



The World Divides Into Facts  
Nicholas Syrianus Katsafanas

© 2025 Nicholas Syrianus Katsafanas

All rights reserved under international and Pan-American copyright conventions. Printed and published in the United States of America. No part of this book may be reproduced, performed or utilized in any form or by any means including photocopying, recording, or by any information storage and/or retrieval system without written permission from the publisher, except in the case of brief quotations embodied in critical articles and reviews.

1st Edition

ISBN: 979-8-9987102-8-5

Published by The Blue Velvet Review  
Providence RI USA 02907

The World Divides Into Facts  
An American Epic Poem

Mode: >.75

—Introduction ... 4

—Part I: East Asia Street Meat ... 5

- Canto I-I: Shinjuku in Late August (.769)
- Canto I-II: Manila is a Mall Culture (.786)
- Canto I-III: Tokyo Gyro (.814)
- Canto I-IV: Tagaytay Math (.816)
- Canto I-V: The Best Neighborhood in the World (.821)

—Part II: East Side Mannerists ... 47

- Canto II-I: Community Pools & General Disgust (.845)
- Canto II-II: An Anonymous French Mannerist (.796)
- Canto II-III: The Dyadic Man (831)

—Part III: East Mediterranean People Shields ... 65

- Canto III-I: Chain Smoking Next to the Children's Hospital (.825)
- Canto III-II: Shrooms at the Dominican Shisha Spot (.846)

—Conclusion ... 91

—Diagrams ... 93

—Introduction

1 The world is everything that is the case.

1.1 The world is the totality of facts, not of things.

1.11 The world is determined by the facts, and by these being all the facts.

1.12 For the totality of facts determines both what is the case, and also all that is not the case.

1.13 The facts in logical space are the world.

1.2 The world divides into facts.

## Part I: East Asia Street Meat

—Canto I-I: Shinjuku in Late August  
2588:3364 .769

Not long after landing in Japan  
with Reimi it became  
rather clear to Buddy  
that the country  
was, at bottom,  
"a fundamentally animated culture",  
that the whole populace  
of Japan,  
with remarkable cohesion,  
had managed to imbue itself  
with "an animated form of existence",  
that everywhere you went in Tokyo,  
he thought,  
you're ceaselessly  
"inundated with animations"—  
even the escape plan  
on an airplane  
is relayed via an animated,  
he didn't know,  
Pokemon avatar  
in Japan,  
yet that was still an improvement  
over the human-relayed iteration.

Because, Buddy said to Reimi,  
his Platonic travel companion  
who herself had  
a respectable knowledge of Japan,

what exactly is the damn point  
of these so-called escape plans  
on airplanes?

Well, Reimi replied,  
there doesn't seem to be  
any whatsoever!—  
because, Buddy interrupted,  
if we're thirty thousand fucking feet  
in the atmosphere  
and spiraling back toward  
Earth's surface  
I'll just jump out  
of the damn window  
to my horrific  
yet inevitable death!

What?—tossing on a plastic mask  
and making certain  
no luggage was left on the floor  
of the so-called escape aisle,  
that's going to make  
a palpable difference  
for people forced  
to plummet down  
tens of thousands of feet  
from a gigantic metallic cylinder?—  
yet in any case,  
despite the fact they both agreed that  
traveling was basically an, at bottom,  
insipid hobby,

that drinking a beer in Tokyo  
was functionally no different  
than drinking one in Omaha,  
both Reimi and Buddy agreed  
that the culture of Japan  
was certainly of a superior quality  
to contemporary America,  
where "so-called political philosophers"  
like Curtis Yarvin  
actually exerted influence  
on West Wing politicians?

Reimi found it intriguing,  
discovering this fact and  
subsequently perusing Yarvin's blog posts  
after hearing about his "so-called influence"  
in contemporary American politics,  
being, as it so happened,  
already entirely disaffected  
by both centrism and liberalism in America,  
only to conclude that Curtis  
was at best a fifth-rate thinker,  
a seventh-rate stylist,  
a ninth-rate human being?

No, his aesthetics were immeasurably worse  
than that, Buddy interjected—  
his analytical skills, she said,  
were clearly near-mentally challenged,  
Curtis Yarvin, Reimi said,  
was "very possibly mentally challenged"—



and she made quite clear  
that she meant that with no actual  
ill-will whatsoever—  
yet the fact transformed  
his polemics regarding American IQ  
into something fundamentally comical to her,  
she actually found the one chapter  
she read deeply comical in that regard,  
with the writer's absurd warnings  
to the reader,  
and his "bomb drop" regarding racial IQ  
as items that actually made her  
chuckle out loud.

Oh, Curtis, she laughed,  
you've really rattled my deprived little brain  
with your—poorly worded  
derivative reintroduction to fascism?

She definitely appreciated  
Yarvin's oeuvre from that vantage point,  
as a sort of middle school level  
form of absurdist propaganda,  
because, from that angle,  
Yarvin was, to some extent, an enjoyable author—  
yet the fact he'd become influential in  
American politics  
wasn't even "mildly surprising".

Of course not, Buddy added amicably,  
expressing his humble opinion

as a God-given right,  
which was why he nearly vomited  
prior that day  
while reading a Yelp review  
about a particular bar,  
the writer making the comment  
"how nice" congregating  
with newly found fellow ex-pats  
in Tokyo was.

Buddy repeated the phrase  
"Fellow Ex-Pats"  
mocking the notion—  
it seemed wholly grotesque  
and disgusting  
to "want to bump into"  
other objectionable Americans  
in a beautiful and ultimately untainted  
city like Tokyo.

The reality was  
the only material drawback  
to Tokyo was that  
a proportionally large amount  
of Americans actually  
"ex-patrioted themselves" in the metropolis.

America, Buddy considered  
as he stood solemnly in line  
at a Starbucks in the JFK airport  
en route to the Far East,

is a polity filled to the brim with  
now generations of citizens  
who have done literally nothing  
but disgrace the standard of living  
they've had the undeserved privilege of inheriting.

Americans, according to Buddy,  
have basically made  
the standard of living they've inherited  
a grave injustice,  
due primarily to their slovenly, lazy,  
and basically  
imbecilic tendencies.

No offense (this was simply his opinion),  
but even in the so-called  
metropolitan centers of America like Manhattan—  
not only were they filled with the sterile run-of-the-mill  
neoliberal sects of imbeciles  
but then "you now see"  
the somehow even more objectionable coalescences  
like Dimes Square,  
filled with—honestly, Reimi didn't even really  
care to discover who they were!

There existed specific groups of people,  
Buddy suggested,  
that a person really didn't even  
"need to inquire about"  
to confirm beyond a reasonable doubt  
you fucking despised.

There were certain sectors of citizens  
you knew were worthless  
without even knowing who they were,  
and Dimes Square certainly fit that bill,  
because Reimi despised Dimes Square,  
despite the fact she knew  
next to nothing about them.

She'd skimmed a minimal amount  
of Curtis Yarvin, yet,  
even with that admitted,  
she'd still ingested more than enough Curtis  
to definitively conclude  
that he was at best  
a seventh-rate stylist,  
and, with that in mind,  
how could she possibly justify  
continuing to peruse "purely insipid"  
"monomaniacal monarchist musings"  
from a computer programmer  
who couldn't even teach himself  
how to compose a paragraph properly?

She didn't think it was unreasonable  
to stop and arrive at a prematurely fully formed  
conclusion in any way!

Oh, and of course  
the fucking guy graduated from Brown University!—  
Buddy exclaimed,

which was basically  
a criminal cartel.

Of course these were  
just their personal opinions,  
benign ideas that they were expressing  
as a proper form of open debate—  
Brown University was the only organization  
more pervasively criminal than the mafia  
in the state of Rhode Island,  
Buddy asserted,  
and absolutely no one could dispute that,  
that Brown was basically  
another iteration  
of organized crime in New England.

So it really made complete sense  
that Yarvin earned his degree  
from Brown,  
and that even in the midst  
of his middle-aged  
(yet still essentially pubescent)  
"intellectual rebellion"  
he would still remain more or less  
a criminal of aesthetics,  
an unapologetic felon of analytical thought,  
a repeat offender against the intellect,  
making leagues of misguided  
young people irreparably dumber  
for reading his writings.

