



text by Mark Bartlett
design by Bob Aufdush

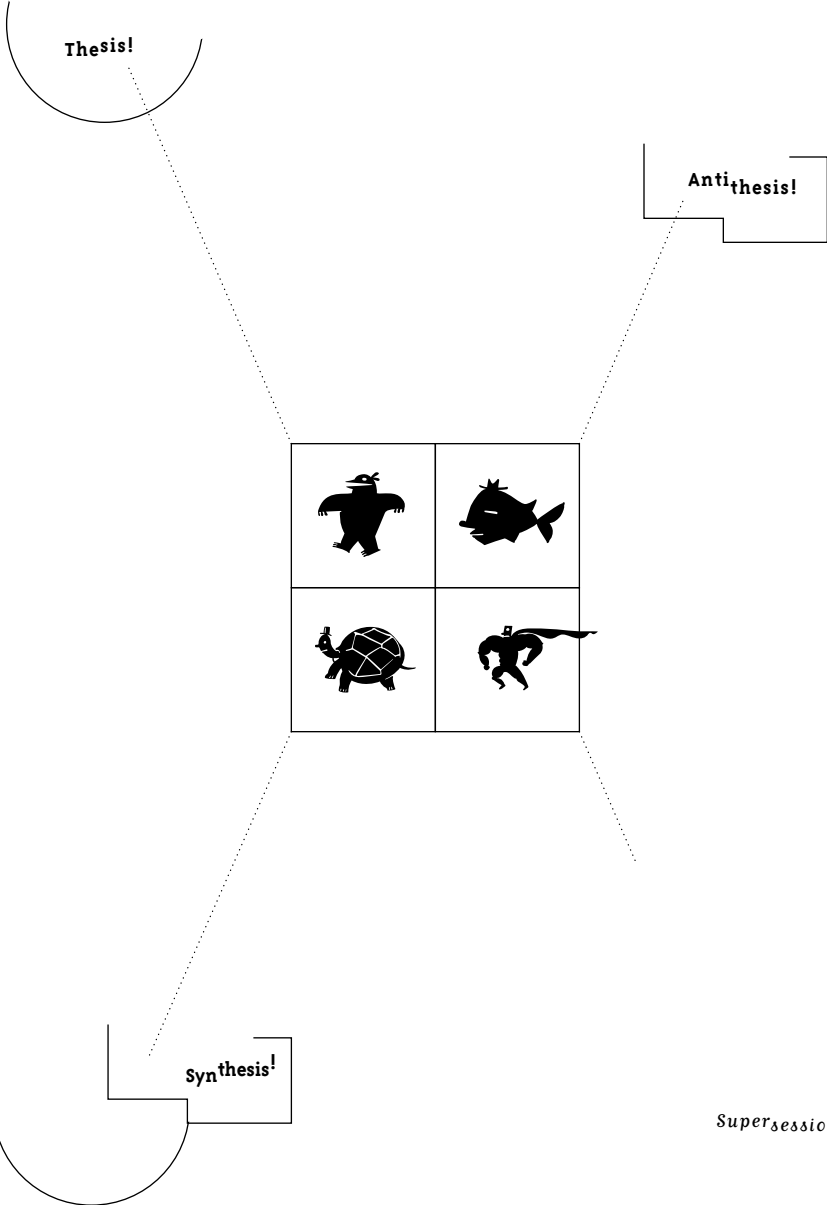


Selected
notes
ZeitGuys

*A work that seeks to connect
ZeitGuys, a collection
of 126 illustrations in font
format*

