

WOUND LICKERS

A

RHAPSODIC
CHARACTER
STUDY

Beginning of an epic poem

- u u | - u u | - u u | - u u | - u u | - X

- u u | - u u | - u u | - u u | - u u | - X

- u u | - u u | - - | - u u | - u u | - -

- u u | - u u | - - | - u u | - u u | - X

- u u | - u u | - u u | - u u | - u u | - -

- u u | - u u | - u u | - u u | - u u | - X

- u u | - u u | - u u | - u u | - u u | - X

- u u | - u u | - u u | - - | - u u | -

Long before time before human destruction of earth and the skies the wound lickers wandered together in charge of recording, collecting pain of the world and the words non-spoken but felt, archiving and storing to tell at some point. However with birth of the humans, surge of their labour, their numbers not growing mutation occurred: not able to store all the pain and affliction wound lickers began to pass down to others the knowledge, to living or non-living matter, cleansing their bodies and maintaining means to eat and survive.

Lickers ungendered but forced to perform the care work to tend to

wounds, a form of emotional labour still mainly assigned to

- u u | - u u | - u u | - - | - u u | - X

women today. They do it as they are dependent on foodstuff

- - | - u u | - u u | - u u | - u u | - X

harvested from someone's wounds with their muscular tongues, long, elastic

- u u | - - | - u u | - u u | - u u | - X

and damp, they lick the wounds' openings clean to prepare them to healing.

- u u | - u u | - u u | - u u | - u u | - X

Tongues anti-viral with saliva containing numbing components.

- u u | - u u | - u u | - u u | - u u | - -

Lickers are feeding from wounds, need the pain to survive, but tend

- u u | - u u | - u u | - u u | - u u | - X

to encounter particular side-effects, close to dream visions,

- u u | - u u | - u u | - u u | - - | -

mystic experience. No eyes and no noses, no smell and not seeing,

- - | - u u | - u u | - u u | - u u | - X

no ears to hear sound, their tongues sole receptors for sensory stimuli

- u u | - u u | - u u | - u u | - u u | - X

they allow them to speak and tell what they gathered from wound holes:

- u u | - u u | - u u | - u u | - u u | - X

- - | - u u | - - | - u u | - u u | - X

"Lapping and licking the wounds of the injured, tongues penetrating the

boundaries of surface that separate inner and outer and pressing

kiss-like, our mouth holes to open abysses in porous bodies like

human and landscape, the natural world and places that hurt from

numerous violent impacts performed against them. We drink its

- u u | - u u | - u u | - u u | - u u | - X

juices its discharge its blood and its pus. Our tongues are equipped with

- u u | - u u | - u u | - u u | - u u | - X

hooks to extract nutrition in form of rotten material

- u u | - u u | - u u | - u u | - u u | - X

that we take in and digest. Through motion we separate parts of

- u u | - u u | - u u | - - | - u u | - X

skin, both callused and soft, hair and prematurely forming hard scabs. How-

- u u | - - | - u u | - - | - u u | - -

ever together with foodstuff we do swallow feeling related

- u u | - u u | - u u | - - | - u u | - X

to origins of the lesions and trauma occurring through it. Its

- u u | - - | - u u | - - | - u u | - X

history, way of infliction the pain and the suffering we taste.

- u u | - u u | - - | - u u | - u u | - X

Inside we feel it reverb'rating , rummaging, its taste is bitter

- u u | - u u | - u u | - u u | - u u | - X

sweet and metallic. Flavoured with violence, and fear and oppression.

- u u | - u u | - u u | - u u | - u u | - X

Storing emotions inside, we compile an archive of pain. We

- u u | - u u | - u u | - u u | - u u | - X

know of events, appalling and dreadful usually silenced.

- u u | - u u | - u u | - u u | - u u | -

- u u | - u u | - u u | - u u | - u u | - X

- u u | - - | - u u | - u u | - u u | - X

- u u | - u u | - u u | - - | - u u | - X

- u u | - - | - u u | - - | - u u | - X

- u u | — — | - u u | — — | - u u | — X

- u u | - u u | - u u | — — | - u u | — X

- u u | — — | - u u | - u u | - u u | — —

— — | - u u | - u u | - u u | - u u | — X

Wounds become mouths, lips parting, red pulsing tissue protruding.

- u u | - u u | — — | - u u | - u u | — X

Mouths without tongues. They are holes who we lend our tongues to while licking.

- u u | - u u | - u u | — — | - u u | —

Let our tongues move and vibrate, our bodies resounding the wounds' tales.

- u u | — — | — — | - u u | - u u | —

In our sharing of tongues the wounds' mouths get empowered with speech. The

— — | - u u | - u u | - u u | - u u | — X

wounds' voices stutter fragmented, non-coherent sequences of

- u u | - u u | - u u | - u u | - u u | — X

stories of trauma. Its uttering, formed of language beyond

- u u | - u u | - u u | - u u | - u u | — —

representation. We record and translate what it says.

- u u | - u u | - u u | — — | - u u | — X

But we have to admit that there's more to the story of licking:

- u u | - u u | - u u | - u u | - u u | — X

We are contagious, infectious don't hold on to content we gathered.

- u u | - u u | — — | - u u | - u u | — X

During the intake of food, while we lick, information of previous

- u u | - u u | - u u | - u u | - u u | — X

wounds is injected directly into the lesion we feed from.

- u u | - u u | - u u | — — | - u u | — X

Thereby the wounded is infused with knowledge and multiple histories

- u u | - u u | - u u | — — | - u u | —

of misery and the pain and trauma of others. They gain in-

— — | - u u | - u u | - u u | - u u | — X

sight to emotive and physical struggles of others by re-ex-

- u u | - u u | - u u | - u u | - u u | — X

periencing all horrid feeling once felt. Like this we get rid of

— — | — — | - u u | - u u | - u u | — X

parts of the archive and stay capable to eat and absorb.

- u u | - u u | - u u | — — | - u u | — X

We continue to disseminate and translate the words told by

wounds, and the feelings attached to, the struggles against injury and

defeat. We are sharing the archive to make known of silenced,

almost forgotten unmentioned events, untold and unheard of."

- u u | - u u | - u u | - u u | - u u | - X

- u u | - u u | - - | - u u | - u u | - X

- u u | - u u | - u u | - - | - u u | - X

- u u | - - | - u u | - u u | - u u | - X

- u u | - u u | - - | - u u | - u u | -

- u u | - u u | - u u | - u u | - u u | - X

Thus oral history is it what the Wound Lickers practice since long be-

- u u | - u u | - u u | - u u | - u u | -

fore the beginning of time. The labour of caring combined with

- u u | - u u | - u u | - u u | - u u | -

transmission of all the affective memory not of their own. The

- u u | - u u | - u u | - u u | - u u | - X

trauma of time, of places and beings and histories of hurting.

- u u | - u u | - - | - u u | - u u | - -

Lickers as close as one can embody the concept of time

- u u | - - | - u u | - u u | - u u | - X

Witness of pain, one could say they're immortal as all that could kill is

- u u | - u u | - u u | - - | - u u | -

starving to death, but at no point in time was there too little food

- u u | - u u | - u u | - u u | - u u | -

Pain is not something that's owned by the hurt ones, although personal pain

is solitarily experienced and said to be eased through the

process of healing the wounds. But pain as a phenomenon is

infinite and collective. The hole in the surface, the bodies,

psyches, in time and in language is the incurable wound.

It resonates pain and trauma an echo beyond place and time.