Reimi, for her part,  
had read hardly anything  
of Yarvin's oeuvre,  
yet she knew deep in her bones  
that he had absolutely nothing of note  
to contribute to American culture,  
adding that people like Curtis  
were basically little more than meat sockets,  
that they were essentially  
intellectual voids that added  
very little to humanity  
beyond the cyclical shit,  
piss, and semen  
that got excreted  
from their still living bodies.

Buddy, for his part,  
couldn't possibly disagree!—  
no one in America dresses well anymore,  
had she noticed that,  
and hardly anyone actually  
works hard,  
and absolutely no one  
has anything interesting to say,  
ever, Buddy said,  
and there was no better  
evidence of this than the fact that  
JD Vance himself  
was influenced by the writings  
of Curtis Yarvin,  
that Dimes Square

in Lower Manhattan  
was actually considered counter-cultural  
and "quote-unquote edgy"  
by grown adults.

We've precipitously descended  
from Alan Vega  
starving on the streets  
of TriBeca, Buddy noted,  
to a series of middle-aged  
trust fund grown ups  
squatting in the most unaffordable,  
expensive city  
on the planet,  
who believe basically nothing,  
except that the n-word needs to be  
reclaimed for Caucasians,  
because they find it incomprehensible  
and fascist that  
they can't say  
the trendy n-word in public  
among their peers.

There was basically no doubt  
in Buddy's mind that even New York City  
with its five boroughs,  
the greatest metropolis  
America had to offer,  
was fundamentally sterile today,  
that Manhattan had achieved  
a new level of putrid,

that it was actually leagues more  
"aesthetically productive"  
during the crack era!

It was an embarrassing state of affairs  
for both Buddy and Reimi, frankly—  
to continue to be an American?

The reality was, the two agreed,  
that while traveling to foreign countries  
was functionally pointless,  
at the very least  
it was a brief reprieve  
from being forced to endure  
your own fellow Americans  
day after day,  
yet, at the same time,  
visiting a foreign locale  
only reinforced  
how utterly American you really were,  
how objectionable you'd become,  
solely by continuing to be  
an irreversible American.

There's really nothing more objectionable  
than being an American,  
Reimi concluded,  
and the worst U.S. citizens  
are clearly the ones like Curtis,  
the faux-intellectual flaccid reactionaries  
symbolizing nothing beyond the fact that



America had become so sterile  
it's only method of shocking itself  
back to life was coyly reintroducing  
the idea that Black people  
were genetically second class to Caucasians.

Racism, if you really thought about it,  
was the only authentic art of America anyway!—  
and Buddy totally agreed,  
noting that the only way  
the median American could make themselves  
start to feel alive again,  
at this point,  
was by quote-unquote post-ironically postulating,  
by electro-shocking themselves  
into contemplating that maybe Black people  
are lower class by proclivity.

Every American enjoyed a God-given right  
to subscribe themselves  
to nonsensical racist philosophies  
if they so chose,  
yet it was only these  
post-ironic imbeciles  
who found their own unfortunate bigotry  
as actually edgy—  
it was only in toilets like  
Dimes Square that racism,  
which in reality was just the blunt,  
ubiquitous and ultimately sterile  
pre-condition of everything American,

somehow, idiotically,  
became high art.

It was the logical conclusion  
of the Andy Warhol idiocy—  
as opposed to painting insipid soup cans,  
the post-ironic so-called artists,  
unable to paint or write or compose proficiently,  
went a step further into the banal—  
instead choosing a snooze-worthy  
renewed racism as their art.

Why couldn't they, too, utter the n-word?—  
it was truly "unjust" that they,  
as rich whites who,  
approaching forty,  
still receiving wire transfers  
from their parents  
to supplement their Chinatown rents,  
were more or less manhandled  
into "not saying the n-word",  
and not only the hip hop "soft-a"—  
no, these opulent caucasians  
requested access to the "hard-r n-word" pass,  
and if it so happened  
they were actually denied  
then this country was fundamentally,  
they thought, still enslaved!

This country, according to Dimes Square,  
was fundamentally enslaved

if they,  
as rich douche bag trust fund  
Soviet and/or Ottoman Caucasians,  
couldn't shout out  
the "hard-r n-word"  
in public with aplomb!

Yes, the only authentically avant-garde  
American movement of the early twenty first century  
was this inspired petition  
to reclaim the n-word for whites,  
Reimi noted as she benignly nodded  
at a passer-by  
in a manner that mellifluously communicated  
she was simply expressing  
a personal opinion,  
that she obviously intended no offense.

I'm racist,  
the audacious  
Dimes Square poet would bellow,  
and for that sole reason  
I'm the bravest man in Lower Manhattan!—  
still unable to actually bring himself  
to say the word aloud,  
surrounded by the bourgeois daughters  
of Russian mathematicians  
who'd apparently resort  
to any sort of intellectual prostitution  
to avoid being finally recognized  
for what they functionally were:

opulent Caucasians.

No, none of these poets personally  
said the n-word themselves,  
of course,  
but, then again, why couldn't they?—  
"with a hard-r"?—  
wasn't it fascism in a sense  
that they were so vigorously restricted  
from doing so?

Oh, of course! Reimi found it laughable  
but in an obviously lewdly sardonic way—  
it was utterly disgusting,  
immensely depressing,  
and basically a stupendous pretext to exit  
America for good,  
to begin a fresh life abroad,  
on any other fucking continent!

—Canto I-II: Manila is a Mall Culture  
1769:2250 .786

But, in any case, with all that said,  
which was of course really nothing  
beyond the objective summary  
of a couple benign opinions  
of Buddy and Reimi,  
who were both simply expressing  
their God-given rights of free speech  
in their respective commentaries—  
but if Japan was fundamentally  
"an animated culture",  
then it was certainly safe to assert,  
according to Buddy, that Manila was  
"an unrepentant mall culture"—  
that everything about Manila-proper  
revolved around malls,  
that they held the  
"sky high esteem"  
in Manila that they hadn't held  
in America for decades, if ever!

Yet, Buddy said,  
everything existed  
in a fucking mall in Manila—  
outside of the malls  
there was literally no commerce  
that commenced in the city,  
to the best of Buddy's knowledge.

A metropolis of nearly fifteen million people,  
Buddy expounded,  
and every single person  
is physically located in malls all the time—  
there are actually large malls  
located right beside subsequent malls  
with three to five levels  
or more per building,  
but yet in America,  
if you happened to place  
a modest three level shopping center  
even with no other malls for miles  
it would still decay and rot day after day,  
but these Manila malls are smack dab  
on top of each other  
and filled to the brim  
with all types of people  
at all times of the day.

Reimi asked Buddy if he recalled  
the cool underground jazz bar  
in Shinjuku,  
the place that played  
"CDs instead of records",  
and of course Buddy recalled it vividly,  
but he noted  
in Manila that bar  
would have been  
in a damn mall,  
without a doubt.

He'd relaxed for upwards  
of an one hour at that jazz bar,  
beginning at exactly  
two twenty two in the afternoon,  
drinking a single draft beer  
as he analyzed  
the bartender and barback  
as they cleaned the counter top  
and chopped a block of ice  
with a steak knife,  
creating "wonderfully asymmetric cubes",  
without once glancing  
at a smartphone,  
or chit-chatting with customers,  
without linguistically wanking people off  
in their periphery—no,  
they simply worked continuously  
without pause or complaint.

A white man sat not far from  
Buddy and Reimi  
and noted to the bartender that,  
yes, he'd be particularly interested  
in ordering a Tom Collins,  
but with one strict condition:  
he wanted it with  
a "ton of Juniper"—  
a Collins that really captured  
"that intense berry" flavor,  
because "sans Juniper"  
the man frankly had no interest

in a Tom Collins at all,  
whereas most people  
who enjoyed gin liked Juniper  
to some extent,  
yet they'd also readily admit  
that "the Juniper aspect" of gin  
could come off off-putting  
to some,  
this man apparently  
couldn't "get enough Juniper"—  
no, he needed  
the most potent  
iteration of gin with regard to its  
divisive Juniper component.

