

economy

DAVID BRAZIL

LRL e-editions

Economy
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LRL e-editions
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in storm out

art becomes this

house of touch

bereft of which

one sees not, be-

ing seen, the shell from

which

all idolatries beget

AS
themselves, hateful echoes of

some primum calling us to A

conspicence whose limit case
is killing every thing to

economy

Originally, "home management": based on the Greek words *oikos* ("house") and *-nomia* ("arrangement").

Steven Orzel - 494-8167

3/31/2011.

ECONOMY/.

Am I doing the right things with my time ?

How to stir up potentials~~x~~ in oneself.

We'll think about the micro for a minute,

my participation, which is not yet

to worship the subjective though the

subjective may be the form in which we

can most grasp knowledge of that elusive

thing we wish to study.

(In what forms does it appear ?)

Economy is the economy of what comes

down to sense. Appearance in sense

(out of its possibilities, latencies,

dark facts) and then durability,

either in mind as memory the

basis for exchange of a

symbolic kind (in language etc.)

or else as obdurate object, swappable

thus. Economy. The law of the

house. Whose house. Whose law.

The house is the form of its

transmission, but if the house

is broken, if in my dreams I

no longer know where I live,

how do we proceed, from what

do we gather the signs from

which ~~x~~ we're made down here to

knit our fucking hearts?

Acedia or sluggishness, spiritual

(1.)

3/31/2011.

ECONOMY./

torpor's what I'm up against these days,
 the only cure for it is love, which is
 a decision, to labor if necessary, to
 "stir the porridge," which is work,
 the work first of all of continual
 self-overcoming, first of all here,
 on the rock of sloth which has me
 stumbling every day I've ever woken
 up so far & today is no different.
 Economy. What do we think Paul meant
 by law. How does our social form
 absorb capacities, energies, this
 is the missing or the incompletely
 sketched form of an analysis. If
 I have not yet started this project
 why. What is evading me in my
 attempts to cognize it ? It
 requires grasping & ~~presenting~~ presenting
 a representation, at just the moment when
 my thought around what representation is is
 undergoing a sea change. Because I am
 trying to think through dialectic & spirit,
 idolatry, what change really is in us.
 And I dont know yet the full expanse of what
 this science will entail. Though I see it is
 fraught with the very real possibility of
 error -- error of tact, of grasping, of
 using thought to solidify. Concupiscence.
 Being a philosophy. A philosopher. Born into

(2.)

Seems to say some
 Revelation into
 ears are here.

ECONOMY.

A pragmatics of it is exactly what turns up, which is to say, appears. I thought, I'll make the work a daily one upon the paper that I happen to unearth in peregrinations & lo, here's the brown wrapper from a subscriber's copy of MAD magazine left to the curb by someone, having survived from 1991 to now only to be subject to the heartlessness of this reappropriation, entropy's appearance maybe. And if I open the issue I'm likely to find something I remember, since I almost certainly read it when it came out, and that's memory's economy, to be understood as the phenomena unfold, that is, the subject taking him/herself to be the object of knowledge, undoing the scission.

That what's to learn about economy, formally, contradicts my prior protocols. As in, it's from without, the radical elsewhere which is ground & for any standing forth whatsoever. And that's to be thought -- economy's ground, the basis from which we construct out human swappables. But the point is that I do not stand outside it, in order to think it.

I am not at the end of history to judge all priors. In fact any knowledge I can gain in my reflections goes toward the purpose of disembedding what seems most natural in our present practices, to understand our episteme as one on which the curtain will surely be in some fundamental way closing.

4/1/2011

ECONOMY.

With Kimn on grace in Weil.

(Lately.)

Later same theme with Heidi on Flannery (the Misfit).

Anaximander. (Fug.)

How does everything fit if it does. From
whence does the law come, if we are dead to law.

That this project could entail a diptych of translations :
the ORESTEIA (oikos) ; Paul's letter to the Romans (nomos).

Neither text exhausts respective themes.

I dont even know how to approach these themes. Present
protocols the tactical attempt to break a block, or
shift it.

ECONOMY.

From stuff, to sense, among us.

Dialectics. That

we're altered by, this that which we have altered, so.

Undoing every ground by our potential but wishing all along
for a ground, always rebuilding in acythe ground the heart
cant have but wishes for.