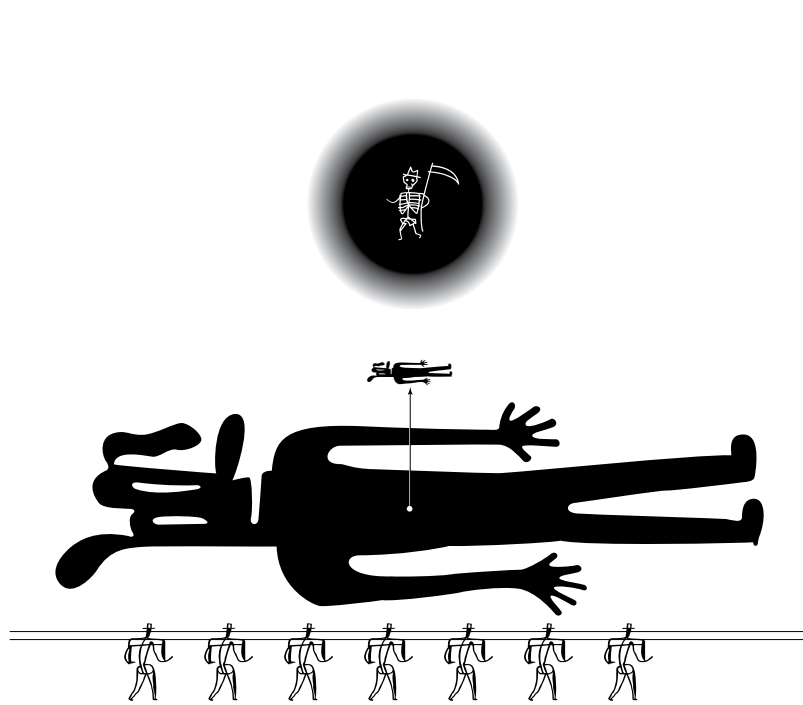
ZeitGuys designed by
Eric Donelan and Bob Aufuldish
Selected Notes 2 ZeitGuys
text composed by
Mark Bartlett
Selected Notes 2 ZeitGuys
designed by
Bob Aufuldish



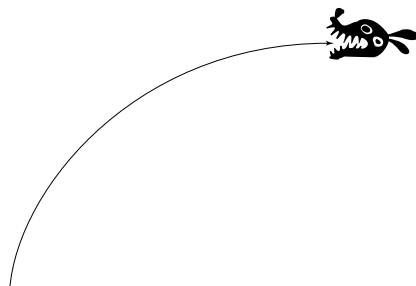


Every (I am)
name in
history!






R
E
S
P
E
C
T
I

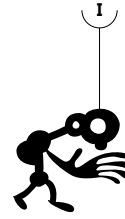
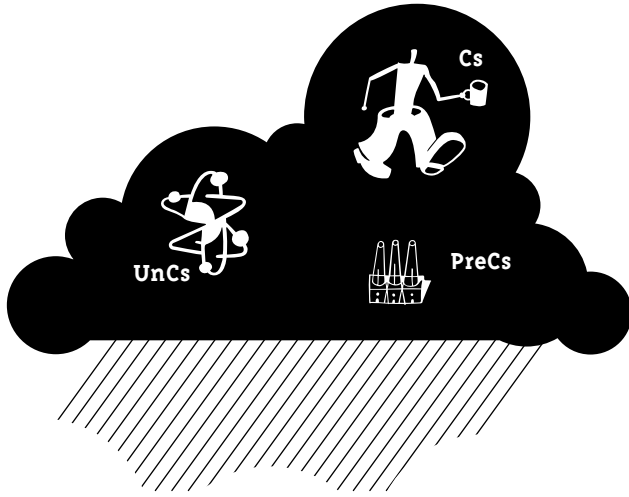


*Experience is that which is shaped by the
intertextual, triadic relations
of speaking/reading/writing. In this scheme,
experience is inclusive of speech.
With its strategies of disruption and disconti-
nuity, deconstruction severs its
relations with speech (parole). Only written
response is possible; one cannot speak
deconstructively.*