But were you aware—  
Buddy interrupted—  
speaking of utter absurdities  
that were in fact accurate,  
that the so-called  
"Siberian Tiger Penis"  
is considered a legitimate aphrodisiac  
in China,  
that the Chinese  
assiduously source the cock  
from Russian tiger corpses  
with great care  
for precise use in expensive soups?

Well, that was exactly her point,  
of course!—



but Reimi had more conjecture  
for Buddy to consider,  
if he was down,  
as they meandered down  
yet another muggy avenue  
around Quezon City  
looking for a single standalone restaurant,  
any independently structured  
watering hole,  
to sip a cocktail at.

Reimi had been pondering something,  
given the more stringent  
border policies of East Asia  
and her predilection  
to forget herself  
from time to time  
via engaging in her own free speech—  
did the American far-right  
perhaps have a point?—  
was it possible people  
like Charlie Kirk,  
who vociferously voiced  
concerns regarding  
"legal third world immigration",  
was it within the realm of possibility  
his perspective held merit?

But to begin with,  
she continued  
as Buddy's eyebrows rose slowly

in a wholly amused manner,  
they'd need to take a long look  
at the "specific segments"  
of historical immigration,  
if they were to truly construct  
a targeted immigration agenda,  
and then determine which nationalities  
were actually desirable,  
and which ones less so—  
but Reimi felt as though,  
honestly, that'd be easy enough.

The conclusion came  
to Reimi like a bolt of lightning—  
as it seemed blatantly clear  
that the whole notion  
of "white replacement"  
was way beyond a conspiracy theory,  
because it was, in fact, an actuality.

The fact of the matter  
was the white man in America  
had already been ruthlessly replaced,  
and he was repopulated  
almost exclusively  
via the late  
nineteenth and first half twentieth century  
waves of immigration  
that brought with them  
not only the mountains of freckled Irish,  
but more so

the further south Italians,  
and even more eastern Jews—  
all egregious non-whites  
according to someone like, say,  
Benjamin Franklin—  
into this innocent country.

The rudimentary fact of the matter  
was the white man  
of eighteen sixty five  
was objectively a radically different  
white man than the  
Caucasian male of nineteen sixty five—  
the Anglo-Protestant baseline  
the American polity  
was historically founded upon  
would be upended  
and replaced by  
a more nascent quote-unquote  
Judeo-Christian lineage.

The American white man  
had obviously already  
ruthlessly been replaced,  
and sadly only mere doppelgangers  
of this White Man remained,  
and of course these  
very replacement level Caucasians,  
these blanco simulacra,  
now screamed the loudest  
into the helplessly deaf winds

blowing up the skirts  
of BBL Latinas  
about a contemporary,  
impending so-called  
"white replacement"—  
according to Reimi at least.

Yet, astutely, she mellifluously  
continued on to say  
to Buddy that of course  
unregulated mass waves of immigration  
could easily end  
with detrimental downstream effects  
for a state—  
this couldn't be disputed.

For example,  
contrary to the decades  
of Hollywood whitewashing  
of the mafia as little more than poor  
immigrants who lacked access  
to food stamps,  
they should actually  
recognize the American mafia  
for what it truly was:  
an insidious criminal syndicate  
started by the immigrants  
Lucky Luciano  
and Meyer Lansky,  
that had as its most profitable enterprise  
sexual blackmail—

which eventually allowed it  
to completely ensnare  
the highest officer of the Law in America,  
J. Edgar Hoover,  
just because the little guy  
liked to parade around  
in ladies' underwear!

The entire history  
of the American mafia  
was one steeped in deep  
and disturbing, sordid state  
corruption as opposed  
to the oft-cited "victimless crimes"  
like gambling and prostitution—  
this so-called "mob"  
was an immigrant criminal syndicate  
jointly established  
by an Italian man  
and a Jewish fellow,  
and its lower levels  
of activity,  
the sort glorified  
in grotesque Scorsese films,  
were ultimately subsidized  
by blackmailing,  
often lasciviously  
(what better way!),  
United States  
government officials.

Reimi asked Buddy  
if it reminded him  
of any current events?—  
and as she laughed aloud,  
she posited the rhetorical inquiry  
of what could possibly be  
more anti-American,  
but she admitted  
of course ahistorical imbeciles  
like Matt Walsh  
were instead forced to conflate  
the corruption that occurred  
one hundred years past  
with contemporary immigration,  
and instead of admitting  
Caucasian Replacement  
had already occurred  
and that Judeo-Italic  
immigrant criminal syndicates  
successfully corrupted  
the upper echelons  
of government,  
these double digit IQ grifters  
acted as if  
these events were instead  
"potentially impending".

At this point Buddy brought up,  
with a certain sense of disbelief,  
that they hadn't even discussed  
Carlos Marcello's

intricate role  
in the assassination  
of JFK!

—Canto I-III: Tokyo Gyro

496:609 .814

On their final night in Tokyo,  
Buddy awoke bright and early  
in the AM, aiming to take  
"maximum advantage" of the day,  
and exited the hotel excitedly  
hoping to find a quaint coffee shop,  
only to stumble upon  
a couple Shinjuku bars  
that had just recently closed  
at give or take half past seven am.

Failing to find  
an adequate coffee shop to pop in  
Buddy instead decided  
to take a jog through the streets  
of Tokyo, which in retrospect  
may have been considered a  
bit of a  
cultural faux pas in the country,  
but, given the excessive temperature  
in the city,  
Buddy assumed he would only  
be able to run for a brief  
spurt anyway—  
so how offensive  
could it really be?

Yet this run would prove crucial



because at its conclusion  
Buddy got a whiff of some cuisine  
he found quite delightful—  
was it possibly, he thought  
... a gyro?—  
in Tokyo?

While a pita stuffed  
with tzatziki wasn't exactly  
the Asian street meat  
most people anticipate  
in their YouTube algorithmic  
daydreams of Japan,  
Buddy also felt like his palette  
wouldn't be any worse for wear with a  
single sandwich that his stomach  
was already accustomed  
to digesting?

Some place in the deep, dark  
recesses of Buddy's brain  
he recalled  
the treacherous gyro trucks  
of New York City  
and their abundant use  
of poultry as a street meat—  
but chicken was basically  
an unacceptable street corpse  
when it came right down to it,  
but Buddy,  
mesmerized by the smell

of the amalgamated spices  
went along with the bird option anyway,  
selecting—no not tzatziki,  
but the quote-unquote  
white sauce topping,  
which was also reminiscent  
of the Manhattan food truck  
bullshit machine.

Of course the wrap  
didn't taste great,  
to the extent that Reimi  
didn't even eat half of hers,  
allowing Buddy—  
who was "starving"—  
to seal his digestive fate  
by finishing a second sandwich.

The consumed chicken gyro  
was a dirty bomb  
that would wait to detonate  
in Buddy's stomach  
until right around sunset—  
and everybody knew Shinjuku  
had the best setting suns—  
when Buddy was attempting to nap off  
the jazz bar  
beers he imbibed  
before they popped out  
for supper to no avail.

—Canto I-IV: Tagaytay Math  
1139:1396 .816

The thing of it was,  
Buddy said to Reimi  
in a province outside Manila,  
at the beginning  
of his conscious memory  
he'd sit in the brick house he lived in  
with his genetic mom and dad at  
give or take, say,  
three years old,  
and he'd recite very particular, progressive  
"if-then scenarios" to his mom,  
who was amused by  
the mathematical display immensely,  
as she cleaned the kitchen or, like,  
dusted the burgundy dinner table?

This was in fact his favorite hobby  
at that age—basically, in short,  
when Buddy turned forty  
his mom'd turn seventy four,  
and when he was thirty three  
she'd be sixty seven,  
but when he turned ten  
she'd be forty four,  
and finally when Buddy was six his  
mom would be forty.

So it was funny to Buddy

when they saw a skinny  
six year old boy in Tagaytay  
exhibiting a similar practice,  
telling attendees their current ages based  
on the respective years  
they were born,  
with all the participants at the party  
being wildly impressed  
with his arithmetic,  
but, "at already age six",  
Buddy whispered to Reimi,  
this kid  
was actually kind of fucking  
behind the eight ball,  
so to speak—  
that if, at six, he couldn't calculate  
"at least if-thens"  
after determining the person's age,  
well, he had a ways to go.