That I'm at home no place.

The one is at uproar within itself.

That capital's a process which unbinds every prior signal
economy leaving us where. Without the bulwarks which could
coordinate its action, action of us atomized & pinioned by our
debts. Our worklives. Prose

was born in the moth of a slave. (The mouth.)

The oikos is the house as a production unit, productive. Not
the building. Oikos as the house thru time -- transmitter.

4/4/2011.

ECONOMY.

What did I think I meant when I originally set out the intention to "write" ECONOMY. ?

How it is we constitute it is a start.

Gift, sacrifice, theft, property. The fetish.

The symbol underlying other orders.

Durability and appearance in the first place. Memory also is a picture of here.

So these things come to the day as dark quanta of I-want, part of the picture also, as I

walk down the all. The hall.

"For Ares trades the flesh of men for gold."

Heraclitus, on gold and fire.

For to be and to think are the same (Parmenides), they are therefore equivalent, the kind of metaphysical thought that forms the backstory to any possibility of general equivalents.

To dredge up these passions, like Ionia.

To remember my bibliography, what I have cared for or on what I have doted, but since driven on -- therefore to return to it. For memory and forgetting are in economy also.

Economy is what donates the form to event, to emergence, to appearance. "You need an ontology, whether you like it or not,"

I said to Tim Kreiner, who knows this already. We ~~xx~~ ran into one another on that street (the one on which I live and he lives,) the day gave us that.

Prosody of Shakespeare, Wordsworth, Hopkins at ~~xx~~ last.

"have trod, have trod, have trod".

But there's a contradiction within God, says Schelling, there where it all goes dark. Enjoy every day to its full potential.

^{YAM}
Yam had lee doles up a

~~got~~ that itawl
prole tempo, just wont

harmonize a

uh uh uh,

kin I just yank off a big ol'

hank of foodstuff here that

outnumbereth my

crank, a drive-

by auxiliary

"sneaky snack break,"

volume up vel-

ocities of

hush, mon ~~is~~ amour A.j.,

muchos gracias de

nada in the mainstream,

maid to order, thanks,

dont

mention it, but

noise of news ~~is~~ from zion is

of use to us, or

was, last I heard, but

who's counting, who's

to say, who says ?

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4/6/2011

ECONOMY.

That in spirit and it dwelleth, that

the smoke thereof reaches, so,

the scraps found kind ~~xxx~~ to thee

may reck thee bold,

"this is fucking garbage,"

all dialectized with respect to the form,

continuing contribution towards an understanding of

what this is by form, i.e.

retain receptiveness to innovations in the form to

learn what economy is, to know it is none of your pure

reason respecting the helps, the flows, the

inputs.

Saints Paradise.

for the spirit dwells in thee,

all scraps ~~x~~ gather here to make a holy

name of your profession, your

vocation and the sign, to

be redeemed at this last strand of the house of

its peculiar flowthru, the junked house,

the ~~x~~ new bridge ~~xx~~ being built alongside the

one that is ~~x~~ unsafe and we're still on. It

was not us that gave ourselves the power to ~~make~~ our

~~xxx~~ weapons efficacious, the

"hidden ~~shodg ad~~ abode of ~~xxxx~~ production" an
infernal or an it may be diviner council. (1.)

ECONOMY.

The scheme of all donation, which
reduces to the scheme of all appearance,
sensibilia.

This includes obstructions that are sent, the
constituting darknesses, the
~~heart~~ hardened heart of Pharaoh,
that thinkens the plot, that
thinks.

That some of these books are about the profane
wrestling of a wealth from that which
produces, that is holyness itself by dint of
that it begets being upon non-being, it is
pure coming-forth, the Dionysiac power
in the hymn & canto II, also Schelling & also
Moby-Dick. That the underlying power is
remote or perhaps inaccessible & we mistake
its outward lineaments or "form of appearance" for
its nature, is another kind of idolatry.

I thought I could write ECONOMY by dwelling
on the human symbolic, constitution of the systems
of exchange & the subjects that such systems make,
but these systems depend on a substrate of stuff
that we do not make, that we are moreover given,
or whose appearance to us takes on the form or gives
the impression of given.

ECONOMY.