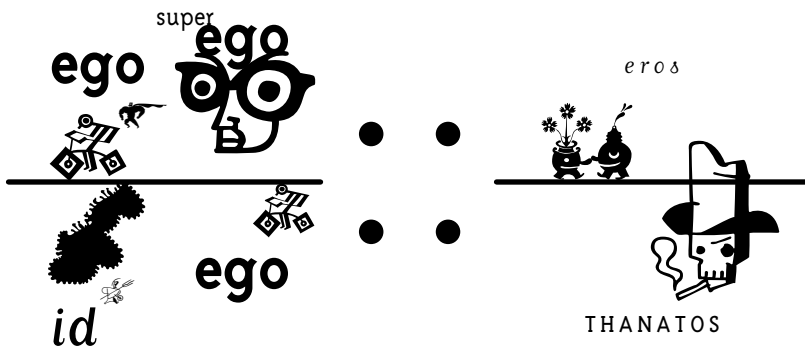


50 TO 11

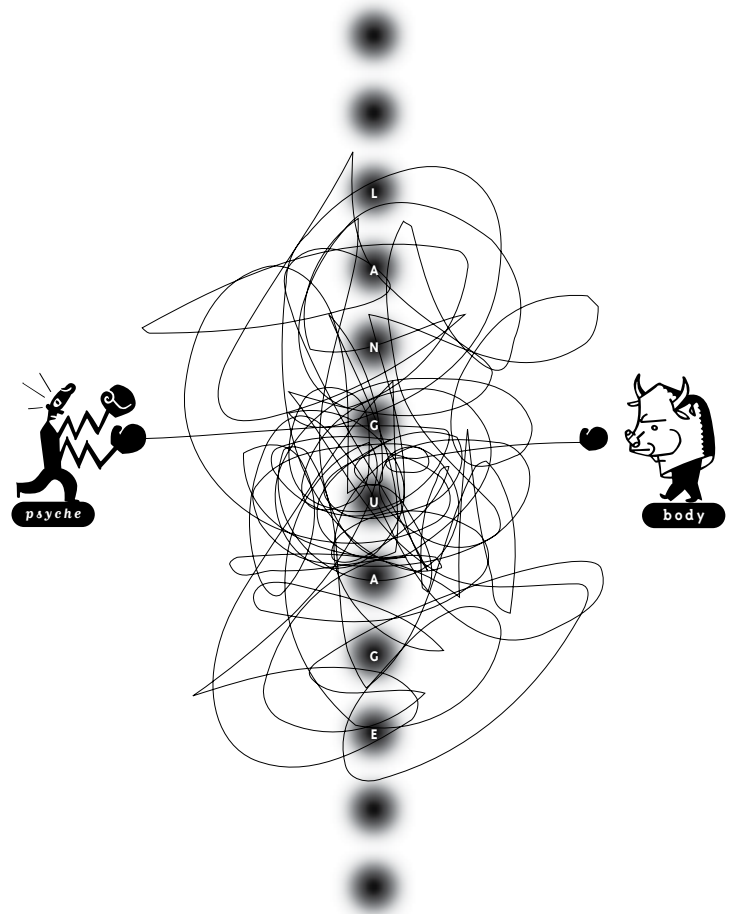
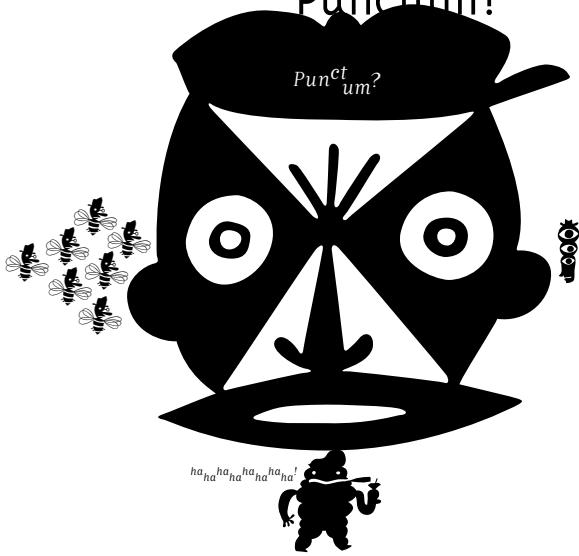
PSYCOIDS:



~~“I am an Ich am a Je am an I!”~~



“Rol and
Bar
the is
de ad!
Man!
Punctum!
Punctum?”