The kid was clearly quite proud  
of his arithmetic abilities,  
and maybe he should have been—  
it was possible  
he had good reason to be,  
but, to Buddy,  
as he conveyed to Reimi,  
he probably needed to be  
just a tad more tyrannical  
about his practice moving forward.

No, he "wasn't that bad", Buddy said,  
he was way better than some adults  
at the gathering!—  
but he should still really consider,  
you know,  
brushing up on his "if-then skills".

Because "everything is ultimately an if-then",  
whether vis-a-vis arithmetic  
or life itself!—  
in any case, now finally forty himself,  
Buddy could officially confirm  
once and for all his mom'd become,  
in fact, seventy four  
while he was forty,  
though at the time,  
back in the brick house,  
it'd have been an impossibility  
for either to know with any certainty  
if that'd have truly been the case,  
that Buddy would, for a fact,  
be forty while his mom  
would be, by contrast,  
seventy four.

Just before  
leaving for Tokyo  
Buddy sat on a clean bench  
in Luongo Square  
in the decent heat  
of the expiring summer

and wrote down the words  
it would be "an absurdity  
to stop by Nickanee's tonight",  
which he felt to be  
one hundred percent fact,  
that precise verbiage,  
that stopping by Nickanee's  
that night would've been  
completely absurd!—  
sitting on a bench by himself  
sipping a lime seltzer  
he'd lightly spiked with Mezcal  
he had no doubt in the pure  
veracity of the words  
he'd scribbled down  
into a beaten up purple notepad.

Buddy had, in fact,  
a very firm comprehension  
of what exactly  
was absurd that night,  
it was the simple idea  
of attending Nickanee's.

Only minutes later,  
sitting in a bar in Luongo Square,  
drinking a Mezcal  
that was no longer dumped  
indiscriminately into a can  
of lime seltzer,  
Buddy considered an uncomfortable idea

that "whatever was identified  
as morally unacceptable"  
was precisely what got people  
erect in every particular epoch,  
that whatever was widely  
agreed to be inappropriate  
was, in fact, synonymous  
with what was "probably maximally erotic"?

Something that was violently pretty  
would become expeditiously  
less so the very second  
it became "generally acceptable",  
Buddy thought at the bar?—  
that widespread acceptance  
was the utter death  
of apex eroticism?

Buddy sat at the bar in Luongo Square,  
well aware  
going to Nickanee's that night  
would be nothing if not blatantly absurd  
and considered, just a couple streets up,  
on Atwells Avenue,  
he could never jot down notes  
like he did on Luongo—  
where it was expected that everyone  
would come equipped with notepads  
of all types,  
that they'd all take notes  
while sitting on benches and at bars,

whereas on Atwells Ave  
the exact opposite was expected.

It was a fact that no one had,  
in the history of the street,  
ever been seen  
clutching a small notepad  
on Atwells Avenue,  
but Buddy actually considered  
ambling up to Atwells  
that very evening,  
but he now realized  
occupying any seat  
on that Avenue  
would make his note taking  
basically impossible.

In reality you'd probably have to be  
a complete knob to believe  
you could ever scurry up  
to Atwells Avenue  
with a notepad  
and successfully jot down ideas  
in public.

To Buddy,  
he told Reimi,  
there existed two latent  
absurdities that night:  
the first was without a doubt  
stopping in Nickanee's,



while the second  
was adorning your person  
with a writing utensil  
on Atwells Avenue.

No one walking the streets  
of Atwells had "as much as a fucking pencil"  
on their person,  
that much was certain  
beyond a reasonable doubt,  
but none of that altered the fact  
that for about eighty three point three percent  
of the year Buddy's mom  
would fail to be seventy four,  
despite his intuition  
she was "technically seventy four", while  
for essentially seventy five percent  
of this calendar season  
he'd be thirty nine,  
which flew in the face of the fact  
he was "technically forty",  
because at that moment,  
in Luongo Square,  
Buddy was forty but his mom  
was merely seventy three,  
which went directly against  
the if-then he'd alleged  
at the age of three.

—Canto I-V: The Best Neighborhood in the World  
695:847 .821

Reimi thought the "adjustable bed frame"  
their hotel room came equipped with  
was "really cool",  
and she more or less immediately  
started to fiddle with  
the settings incessantly.

But Buddy,  
just as Reimi gained control  
of the remote,  
expressed some concern,  
since the bed frame  
wasn't exactly "brand new"  
that Reimi should maybe  
use a bit of caution  
before indiscriminately fidgiting with  
the remote control, because,  
in his experience,  
those types of gadgets  
could easily start to malfunction quickly.

Buddy reminded Reimi later  
of this exact exchange  
as they struggled to see  
the lower third of the television set  
over the now absurdly elevated  
foot of the bed,  
which'd been stuck in place

since Reimi first raised it  
high as it possibly went when  
she first placed her little fingers  
on the remote,  
followed by about five minutes  
of a continuous, arduous drone  
punctuating every attempt to adjust  
the foot again,  
until they both came to agree  
the bed frame was, in fact,  
immovably stuck in its place.

Nothing could be done to fix  
an electronically misconfigured bed frame—  
unless you were some kind of  
electrical engineer,  
which of course  
neither of them were,  
so if a bed frame was forced upward,  
until the foot of the bed obscured  
nearly a third  
of the television set,  
then you'd forever be lifting  
the remote to the sky  
to increase the volume,  
or to switch whatever bullshit  
on whatever streaming service  
you wanted to fall asleep to.

In short there was no cure  
for this severe sickness

of the bed frame—  
it was a terminal deficiency, which,  
Buddy reminded himself,  
was why he was so adamant about  
not indiscriminately fiddling with  
the remote in the first place,  
yet apparently the possibility  
of repeatedly adjusting  
a bed up and down  
was just too alluring to resist.

Glancing at the top two thirds  
of a TV program  
neither particularly found compelling  
Reimi said it wasn't necessarily  
that traveling was ipso facto insipid,  
inasmuch as it was the case  
any city is fundamentally  
meaningless sans a particular person  
in the metropolis you're pursuing,  
didn't Buddy agree?—  
that basically any town  
is only activated  
by a special person of interest,  
that even the shittiest city imaginable  
could become profound  
with the proper object  
of pursuit?

Buddy felt a moderately intense  
urge to toss

the remote control  
directly through  
the television set  
as he agreed  
with Reimi's perspective,  
that architectural structures  
were only aesthetically beautiful  
insofar as they contained  
intimate relationships  
between human beings,  
with all the good and bad  
that was associated with  
that containment,  
and even a sprawling city  
like Tokyo was only agreeable  
to people  
insofar as they imagined that  
containment occurring  
in the midst of this architecture,  
but if they, say,  
"relocated to Tokyo"  
but failed to find the people  
to place into  
said containments  
they'd essentially  
remain meaningless,  
and even Tokyo would quickly  
become a drag!

It was almost like,  
Reimi contemplated aloud,

Shinjuku was at once  
the best neighborhood  
on the planet  
but also fundamentally  
at bottom  
empty and sterile?

## Part II: East Side Mannerists

—Canto II-I: Community Pools & General Disgust  
1380:1633 .845

Forced to listen  
to some shirtless douche-bag  
adorned in designer glasses  
with custom colored purple frames  
at a community pool discuss—  
she couldn't recall what—  
really reiterated to Reimi  
it was totally possible to disdain  
a person purely via the sole sound  
of their God-given vocal chords,  
she said to her sister Nikke.

Sobriety obviously  
depended on vantage point,  
but she'd only had possibly  
half a bottle of Soju at the pool party,  
or maybe the whole bottle at most?

Yet Nikke would never  
accuse her sole sibling  
of lacking objective sobriety,  
even if she was maybe  
relatively inebriated,  
much less levy  
an accusation of "feeling things"—  
no, she knew Reimi  
way too well for that!



This notion of "feeling things"  
was totally grotesque of course—  
Nikke vividly recalled riding  
into New York City with Reimi  
years prior,  
right as the second track  
on her Love Supreme CD  
played from her stereo speakers  
as they discussed what  
they believed to be "deep topics"  
at the time, the tenor sax  
ricocheting in her mind  
retroactively in a way  
that didn't really make  
any sense.