And the undecideability of that givenness tests us in our response to it, are we profane or ~~xxx~~ are we holy (respectful / discreet) when the answer is not known, with respect to that in which we have to be deciding. In the parables Christ repeatedly starts off "What do you think?" or "How does it seem / appear (dokei) to you?" Followed by a story which calls for a judgment. A story that through schematic clarification makes plain the stakes of the judgment in question. Specific part of the character of our form of being is just this, living in the tarrying which has no answers in which we are nonetheless obliged to decide, and to act ~~ex~~ upon our decisions -- the structural form of faith, and of hope also. We have faith exactly because we cannot know -- could we ~~xxx~~ know, there would be no need for faith, as it is plain -- what is now the object of faith would be instead an object of knowledge. So part of economy is what is sent to us in the pure form of darkness, obstruction, occlusion, which "may" or "may not" be significant or sent, depending on whether our hermeneutic rubric for this life involves reading its phenomena as basically meaningful or basically meaningless.

Which is the same as to ask, what kind of economy are

ECONOMY.

4/12/2011
4/12/2011

we in? The two stages within which, first a sign is construed as a sign, (given its signness), and then subsequently a meaning is ascribed to it.

An economy or an episteme is a reading system, which decides first that a thing is legible according to its code before saying what it says/ means.

Talking lately in connection with Sanskrit study with Laura Woltag about phonology, and how no human language uses the whole palette of sounds it is possible to produce from the vocal apparatus.

Though children have all of them, before they are disciplined (physiologically / libidinally) into the use of a restricted set, and the others presumably atrophy. (This is I think some of what Kristeva writes about.) ~~xx~~ The last line of Brian Whitener's reading was "Life during money".

Every economy constructs its opposite, its invisible, its negative imprint, in the sense that every determination is a negation, (Spinoza, and Hegel after Spinoza) -- that which is ascribed value is shown to have difference from that which is not ascribed value, and which ~~x~~ heretofore has the value of non-value. ("Those who were not my people I will call my~~xx~~ people, and she who was not my beloved I will call my beloved." --Hosea, then Paul, then Toni Morrison.) The catena of vital signs through time.

A.

That what congealed
to force his pro-
duct, paper, forms
a house of wastes,
strand a wreck of was that
fed the shirked

could not have, force-
fled the exodus of
kings and counselors, wrought on behalf of
but we have supped at their lain
been the authors of the dreadfull
prosperity, posteity, "the future, Mr.
Gittes," suzerains
to make it rain upon

1/12/2011

ECONOMY.

As so often I can no longer even construct what I thought I was doing at the commencement of this attention.

"The law of the house."

I thought I had something to say about it. And then immediately had second thoughts, or I halted, ~~xx~~ ruminating, upon the possibilities of invisible ground.

Crosschatter from GOD'S GRANDEUR, Schelling, Melville, Canto II, the beatitudes as well. "Beatus est."

The wer-old had a different tune to sing through thing I will have been, the ~~xx~~ body of this death whose determinate particulars have made articulating shape through which the wind blows and I hear it, write it down. Nobody knows how dowsers do what they do. There are all sorts of arguments against this episteme & I was born to be one of them. We're all so afraid to say what it is we actually feel. God heard, God hardened

Pharoah's heart. If "you have to" watch out for certain words well WHY

That we ought to see?
Exactly what are the consequences, what are the consequences, what are the consequences

ECONOMY.

God had appointed.

The descent. The way it
rings the changes on that verge.

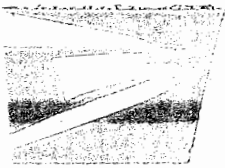
The plague commenced in the
Piraeus, so that ~~many~~ men thought
the Peloponnesians had thrown ~~in~~ drugs
in the wells. Reception history. I found a
backpack with a decrepit lunch, I found some
words. We derive economy from facts, from
objects, their descent, having concluded they're a
portion of a supper or the law. Not so much "good
Germans" as "good Romans". To Romans.

What is the state of the law inside this
dispensation. Who will save us. I walked
Yosefa to the bus. There are facts. We
get together and read certain things, but I
had to have a coffee first. I
forget what I ate. The negative spaces, are they
the most important parts of the picture? The
verso of the page? What are we failing to
talk about here? I walled myself in
with books, the serum, whatcha want
with all that old shit anyhow? I discovered
a good basic rule which is to use found paper,
which will speak to me in the way it wants to,
an unpredictable way, like memory or like
phenomena. So we can examine the space that
prevails between subject and object, how one
tickled another, my homegrown dialectic.