redu
ctio
n, re
tre
at

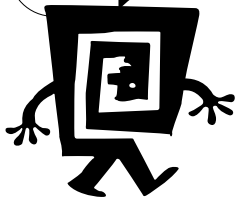


heave
nly be
dies



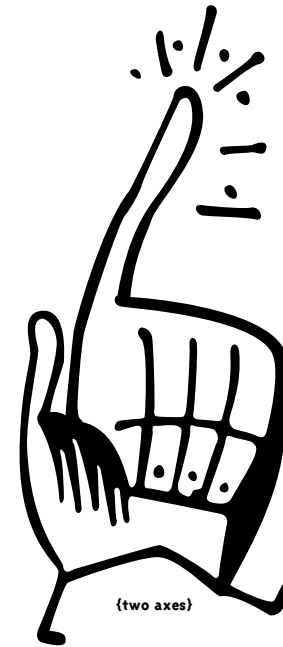
This elimination is a reduction, a retreat to the priestly origins of writing in such cultures as the early Sumerian/Egyptian and later Islamic theocracy. *Deconstruction shares their iconoclasm.* It reflects the impulse of accountability, the tracking impulse of the early efforts to document the movements of heavenly bodies, the quantities of grain stored, the rhythms of floods in order to hold the power of prediction, allocation, and restoration. *Language and counting were not then far separated.* Language was the instrument of power that tracked the movements of Sirius to discover its correlation with the flooding Nile.

doc
u
ment t
he i m
pulse



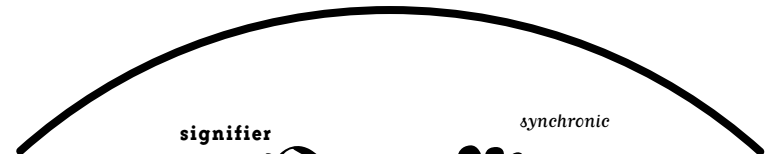
go to 15

i
n
s
t
r
u
m
e
n
t



(two axes)

SIGN(ed):



signifier

synchronic

A



=



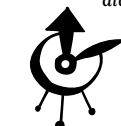
signified

diachronic

B






=








Il n'y a pas de hors-texte.

 **This is a first moment in the western movement of the *symbolon*—**

 *the breaking of the coin or bone in two that the parts be uniquely divided. the break the proof to identify the holders* 

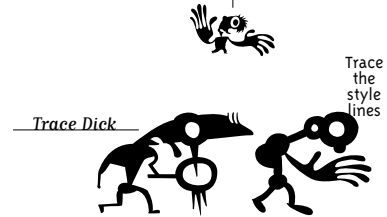
as the partners of the contract—even if the holders are not the original partners.  **DE CONSTRUCTION**

MIMICS  this breaking, a withholding of speech as evidence,

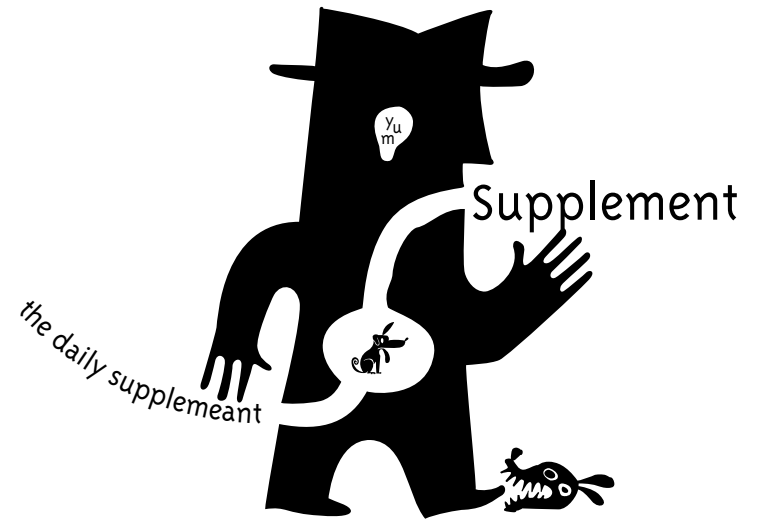
a withdrawing into  *a dyad—* 

reading /writing.

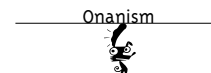
50 to 19



What's the difference?



Que Fait'il Maintenant?



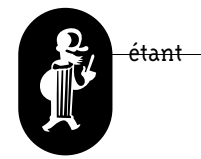
"Presence!"