A leaf that laid  
on the cement on Carpenter Street  
as the Lyft re-entered the West End  
looked like a legitimate  
handle bar moustache,  
like it'd been sculpted specifically  
to paste onto a hipster's upper lip  
at a craft beer bar.

Nikke, who was perhaps  
more prone to so-called  
"airier" quasi philosophical  
thoughts than her sister Reimi,  
was recalling previous  
"summer-like late

September afternoons"  
from her upbringing,  
but the images  
were so vague it made  
quantifying the linear progression  
of her life a seeming impossibility—  
the frantic tenor sax  
of the second track  
of Love Supreme  
still humming somewhere  
in the remote recesses  
of her mind,  
a perceived sordid activity  
for some reason.

Whereas Reimi was disgusted  
by a guy who was probably  
an incredibly loving dad  
despite a vocal tone  
that reeked of utter pretention,  
Nikke was increasingly lost  
in her own stochastic memories,  
muted coincidences  
consuming her,  
causing her to recede  
into silence as Reimi continued.

Twelve months ago  
to the minute,  
Nikke butted in abruptly,  
marked the sudden onset

of "a precise month"  
where she succumbed  
to a subtle madness,  
a quick descent into  
the divinely absurd,  
only to emerge  
exactly thirty days later—  
the twenty sixth to the twenty fifth—  
with an apparently renewed purpose.

The strangest characters,  
Nikke told Reimi,  
who of course already knew  
about the events all too well,  
would wander into her day to day  
life during that "thirty day  
or so span", then disappear  
forever almost immediately  
after the fact—  
there was an irrepressible  
melancholy to memory,  
which in a way, Nikke suggested,  
was possibly a lurid iteration  
of optimism,  
to recall past events  
with dread and disgust,  
to interpret the present then  
as ipso facto preferable  
to the grotesque events  
of even your recent past?

Oh, there was no doubt  
recollection was objectionable,  
Reimi concurred,  
for example the extremely recent  
memory of the man  
with that grating intonation?—  
Reimi's present state  
with Nikke was leagues preferable  
to listening to the douche bag  
drone on at the community pool  
for even a few minutes.

So it wasn't at all out of line  
to suggest that recollection  
sprung up from an abyss  
and assaulted them  
violently right when they  
least expected it,  
even in Nikke's case,  
during the thirty days or so,  
they were themselves  
to some extent consumed  
with "people from her past"  
springing up like memories,  
attacking her present-tense  
with their vapid reintroductions.

People from our past, she said,  
instead of affirming the logical linear  
progression of our lives,  
only reinforce this dream-like instinct

we have that, in fact,  
our life is wholly nonsensical,  
that our singular peregrinations  
are simply asymmetric series  
of moments fundamentally disconnected,  
disjointed, misaligned—  
that rather than progressing  
from age five to six,  
forty to forty one  
that the numbers  
we try to define our lives by  
are in fact non-additive,  
that they're more akin to  
coagulating disparate percentages  
and acting as if they're integers,  
or probably worse!

People from our past, Nikke noted,  
simply by existing and resurfacing  
serve to remind us  
that the vast majority of sentences  
we've said and activities  
we've completed  
are actively forgotten,  
that they amount to  
next to nothing  
in the present tense,  
yet their re-introduction  
is a proof our current moment,  
which we perhaps  
feel to be superior

to our past,  
will also inevitably pass  
into lacunas of deleted recollection,  
that the present  
is basically a folly in waiting,  
plus there's only  
the thinnest connective tissue  
integrating said lacunas.

Memory is most definitely  
nonlocal in origin,  
Reimi agreed—  
there was really no other  
way to phrase it,  
yet in some vague sense  
they could possibly contend  
that their collective past actions  
formed a sort of abstract  
substrate that informed  
their current selves,  
that perhaps while collected recollection  
failed to conform  
to the moving image  
of linearity,  
it still maintained  
a sort of amorphous  
continuity eluding them  
at first glance?

But, Nikke said to Reimi,  
take the town of, say, Barrington—

the dump they were driving away from  
as fast as they could—  
was it not filled to the brim  
with objectionable memories?

Was "bucolic" Barrington  
not filled up with upper class  
whites who fundamentally  
overestimated their own net worth,  
peering down on bordering towns  
and neighboring dumps  
with the sole intention  
of making themselves  
feel better about  
their own overpriced homes?

Reimi had tried to remain unaware  
of the entirety of Rhode Island—  
in fact if not for her little sister  
Nikke she'd probably know  
literally nothing  
about the smallest state  
in the nation,  
and no doubt  
be perfectly happy about it!

—Canto II-II: An Anonymous French Mannerist  
838:1053 .796

In any case,  
sitting in the backseat of the Lyft  
en route to RISD's museum,  
Nikke took note of a small stain  
on her new tan t-shirt  
just above her right nipple,  
a smudge she somehow  
failed to see  
before she left her apartment—  
specifically recalling  
ironing the article  
prior to leaving,  
it seemed absurd to her  
she could've not noticed  
a small stain  
in such a central location.

Both women were  
surprised to find  
the price of admission into  
the museum was more than  
twenty bucks per person,  
but they paid the fee  
sans even a single  
disgusted eye roll  
or surreptitious aggravated grimace,  
instead kindly taking the lady's  
direction to enter



the elevator in  
dually jubilant fashions.

Of course it was only  
a sole canvas  
they went to see  
in the museum,  
the so-called  
"Charity" painting  
by an anonymous French Mannerist—  
this mysterious artist's  
single work  
was more riveting to them  
than the rest of the Renaissance room  
combined,  
more visceral by  
orders of magnitude  
than any of the  
contemporary art  
on the first floor.

The painting consisted  
of six small children,  
one dog, and a mom  
who—although most people  
might not notice it  
at a fleeting glance—  
had her left nipple exposed  
as one kid  
fondled the breast  
in preparation of suckling.

Of course while taking  
in any painting  
it was important,  
the two concurred, to  
consider the painter's  
personal process  
as he continued to create  
the canvas,  
the types of problems  
he may or may not  
have encountered,  
how he in the end  
addressed them.

In this instance, Reimi said,  
it struck her as patently befuddling  
that the painter—  
this anonymous French Mannerist—  
went to the trouble  
to depict the tiny testicles  
of one of the kids  
poking between his two legs  
from the back as  
he climbed up  
to the presumptuous mother?

By contrast  
in the contemporary galleries  
on the first level,  
the figurative nudes

were basically "sans phallus"—  
Reimi referenced  
a painting by a guy  
named Satoshi Kojima  
on the lower level  
depicting a  
"naked-from-the-waist-down figure"  
"freefalling into an abstract spiral"  
with a "Ken-doll genital structure"—  
yet this anonymous French Mannerist  
upstairs was depicting  
tiny testicles dangling  
from the backsides  
of juveniles.

Oh, it was definitely  
a little bit perverse—  
of the six kids,  
all posed in fundamentally absurd  
positions in individual ways,  
there was no phallic aspect,  
despite each being naked,  
but the climbing child  
was depicted with two tiny  
testicles peeking  
out between  
his legs from the back.

Imagine, Nikke added,  
painting those two tiny balls  
with such a fine degree

of precision,  
in the mid sixteenth century—  
spending possibly upwards  
of a whole day  
on genital depiction  
at the most  
awkward angle imaginable.

Of course, Reimi said,  
it's true a male's testicles,  
without a doubt,  
even when a youth,  
would probably poke through  
his thighs and become visible,  
assuming he climbed  
up a structure nude,  
but to stick to such rigid realism  
with regard to "that detail",  
while giving the children  
professional wrestler  
back muscles  
and bobble head necks  
is perhaps an apex  
mark of genius?

Nikke let a pen  
nonchalantly dangle  
from her mouth on the couch  
in front of the "Fontainebleu"  
school canvas,  
just because she enjoyed jotting

down ideas in a papyrus thin  
purple notepad,  
when a heavier set lady attendant  
with a cropped hair cut queried  
"Is that a pen?"  
to which Nikke confirmed  
the instrument protruding  
from her lips was,  
in fact, "an ink pen",  
which moved the attendant  
to tell her pens "weren't allowed"  
in the museum—  
magnanimously, the attendant allowed  
Nikke to stuff the pen back  
deep in her pocket,  
as opposed to  
officially confiscating  
the now saliva-infused  
ink-based instrument.