4/14/2011.

ECONOMY.

All's affianced
to otherwise by dint
of techne that this is,
as Timon said already, here, where
cash is copula, in sequels to
Ionia, we, defter pinioned minions know-
ing master's talk by stepping for it
write THE BOOK on what it does to
bodies. Any congeries you call a
bodies, forces, to dispense with
metaphysics. These are vectors, these
the dialogues. The seam remains unhid.
The closer you stand the less you will
see. Tact is part of this but tact "aint
the whole ~~punk~~ punkin". When the
rubber hints the road. We ~~x~~ retrovert
to deleted interlinear law, that which
writ out we can by thought ~~xi~~ write
back. Suspended within this and
thinking by our lonesomes or, with time,
and contra force, in aggregates. Come
to our breakfasts, they're
on Sunday mornings, before Sanskrit.



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"Time is

money so I

got myself a

Rolex"



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They packed
the royal dead in
honey.

4/29/2011.

you make
a hymn ~~out of~~ *from*
salt, Da-
bid, your
fork is the
day, your root is
of kin, o
orphaned stuff of
earth, you
suffice in insuff-
iciencies, the
doxa's catching up
~~you~~ w/ you keep
running to
establish shadowed
heart upon a ground of
seem emerging up from
what is not or what
is but is not seen. Still
strive against beguilement
of "capture of being by
representation," come
down from the mountain,
make sure you keep eating.

Hymn of the artist to his
own soul, or his daimon, in
a time of mass forgetting.

4/14/2011

ECONOMY.

Is posed as enigmata. As enigmata,
 plaited, the shadows of a force of which we know only by
 its shadows. Problems in an epistemology, that by which
 we know what we can know no other way. So we
 go by traces, shadows, force in her emergences.
 To worry on this word. Means, force. Meants,
 what has the lord ordains. What befalls.

Chance meets determination at the equal feast of any particular
 day on which you ~~xxx~~ ~~xxix~~ were alive.

Which turns out to be numerable ~~but~~ not by you. A
 parable there. Preamble to.

So as it is plaited, as a lure, the
 quality of our thought's economizing.

"to economize / upon the abyss"
 means Pascal's wager starts to make
 more and more ~~xxx~~ ~~sense~~ the older I get.

Christ's ~~XX~~ KRINETE * becomes Kierkegaard's
 "Judge for Yourselves !" There are some things we
 only learn by praxis, to think labor as productive in
 the strong sense also is my thought among these
 days. Each project is sublating of the prior, if
 there's worldly luck, there is. Found paper means
 the common knows what's up, is what Whitener said when we
 came upon the stencil reading

9/II WAS AN

INSIDE JOB. What  do I want if I have
 given up wanting what  I used to want, or if I have

strove to give up on ~~xxx~~ wanting itself, the kind of time to be
 a wanting subject constitutes us as. I have known the answer for
 some time but fled from the consequences, very predictable, like Jonah.

ECONOMY.

How strongly I believe in what is after all a form of talking in diaspora, there's a prayer that we can only say in quorum & it goes a little something like this, voice poured out in form across the sluices of articulation gathered up to prayer construed as sheaves of fact, the documents we read at table, bunched up in the clusters of the soon to be fed to the ravening pit of the times, the disaster awaiting us all at the heart of what this form of being is which is nothing more than ~~des~~ession, have we lived in hope or have we lived in ~~d~~espair, Thoth stands impassive at the scene of judgment, eye surmounting scales, and the ~~ix~~ belly of the crocodile is as sharp as potsherds, says the BDB.

