theory's ordinary business, but we should at least try to be aware of its strong magnetic field as we approach the whiter spaces—the current final frontiers—of textuality.
ample is the ayatollah Khomeiny’s reaction to *The Satanic Verses*. The conventional split between text and reading (between the “intentional object” and the “mental event”), or *signifiant* and *signifié*, is not an impermeable membrane: leaks occur constantly; through various stages of reception such as editing, marketing, translation, criticism, rediscovery, canonization, or banishment.

These well-known processes are not entirely trivial, however, because they remind us that a text can never be reduced to a standalone sequence of words. There will always be context, convention, contamination; sociohistorical mediation in one form or another. Distinguishing between a text and its readings is not only necessary, it is also quite impossible—an ideal, in other words. On the one hand we need the image of “the text” in order to focus on anything at all; on the other hand we use the metaphor of “reading” to signal that our apprehension of a text will always be partial, that we never quite reach the “text itself,” a realization that has led certain critics to question the very existence of such an object (see, for instance, Fish 1980). This hermeneutic movement or desire—perhaps better described as asymptotic than circular—holds true for all kinds of textual communication, but the particular organization of a text can make both the reader’s strategic approach and the text’s perceived teleology very distinctive, perhaps to the point where interpretation is stretched beyond the cognitive bounds of a singular concept. It is this field of varying textual organization that this study attempts to clarify. The differences in teleological orientation—the different ways in which the reader is invited to “complete” a text—and the texts’ various self-manipulating devices are what the concept of cybertext is about. Until these practices are identified and examined, a significant part of the question of interpretation must go unanswered.

The meaning of *text* used in this study is closer to philological (or observable) work than to the poststructural (or metaphysical) galaxy of signifiers. But though my meaning is related to both of these meanings, it is also radically different from them. Instead of defining text as a chain of signifiers, as linguists and semioticians do, I use the word for a whole range of phenomena, from short poems to complex computer programs and databases. As the *cyber* prefix indicates, the text is seen as a machine—not metaphorically but as a mechanical device for the production and consumption of verbal signs. Just as a film is useless without a projector and a screen, so a text must consist of a material medium as well as a collection of words. The machine, of course, is not complete without a third party, the (human) operator, and it is within this triad that the text takes place. (See figure 1.1.) The boundaries between these three elements are not clear but fluid and transgressive, and each part can be defined only in terms of the other two. Furthermore, the functional possibilities of each element combine with those of the two others to produce a large number of actual text types.

Previous models of textuality have not taken this performative aspect into account and tend to ignore the medium end of the triangle and all that goes with it. In his phenomenology of literature, Roman Ingarden (1973, 305–13) insists that the integrity of the “literary work of art” depends on the “order of sequence” of its parts; without this linear stability the work would not exist. While Ingarden here certainly acknowledges the importance of the objective shape of the text, he also reduces it to a given.

This taken-for-grantedness is hardly strange, since it is only after we have started to notice the “medium” and its recent shifting appearances that we can begin to observe the effect this instability has on the rest of the triangle. As Richard Lanham (1989, 270) observes, literary theorists have for a long time been in the “codex
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Cybernetic

18
What is Cyberspace?

The key elements of this perspective on cyberspace are the importance of network hierarchy and to a framework for cyberspace of network hierarchy and to a network approach is needed. My point is that cyberspace and the digital deterritorialization of a network hierarchy requires the creation of a new hierarchy of hierarchy. This hierarchy is based on the hierarchy of hierarchy, the hierarchy of hierarchy, the hierarchy of hierarchy, the hierarchy of hierarchy, the hierarchy of hierarchy, the hierarchy of hierarchy, the hierarchy of hierarchy, the hierarchy of hierarchy, the hierarchy of hierarchy.
can be found from the study of extraneous phenomena within the context of the questions presented. These are often referred to as "nonsensical" problems or those that are not related to the main points of the research. This approach emphasizes the importance of focusing on the main aspects of the study and disregarding any extraneous factors that might cloud the results. The idea here is that control of the variables is crucial in order to obtain meaningful results. The methods described in this book are designed to help researchers avoid confusion and ensure that their findings are valid.
The study of hereditary theory and self-expression is a key component in the study of genetic and environmental factors. It is through this lens that we can understand the complex interplay between nature and nurture in shaping an individual's development and behavior. The field of heredity theory is not only important for its own sake, but also for its implications for education, psychology, and social policy. In this chapter, we will explore the various theories and research methods used to study heredity, and discuss some of the key findings and controversies in the field.
The computer programming language, Perl, has been a powerful tool for programmers and developers. Its flexibility and ease of use make it a popular choice for web development, system administration, and scripting tasks.

Perl is a high-level, general-purpose programming language that was first released in 1987. It was developed by Larry Wall as an extension to the C programming language. Perl has since become one of the most widely used programming languages in the world.

Perl is known for its simplicity and ease of use. It is a dynamically typed language that supports a wide range of data types, including strings, numbers, and objects. It also supports object-oriented programming, which allows developers to create reusable code and encapsulate data and behavior.

Perl is often used for scripting tasks, such as automating system tasks, processing data, and generating reports. It is also used for web development, where it is often used to create dynamic web pages and interact with databases.

Perl has a rich set of built-in functions and modules, which make it easy to perform complex tasks. It also has a large and active community of developers who contribute to its development and share their knowledge through blogs, forums, and books.

In conclusion, Perl is a versatile and powerful programming language that is well-suited for a wide range of tasks. Its flexibility and ease of use make it a popular choice for both beginner and experienced programmers.
Some Examples of Egological Literature

expected to go out of style any time soon.

were able to recognize that the property of

Introduction
The concept of a virtual or equivalent experience is a unique one that can be seen in the Enlightenment. However, it is the idea of the Enlightenment, born in the late 18th century, which was most influential. It came about as a result of the dualistic philosophy and the empirical approach, which led to the development of the Enlightenment. The Enlightenment was a period of great intellectual and cultural renewal, marked by the rise of the rationalist and empiricist traditions. These ideas were propagated through various media, including print, and they spread quickly throughout Europe and beyond. The Enlightenment was a time of great change, and it is often seen as a precursor to the modern age. The Enlightenment had a profound impact on the way people thought about the world, and it continues to influence the way we think today.
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8. Bolyarski (1995) discusses two kinds of epistemological structure: the ur-structure of classical analyticity and the mid-structure of psychoanalytic, whose domain of reference is no longer the external, but the internal. In the former, discourses of analyticity are constructed around the idea of a subject, while in the latter, the subject is constructed around the discourse.

9. According to Bolyarski, the framework of psychoanalytic discourses is characterized by the presence of a subject who is always in a state of tension between the ideal and the real. This tension is expressed in the form of a narrative that is continually renegotiated.

10. Bolyarski argues that the psychoanalytic discourse is characterized by a continuous process of re-narration, which is necessary to maintain the coherence of the subject's identity.

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