OH
NO

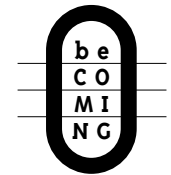


ooooooooooooooooohhhhhhhhhhhhh nnnnnnnnnnnnnnoooooooooooooooooo

the KASTRIERUNG



rice hat, man





It can only be measured,

The break of the *symbolon* cannot be spoken.

as when edge is layed against edge to prove
can only be an act of correspondence

a method we now recognize as flawed, as geometrically insufficient.
the sameness of triangles—

and time as the space-time *between*
As deconstruction designates its space

the restoration of the moment
the rejoining of the fragments,

between partners of the contract,
of the interactive recognition

before the return of each part to supplement the other,
it assumes the posture of tracking

are defined by the
in a dimension the limits of which

dyad.

reading/writing



50 to 22



What does woman want?

not born
One is *la*
femme.

This *sexe* which is
not
une?

The *speculum* of the
o(s)ther.

De Rire of the *mud* *usa*

Ecrit
like a
woman.

In **milk.**

From *elsewhere*
whereelse?

Outside the *regime* of *les*
freres.





AVITEL



Ronelle,



dark woman of



DECONSTRUCTION.



Pop star of



(ad)diction.



What it tracks there is the trace of *imminent return*,
 a *gestureless, speechless* agitation that channels the
 suppressed into a *precipitous* onrushing through
 associations of metonomies. It tracks *in the absence*
 of the fragments, (which are *always already* deferred),
 and *before the presence* of the *signers* of the
 contract. What it allocates are moments of symbolic
 reunion, of contract, that restores the possibility of
 recognizing the historic continuity of an original
 spoken moment, of affirmation. It is this affirmation,
 this immediacy formed in the presence of the signers,
 that Derrida excludes from the domain of human
 activity. "Experience" is that which cannot be
 written and therefore, paradoxically, not experienced.



finis



"The smooth operational surface of communication...."
A driven **simulacra**

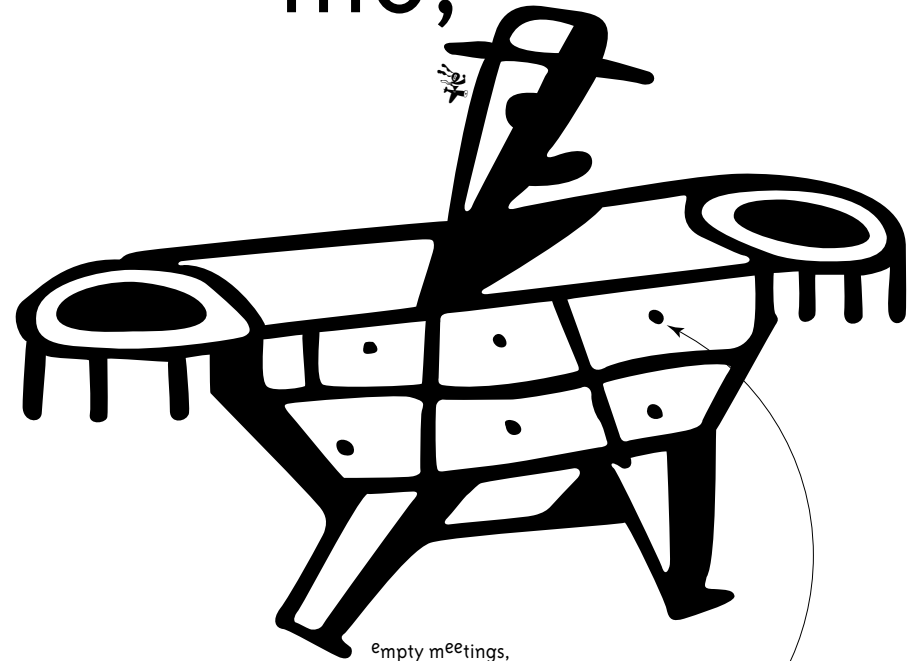


TV driven through the net and onto the screen—
Ecstasy of consumption.

porno queens!

heavy...

Gen
eral
mo,



—grounds for departure—



and return?

in *finit*^(o)_(e) |