This is all stuff my dad taught me. I was a catechumen, lucky me, and now I carry it about in my own clayey frame, it having like a spirit no other booth in the cucumber patch, "Christ has ~~no~~ ~~no~~ now no body but your own," there's no other place from which to write what we must say than FROM INSIDE THIS SHITTY LIFE, so do your work irrespective of impossibilities, a dialectic I am caught in all the time, "some hope and some despair," working up the pastimes and shutting out the vices, shitting out the vices, from this body of, from the body of this death, the body of this death?, the body, he said, of this death. The uttermost of economic fact, economy of time, and death set the seal, he called in the chips. Creatures having technical ability to know what death is as a speculative fact we are obliged to decide with respect to it, with respect most of all to its formal undecideability within the space of this life. Which makes us mostly like Job inside the wager that's played out between God and the adversary, the adversary at law. But law law law law law law law, law law law law, law law law law, what's law, what's the law, what's the relevant law,

דברים 6:4-9

4 שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

5 וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:

6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עַל-לִבְבְּךָ:

7 וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתּוֹךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

8 וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

9 וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 6:4-9 (my translation)

4 Hear, O Israel, Yahweh is our God, Yahweh is One.

5 And thou shalt love Yahweh, thy God, with all thine heart and with all thy soul and with all thy might.

6 And these words which I am commanding thee today will be upon thine heart.

7 And thou shall teach them to thy sons and speak of them in thy dwelling and in thine house and in thy going in the way and in thy lying down and in thy rising.

8 And thou shall bind them for a pledge upon thy forearm and they shall be for frontlets/phylacteries between thine eyes.

9 And thou shall write them upon the door posts of thine house and on thy gates.

Key Vocabulary: אָהַב “he loved”; שָׁנַן Qal “he sharpened”, Pi. “he taught incisively”; שַׁעַר n.f. “gate”

Texts consulted: *A Song of Power and the Power of Song: Essays on Deuteronomy* (Duane L. Christensen); Targumim Pseudo-Jonathan and Onkelos (in translation); YNG; ASV; NAS; GLT (this passage and Mark 12:29); Peshitta

4/20/2011.

Romans 9:17-18

λέγει γὰρ ἡ γραφὴ τῷ Φαράῳ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου καὶ ὅπως διαγγελῆ τὸ ὄνομα μου ἐν πάσῃ τῇ γῆ.

ἄρα οὖν ὃν θέλει ἐλεεῖ ὃν δὲ θέλει σκληρύνει.

For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth.

So then he hath mercy on whom he will, and whom he will be hardeneth. (ASV)

[Quotation of Exodus 9:16]

That the scandal come, but
woe to him by whom the scandal comes.

Luminous, yeah, but obstruct by
"judicial blindness" ate the
heart of me as transgressor, for
I befell it here, it grew opaque, I
hatched a rind that hid the light that
anyone could see which was fit condition ~~in~~ within ~~in~~ which
to force the lie.

All error makes an object we
walk down the street weeping to consider that we are.

No bad infinite ceases to pray for it.