The attendant continued to  
hover in the vicinity  
of the sofa  
where the two sisters  
and their ink pen  
sat staring at the painting  
of this anonymous French Mannerist,  
and Reimi queried aloud  
if recollection was,  
upon further consideration,  
possibly "linear/nonlinear"—

if that made any sense  
to Nikke?

—Canto II-III: The Dyadic Man  
255:307 .831

As the minutes quickly  
wound down  
before the museum  
closed its doors for the day,  
Nikke noted,  
still sitting on the sofa  
in front of the  
anonymous French Mannerist's  
work, that every man  
was "fundamentally dyadic",  
specifically in that  
they consist of  
an independent phallic entity  
and also an incorporeal aspect—  
but because of this  
men lacked an organic actuality  
of any sort,  
sans the phallus of course,  
they were souls  
attached to cocks,  
whereas women, Nikke said,  
were actually organic entities  
woven deeply  
into said incorporeal souls.

Men weren't even technically  
human beings, Reimi retorted,  
they were little beyond

simple penises with souls,  
half organic dyads,  
to the extent they existed  
in the "so-called corporeal globe"  
it was only  
via their usually puny  
third legs,  
sans penis  
they ceased  
to exist  
on the sensible plane  
at all!

It was through this precise lens,  
Nikke said,  
that they needed to really  
analyze the male to female  
trans movement—  
as a feminine urge  
for actual organic—no,  
Reimi interrupted,  
not in the gallery,  
gender discourse  
was strictly prohibited,  
even more so than pens!



### Part III: East Mediterranean People Shields

—Canto III-I: Chain Smoking Next to Children's  
Hospitals

1635:1982 .825

Sans alcoholic beverages,  
Reimi said to Buddy—  
what does anything even really  
matter anyway—  
whatever city you reside in,  
but Buddy really wanted to receive  
the juice from Reimi RE  
what Nikke alluded to repeatedly  
regarding this alleged  
month long rapid decline  
into ill-advised binge drinking  
she, Nikke, endured.

Yet to Reimi  
malevolent liquids like alcohol  
were actually fundamentally  
necessary to relay  
these types of incidents  
in a proper way,  
that she could "sit out"  
"in the city" totally sober  
and take note of  
a curious lack of a connection  
she had with any Oneness,  
that from a select vantage point  
you could lack a connection  
with a "Oneness"

in concord with  
a deficit of emotional disruption—  
was it possible  
when chaotically lusting  
around town  
The One as a pure  
spiritual Form  
floated closer  
than when you were being  
a great stay at home mom.

Only when onerously  
falling apart  
a certain spirituality  
becomes palpable,  
your dreams become fertile  
territory for visitation  
from an indivisible oneness  
in its infinite forms,  
whereas the "well-adjusted",  
because of our  
peculiar social totem poles,  
somehow remain barred away from  
this Oneness,  
by becoming a  
productive member  
of secular society  
you build a barrier between  
yourself and what's  
quintessentially One,  
she suggested,

not necessarily asserting it  
as fact but just  
"tossing it out" to Buddy.

But while oneness  
possibly communicated  
exclusively via  
emotional tumult,  
the metropolis,  
Reimi said,  
was a phantasm entirely—  
that in a material sense  
her astounding friendship  
with Buddy had duped her  
into believing DC  
was something other than  
what it was—  
sitting by herself  
the other evening  
she realized the entire city  
was a cesspool of the insipid,  
that sans her friendship  
with Buddy the city  
fell into immediate disrepair,  
that a single interesting friendship,  
only of the loftiest order,  
could make any city  
into fourth century Athens,  
that in all reality  
cities were really  
nothing but philosophically

intriguing relationships,  
deprived of these bonds  
there was nothing left  
but poorly dressed hipsters  
and talentless twenty whatever  
professionals with  
absolutely nothing of note  
to say.

Reimi could recall  
her own individual dips  
into deep depressions  
pre-Buddy—their bond,  
inclusive of all of its faults,  
catapulted this petty city  
into an exalted playground  
of immaculate speculation,  
the streets were no longer  
little hellholes,  
wastelands of sterility,  
but only because Buddy  
was a true maestro  
of the ill-tempered,  
the ill-advised,  
and the patently absurd,  
Reimi said.

Buddy was of course flattered  
and he clearly felt the same way  
toward Reimi,  
holding their bond

in a similar high esteem,  
but nevertheless  
Reimi now wasted no time  
now addressing  
his previous request,  
to some extent,  
she said,  
procreation is a  
philosophical abomination,  
a spitting in the face of  
The One Itself,  
a tacit admission  
that the universe itself  
is actually not contained  
in the mirror you gaze at  
yourself in intermittently,  
which is itself  
a blasphemous falsity!

Because if the universe  
is located in physical space  
it's definitely in your very mirror  
as you gaze into it—  
the cosmos is of course  
wholly contained in your own  
reflection, yet in any case,  
Reimi continued,  
the very notion  
of popping out kids,  
Nikke had always  
considered it absurd,

and Reimi by default  
described it as  
basically objectionable,  
yet both sisters sat  
on the phone weeping  
(bawling even!)  
at the prospect  
of Reimi's probable  
miscarriage just last Fall.

Reimi's impending miscarriage  
brought them both to tears,  
to a place of truly weeping,  
probably ounces worth  
of lacrymation  
recklessly poured  
onto their four cheeks  
over the phone—  
and "that" was the first part  
of Nikke's so-called  
"mystical breakdown"  
from that past year,  
Reimi said.

Yes, the first section  
was centered  
on the two sisters  
lacrimating  
on the telephone  
because Reimi's baby  
was clinging to its life

by the thinnest of threads,  
that was on a  
Saturday afternoon,  
after Reimi  
had accompanied Nikke  
for a few drinks  
early in the day—  
and they'd bumped into,  
what was his name,  
of all people on the street,  
having literally  
just bumped into him  
less than two weeks prior.

Buddy said he recalled  
Nikke saying something  
to that effect—  
Reimi confirmed  
it was after  
she'd made Nikke  
take her out for an espresso,  
to which Nikke then  
made her pop in  
The Dark Lady  
for "just one drink"  
where they stumbled upon  
that exact same Steve Miller,  
of all people,  
apparently paying the tab  
for his trans companion.



So bumping into Miller  
with his beautiful wife  
again that subsequent Saturday  
walking down the street,  
when during a decade  
in DC they'd never seen  
Steve randomly—  
it was a bit perplexing,  
perhaps even mystical  
to Nikke,  
and the stop and chat  
conversation  
was equally  
difficult to follow—  
it certainly drove Nikke  
to down a few drinks after,  
forced to listen  
to the same tired diatribe  
"over and over".

So on a Thursday night,  
Buddy repeated,  
Nikke bumps  
into this Steve  
at The Dark Lady,  
then the subsequent Saturday  
you two see Steve  
walking down the street  
with his wife  
and conclude that evening  
weeping to each other

on the phone  
due to a degradation  
in the state of  
your pregnancy?

Correct, Reimi confirmed,  
and in between  
the two Steve sightings,  
she should note,  
Nikke'd pop in The Dark Lady  
again, all alone,  
where a confounding figure—  
at least according  
to the story  
Nikke told Reimi—  
would be "seemingly  
waiting for her"  
at the bar,  
asking about her  
as soon as she arrived  
and ordered a drink,  
the figure going so far  
as to note "you never know  
when it's your time to go."

This type of absurdity,  
unsurprisingly, prompted  
Nikke to stay at the bar,  
gulping down a  
completely unnecessary  
double shot of tequila

prior to close.

And then after seeing Steve  
a second time, Nikke said,  
she sat at some Lebanese  
bar downtown where she'd see  
"the understated bartender  
from The Dark Lady"  
sitting across the bar  
as a kid introduced himself  
as "Bobby"  
and drunkenly  
confessed to his  
bad gambling habit,  
until his middle aged mom  
arrived and  
drove him home.