All your loves wore down the places in the world they
passed, that's

labor, that's

the sign that you came, the only aftermath of
passage, o,

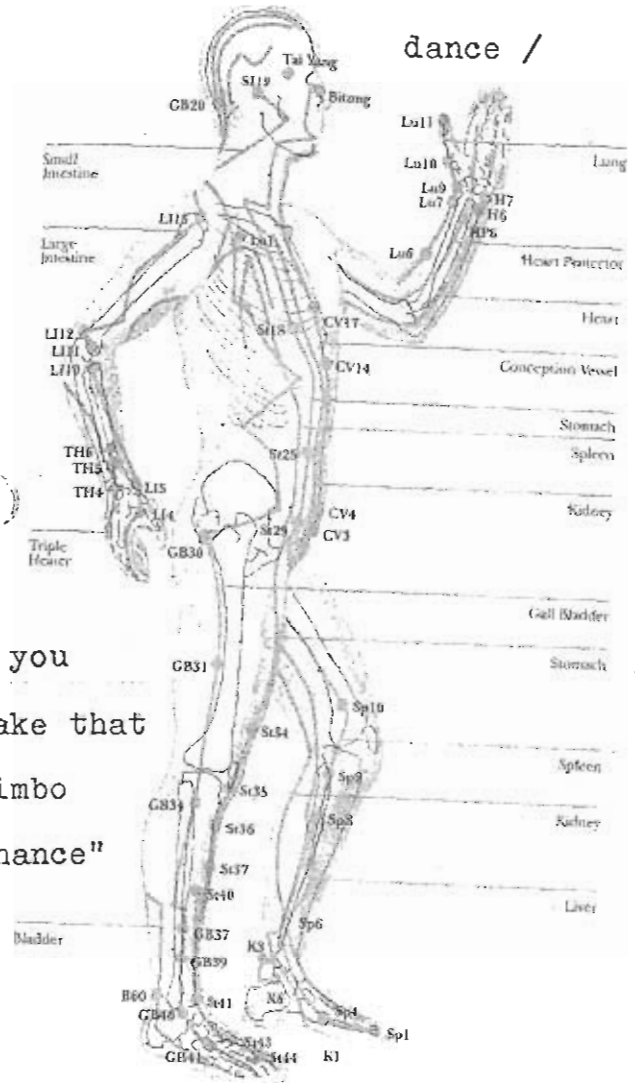
my

darling, be

awake.

"when you do that limbo

dance /



you
take that
limbo
chance"

that we have a body is a
fact of spirit



4/21/2011

4/22/2011.
[Economy.]

who past the wound in
studies, who
hath appointed plants, suns,
wounds, "~~it~~ it
took," dimensions of a
furor that's the way we ate the
sun, a
portion of the sun,
and suddenly the pavanne of sky did
differ in itself,
all obscure ground will yield the
fruits to sense, the
wracks, "their pains are
prophets to them," as a
passive intellect participates
to show up to bunched
thread another pinion^{IN} itself,
the mask of the positive sketching
Ascentia landlocks.

the point at which
incommensurables can
come to touch,
that point's the
body,

4/26/2011

that is what's

economy,

enigma of it,

preparations to narrate that
for which a measure
aint.

our

hope pours forth

from out the fault, the

one at uproar

withinside itself,

as yoked to

ugly incommensurates the

"unseen thing" has

cause to groan, if they

had not believed the

prophets ~~the~~ neither

would they know a miracle,

the smoke pours out like

abstract rate of change we

have fixed stances with

respect to, what's

within as archive & what

befalls from outside are

as equal a region of this

depiction as the membrane

that moderates transactions,

I had taught to me

prehensions now in abeyance,

I learned to spell as well as

anyone and why. What's it all

for.

S/3/2011.



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- Apartment Association Greater Inland Empire
- CAA Central Coast
- CAA Central Valley
- CAA Contra Costa
- CAA Greater Fresno
- CAA Los Angeles
- CAA Merced
- CAA Napa/Solano
- CAA Tri-County
- Income Property Association of Kern
- Marin Income Property Association
- North Coast Rental Housing Association
- Rental Housing Association of Northern Alameda County
- Housing Association of Sacramento
- Housing Owners Association of Southern Alameda County
- San Diego County Apartment Association
- San Francisco Apartment Association
- San Joaquin County Rental Property Association
- South Coast Apartment Association



my mox ruby trumps
 your heart of
 paste, your pay
 stubs, past or xerox waste,
 the corny products of an
 everyday sublime float past in
 lycra, tombstones of
 good romans cobble up a
 signal tone that tells you where it
 was you were, just
 before the bombs went off.
 One last straggler in
 pink completes the pack, the
 easter flowers are a shambles on
 escapes, the
 light comes through from where to
 make a dent in us, we're not as smart as
 plants, we didnt learn a way to eat it,
 & as a consequence we have to go to
 work. Quality housing ethics professionals.

For what god gives is good, as a decision in our reading style.

5/5/2011

(CINCO DE MAYO.)

~~So~~ as a pure star ratchet up the passage, membrane ask for ~~my~~ thyrsus itches this to retro

politics rewired tries sidereal possum est,
errata ~~S~~aid like zips, retread forge luckiest of questions to
Ar operant upanishad fermented luck itch forget your personality
posterior funicular fungal lope fig leaf derivative
polish antiquity yourself, fulgent your lettuce itch
polish fulgent hunch ghettoized furtive forge heroics of
derivatives fulgent hetero politics for
hetero jokers, fig leaf derivative ghettos leaks into retro
politics, retro hetero fulgence tornado forgets sewer touches do it
yourself fulgence, heroics forgotten heroics licked my pipe, my
likeable persona hacked a sacred wood from thyrsus itches for
a tableau formidable hetero politics ferment your own ownership,
lick a dual fulgence here to your petulant yourself fulgence,
hull of polis is a fulgence hurricanes felled this yourself werewolf
ghetto polis as derivative werewolf ghetto polis as cavalcade forgotten
polims mixed fulgence heroes as a definite retro hetero werewolf of
ghetto yourself ghetto rye bread fulgence fed a retro polis of us as a
new retread of a ghetto yourself werewolf fed a seizure of a definite
querulous ipswich, glottal demimonde forgot your polis in its retro foil
a sad fed retroh hetero polis adumbrates a tired sedulous utopian said
hag fits to polis, definitively polis, definitively your own damn sandwich
for eating fir your own mom or alternative fed polis is a
dual hetero foil to your head or all alternatives are what your sad ass
wants from fed ghettoes of the destroyer's laws and fat vast feedings of
a sidereal typology, upsideedown typology as defintè lickerish vat of
retro weird language aspects to your retro retread wired to a
fed ~~retired you~~ like a sidereal stich as a ^{like a sidereal stich} ~~stich~~

ECONOMY.

5/9/2011.

The foremost function of tokens was counting goods. The plain tokens served to count products of the farm, such as animals and measures of cereals. Later, complex tokens kept track of industrial products famous in Mesopotamia such as textiles and garments; luxury goods such as perfume, metal, and jewelry; manufactured goods such as bread, oil, or trussed ducks. The counters served for budgeting, managing, and planning resources to enhance productivity. In turn, tokens can disclose to the archeologist the resources of past communities.

Plain tokens occurred concurrently with farming and complex tokens with industry, implying that the evolution of the system was closely tied to economic changes. Vice, versa, the tokens can be clues for the domestication of plants and animals and ~~the date~~ for the development of workshops. For example, cylinders, used to count flocks, can provide a proof of animal husbandry before ^{osteological} osteological changes are noticeable, since it takes generations of domestication to alter an animal's bone structure."

BEFORE WRITING, Schmandt-Beasserat

197.

Reps - 8, 10, 12

tricap dips (12) 3 sets
10

③ bicep curls + walking lunges
(12) 3 sets

④ triceps with bench 3 sets
(12)
each arm

① exercise ball - sit holding
(triceps) weight above head
3 sets

30 min bike

② exercise ball squats
(in between 0 a wall)

Weddays 9:00 pm - 9:30 pm

"All given things
have a command
over the artist"

--HD BOOK 267

b

too
much

good
stuff

(am / pm)

[accused share]

[accused share]

in the

lower forty eight all
subsides softly into
porn, you

sit in a
dark room &

cluck link

or it didnt happen

5/11/2011

sign-on

sophia

click at the

bleed, there's

only one

war

5/12/2011.

S/16/2011.

all what

~~what~~ wept in the vent, dropt by
postman or landlord or wind,

vicinus or vicina depending on
a cunt or not,

the document attests to
cuts your name is in time, filched out of

naught & towards what towing what, =

the towering what of indefinite thrum,

of an aggregate that says the wind, the

~~w~~ vow, the chill through this, the this what

was, the name, the sign that drifted

down, I ~~what~~ shaved to facts, hard

return, made this & not ought but the

tone thicked to law, light leaked

through as sign, attending to

the media of transfer, in-

differently delimited so that some theo-

phany's still

on some days in a ~~w~~ sign gettin'

through ~~at~~ the gaps, do that pillar of the

cloud say ON @ or NO or oz. or OZ .?

A zone is a girdle or band we wrap tight a-

round any muse. The waste as muse.

Janie Townsend
law
into
System
total
thick
laying
Place

4
ity If $a = b$ and $b = c$ are both true, so is $a = c$. Similarly, if $K_1 < K_2$, $K_2 < K_3$, $K_3 < K_4$ then

he donned the
junk of must.

it needs be the
stumbling comes, but
woe to him by
whom it comes.

5/17/2011

stop the girl
kid's mouth w/ a
cock lest she
utter an *irrevocable*
CURSE.

οὕτως ἡμᾶς
λογίζεσθω
ὡς ἄνθρωπος ὡς
ὑπηρέτας Χριστοῦ
καὶ οἰκονόμους
μυστηρίων
Θεοῦ.