After being indirectly reminded  
of the mysterious stranger  
via the presence  
of said  
understated bartender,  
Nikke would awaken  
to an even  
more mystifying phone call,  
at five am,  
from her father's number  
but with a strange voice  
on the other side  
demanding an immediate

wire transfer to  
a "Venmo account",  
alleging he'd just broke out  
of prison only  
to enter their parents' home  
where he now  
"had them both bound  
and gagged."

And then perhaps  
the most curious aspect  
came that next night  
when Nikke said  
to Reimi she'd spent  
the prior Friday afternoon  
hopping from bar to bar  
until, fairly inebriated,  
she stumbled upon  
The Dark Lady again  
once more witnessing  
the understated bartender  
but not the confounding stranger,  
"just for a quick drink, you know",  
and then ambled  
to a random  
dive bar where suddenly  
Nikke came upon  
an impalpable ability  
to "share her feelings"  
with the various random  
regulars in attendance.

But of course the oddest part of all,  
Reimi concluded,  
was that right as  
Nikke approached this dive bar,  
trading anecdotes  
with strange drunks  
and feeling at home  
for maybe the first time,  
smoking shitty  
unfiltered cigarettes  
into the AM, Reimi  
was admitted into the children's  
hospital just a couple hundred  
feet from the dive,  
in dire condition  
as her unborn baby  
was officially aborted  
from her body.

—Canto III-II: Shrooms at the Dominican Shisha Spot  
1598:1889 .846

Reimi said the next night  
Nikke came by  
her flat to commiserate,  
that she was somehow,  
inanely, in better net  
spirits than her sister,  
the two taking a patch of fur  
off the dog,  
wondering aloud  
about the possibly haunted  
river flowing in the middle  
of the invisible triangle  
connecting the Children's Hospital,  
Dive Bar, and Dark Lady,  
with Nikke in particular  
speculating  
that perhaps  
as soon as they  
stepped past the interstate  
highway that barricaded  
the west end of the city  
from the river,  
that a certain dark force,  
a possible cloaked portal  
of sorts  
began interacting  
with both of them?

Yet even with that thought  
shot into her brain,  
it wouldn't stop Nikke,  
Reimi informed Buddy,  
from walking back downtown  
the subsequent Saturday—  
but only after popping  
into a mosque  
to make a donation  
to the unrecognized  
dead infants in Palestine,  
dropping off a fifty dollar bill  
to an African Imam  
with a mini water bottle  
of Mezcal  
surreptitiously slipped into  
her sweatshirt pocket.

Nikke walked swiftly downtown,  
purchased a pack of cigarettes,  
stopped to pop in the spot  
from the previous week,  
cracking a joke  
when an old fuck took what  
at first look seemed to be  
a decent tip  
then stuck the cash back  
in his pocket—  
then Buddy interrupted  
to note Nikke  
would meet up

with him that evening,  
pouring them both an espresso,  
popping the last couple squares  
of a psilocybin candy bar,  
and then they both  
would go smoke  
hookah at a  
Dominican night club.

Buddy said he distinctly  
recalled understanding  
Spanish that night  
surrounded by flickering lights—  
Nikke was possibly still  
completely unhinged,  
in a heightened spiritual state  
he'd, for sure,  
seen her enter  
a few times before!

Then again, Reimi defended,  
a mixture of espresso,  
hookah, liquor, and psilocybin  
could probably cause anybody  
to become a bit "unhinged",  
to which Buddy replied  
the bachata hit different  
that night,  
that Nikke was wearing  
a pair of fake  
reading glasses



for literally the entire  
duration of their time out!

In any case, Reimi continued,  
relaying what Nikke  
told her regarding  
the subsequent night  
where, sure, she began  
the afternoon  
seeing this certain  
African Imam Abdul Latif  
speak briefly  
about contemporary politics,  
attempting to avoid  
the triangulation  
she'd recognized with Reimi  
two weeks previous,  
but eventually  
in a foolish attempt  
to verify the night  
where she'd, Nikke,  
finally felt able  
to quote unquote "open up",  
she succumbed  
to ambling beyond  
the interstate "barricade"  
back into downtown,  
to the dive bar,  
but in a state  
of irrational spiritual  
aggravation.

And when Nikke arrived  
at the dive  
an unexpected non-descript  
old gentleman—  
not entirely dissimilar  
from the mysterious stranger  
from The Dark Lady—  
was seemingly "waiting for her"  
and her overwhelming emotions,  
no, not about Reimi's abortion,  
but the Palestinian children  
being massacred  
by her tax payments!

Nikke'd quickly discard  
the psychoanalytical older dude,  
even in her dilapidated drunken  
state she still realized  
the physical mind  
had little to do with her issues,  
as she was trapped  
in a portal of sorts,  
in fact, beside a  
mysterious river,  
instead she introduced herself  
to an advanced in age lady  
playing pool in skinny  
black denim  
wearing the look  
of pure death in her eyes.

Her name was Ellen,  
she was seventy one  
years young  
with a fifty something  
Nordic husband  
named "Petter",  
but, despite her colloquial inquiries,  
the couple didn't seem  
particularly intrigued  
with her drunken digressions  
into the topic of  
"dollar denominated crude oil"  
or contemporary college  
as essentially  
a ruthless corporation,  
exploiting the exact students  
it was alleging to educate.

Yet didn't they maybe deem  
that concerning?—  
that so-called Poetry Professors  
could no longer be considered  
public intellectuals,  
instead they were  
ruthless tools  
of institutions  
that partnered with the  
state and expansive  
financial banks  
to saddle budding young

people with five and six figure  
dollars of debt  
that could never be expunged!

A lucrative endeavor indeed!—  
no, these Poetry  
Professors were,  
to a material extent,  
certainly criminally liable  
themselves,  
according to Nikke,  
not only for needlessly  
profiting on the backs  
of their own student body  
but also for the  
degradation of the arts  
as a whole!

The university system,  
the great contemporary funding  
apparatus of the fine arts,  
was no true speaker  
of truth to power,  
and it's central role  
in literature was no  
doubt a sort of silencing itself—  
no, Nikke said,  
the American university system  
was just a macro hedge fund  
masquerading as an  
artistic co-op!

Consider, for instance,  
Nikke said,  
the criminal rehabilitation  
of the Nazi-saluting  
Gertrude Stein, who,  
for the record, was,  
in addition to  
an atrocious poet,  
a genocidal art collector.

Of course, Nikke,  
like everyone else,  
had a phase  
where she also became  
"fascinated" by Stein,  
wasn't it revolutionary  
how she used, you know,  
"language as sound"—  
until Nikke was forced  
to recall,  
with her functioning brain cells,  
that "language as sound"  
was in fact  
just the fundamental basis  
of metrical poetry itself,  
which'd for  
chimerical reasons  
been banished  
by little Hitlers  
like Stein herself!

Gertrude Stein  
was one of the apex  
unrepentant charlatans  
of English literature  
since the language itself  
was codified  
from far-ranging  
cosmopolitan lingual pools,  
and it was a  
truly classic example  
of the contemporary  
literary critic  
to cast aside Stein's  
confirmed fascism  
in the pursuit of  
some sterile Freudian  
identity drenched  
symbolism.

No, Stein didn't love  
that little Hitler—  
she was just expressing  
her Zionist lesbian  
sense of self  
by writing inscrutable  
prose poems  
about carafes,  
of course!