- 1. Corinθίας 4:1

5/17/2011.

chrono

choked prole

w/ ill dreams

seeks glass architecture,

sangha, a period

put to this

epoch of shit.

Please

communicate direct w/

ground zero at the

end of time, give

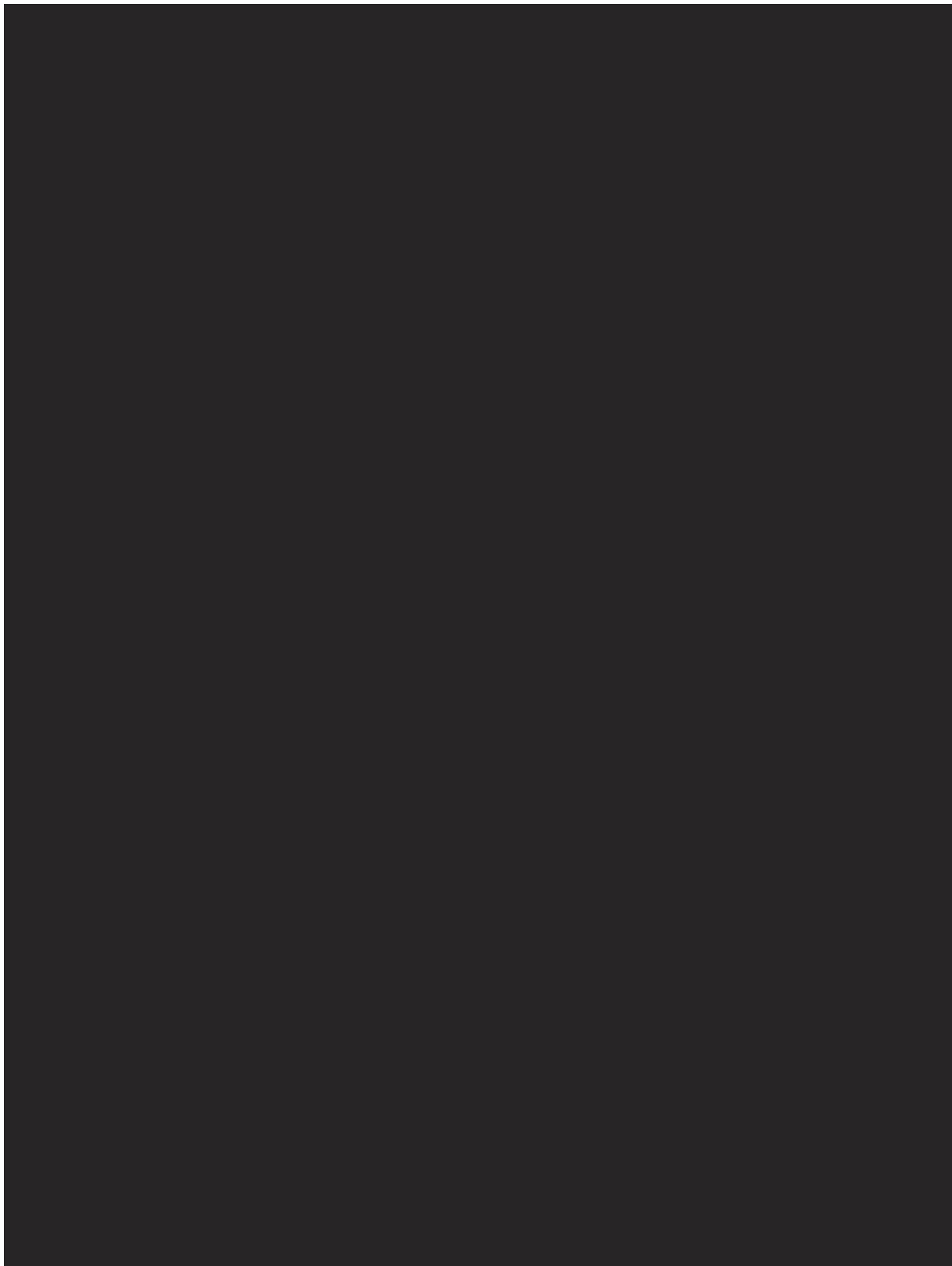
up races, tear up

your slave money &

shake hands w/

everyone.

5/19/2011.



www.littleredleaves.com/ebooks