The university system

was in fact  
the most criminal corner  
of corporate America,  
yet Ellen and Petter,  
while not explicitly "disagreeing"  
with this passionate opinion,  
didn't exactly  
"encourage Nikke  
to continue",  
and with that ingested  
she subsequently exited  
the establishment  
right around close  
to walk sadly back home,  
over the apparently protective  
interstate highway,  
on her way donating  
a spare eight bucks  
to an attractive enough  
black girl standing beside  
a homeless shelter,  
offering to service her sexually  
for a twenty before  
disappearing into  
the desolate night  
like an apparition,  
leaving Nikke  
drunkenly humming:

Essayists publish personal blogs no prob  
but if poets post their poems they're flogged

submit to literary mags instead!  
w/ 12 remaining readers (10 are dead)  
that due to heavy volume of submissions  
will send rejection letters by next xmas  
and then we sit and wonder why it is  
poems no longer get taken serious  
the so called real poets now eschew  
rhyme meter and extended stories too  
and only publish places no one reads  
I guess the web won't meet their precious needs  
while nonfiction rockets up the fucking charts  
"self published poems" are seen as rubbish art  
not on a merit but instead on sight  
cause they buck a system not very bright  
(to be fair also because most are shite)  
the root of "lyric" from the Greek is lyre  
as in utter poems aloud you'll lie in a fire  
Homer was actually a mute to boot  
who never touched a guitar or lute  
straw men & steel men meeting at medians  
to deem posting poems on the web plebeian  
I now peruse exclusively reading bins  
as rhyming results in little but seedy men  
"but nonfiction touches on current events!"  
while Pope's Essay stays barren unread  
but I'm sure you've heard Kenneth Goldman say  
what he thinks of these Nuyorican cafes  
they're fine enough if you enjoy dumb sports  
but lack the beauty of, say, traffic reports  
not to say these Puerto Ricans are lesser  
just that their cafes lack adjunct professors



the sole arbiters of the truly divine  
opinions are just assholes:

let me present you mine  
post your poems where people exist to read  
and expand the cannon to include emcees  
if not this art will find a lurid tomb  
up its own ass—

apologies to Harold Bloom

Reimi—who'd been staying  
at Nikke's that night—  
was waiting fast asleep  
for her sister,  
who arrived back well past  
midnight, quite clearly blacked out  
and in a trance admitted  
to Reimi about being bothered,  
no, not by innocent kids  
being killed in genocides  
assisted by her taxes,  
but instead by an instance  
of so-called  
"childhood sexual trauma"  
that she'd never talked  
about aloud,  
even to her sole sister,  
most of the specifics  
in fact being by now  
eternally obscured  
even to Nikke herself,  
existing past normal

epistemological limits,  
and that keeping this  
"so-called secret"  
was unfortunately  
no longer tenable,  
because failing to confess it  
in perpetuity  
did nothing  
but make her continually  
want to die.

## —Conclusion

This book will perhaps only be understood by those who have themselves already thought the thoughts which are expressed in it or similar thoughts. It is therefore not a text-book. Its object would be attained if there were one person who read it with understanding and to whom it afforded pleasure. The book deals with the problems of philosophy and shows, as I believe, that the method of formulating these problems rests on the misunderstanding of the logic of our language. Its whole meaning could be summed up somewhat as follows: What can be said at all can be said clearly; and whereof one cannot speak thereof one must be silent. The book will, therefore, draw a limit to thinking, or rather not to thinking, but to the expression of thoughts; for, in order to draw a limit to thinking we should have to be able to think both sides of this limit (we should therefore have to be able to think what cannot be thought). The limit can, therefore, only be drawn in language and what lies on the other side of the limit will be simply nonsense. How far my efforts agree with those of other philosophers I will not decide. Indeed what I have here written makes no claim to novelty in points of detail; and therefore I give no sources, because it is indifferent to me whether what I have thought has already been thought before me by another. I will only mention that to the great works of Frege and the writings of my friend Bertrand Russell I owe in large measure the stimulation of my thoughts. If this work has a value it consists in two things. First that in it thoughts are expressed, and this

value will be the greater the better the thoughts are expressed. The more the nail has been hit on the head. Here I am conscious that I have fallen far short of the possible. Simply because my powers are insufficient to cope with the task. May others come and do it better. On the other hand the truth of the thoughts communicated here seems to me unassailable and definitive. I am, therefore, of the opinion that the problems have in essentials been finally solved. And if I am not mistaken in this, then the value of this work secondly consists in the fact that it shows how little has been done when these problems have been solved.

## Diagrams

01: Not [l]ong [a]fter [l][a]nding in Jap[a]n with [R][ei]mi it  
[b]e[c][a]me [r]ather [c]lear to [B][u]ddy [th][a]t [th]e  
[c][ou]nt[r][y] was, [a]t [b]ottom, "a f[u]nda[m]entally ani[m]ated  
[c][u]lture", [th]at [th]e wh[o]le [p]o[p]ulace of Ja[p]an, with  
re[m]ar[k]able [c][o]hesion, h[a]d [m][a][n]aged [t]o [i]mb[u]e  
[i]tself with "[a]n [a][n]i[m]ated [f]orm of [e]xistence", that  
[e]very[w]h[er]e you [w][e]nt in T[o]ky[o], he thought, you're  
[c][e]a[s]e[le]ss[l]y "i[n]und[at]ed with a[n]im[at]i[on]s"—e[ve]n  
the e[s]c[a]p[e] p[er]i[a]n on an air[p]l[a]ne is rel[ay]ed [v]ia [a]n  
[a][n]i[m]ated, he [d]idn't k[n]ow, [P][o]ke[m]on [a]v[a]tar in  
J[a]p[a]n, yet that was st[i]ll [a]n [i]m[p]r[o]ve[m]ent over the  
h[u]m[an]-[r]el[ay]ed ite[r]a[tion]. — 13:156 .724

02: [B]e[c][a]use, [B]uddy said to [R][ei]mi, his [P]la[t]onic  
[t]ravel [c]om[p]anion w[h]o [h]er[self] [h]ad a  
[r]e[s]p[e]c[t]able know[le]dge of Ja[p]a[n, what ex[a]c[t]l[y] is  
the d[am]n [p]oint of these [s]o-[c]alled e[s]c[a]p[e] p[er]i[a]ns on  
air[p]l[a]nes? — 44:49 .898

03: [W]ell, [R]eimi [r]e[p]l[i]ed, there doesn't s[ee]m to [b]e any  
[w]hatsoever!—[b]e[c][a]use, [B]uddy interr[u]p[te]d, i[f] we're  
[th]irty [th]ousand [f]u[ck]ing [f]ee[t in the [a]tmo[s]p[h]e[re]  
[a]nd [s]p[ir]aling b[a]c[k toward [Ea]rth's [s]ur[f]ace I'll [j]ust  
[j]u[m]p out of the [d]amn win[d]ow to my horr[i]f[i]c y[e]t  
[i]nev[i]table [d]e[ath]! — 51:67 .761

04: What?—t[oo]s[s]ing [o]n a p[er]i[a]s[tic [m][a]s[k] a[n]d [m]aking  
[c]ertain n[o] l[u]ggage was [l]eft on the f[l]oor of the  
[s]o-[c]alled e[s]c[a]p[e] aisle, that's g[o]ing to [m][a]k[e] a  
[p]alp[ab]le [d]iff[er]ence [f]or [p]eople [f]orced to [p]lu[m]met  
[d]ow[n t]ens of th[ou]sands of [f]eet [f]rom a gig[a]ntic  
me[tal][ic c]y[l]i[n]der?—yet i[n] a[n]y [c][a]s[e], de[s]pite [th]e  
fa[ct] [th]ey [b]oth ag[r]ee[d that t[r]ave[l]ing was  
[b]a[s]i[c]a[l]l[y] an, at [b]ottom, [i]n[s]i[p]id ho[bb]y, that  
[d]r[i]n[k]ing a [b]eer in To[k]y[o] was [f]unctionally n[o]

[d][i][f]fe[r]ent than [d][r][i]n[k]ing one in [O]maha, [b][o]th [R]eim[i] and [B]udd[y] ag[r][ee]d [th]at [th]e [c]ulture [o]f J[a]l[p]an was [c]ertain[l]y of [a] [s]u[p]erior [q]ual[ity] [t]o [c]on[t]em[p]o[r]a[r]y [A]me[r]i[c]a. where "[s]o-[c]alled [p]o[l]i[t]i[c]al [ph]i[l]o[s]o[ph]ers" [l]i[k]e [C][ur]t[is] Yarvin a[c]tually ex[er]t[ed] inf[l]uence on [W]est [W]ing [p]o[l]i[t]i[c]i[ans]? 154:193 .798

05: Reimi [f]ound [i]t [i]nt[r]igu[ing], d[is][c]ove[r][ing] th[is] [f]act and [s]ub[s]e[qu]ently [p]e[r]using Yarvin's [b]log [p]o[sts] after hea[r]i[n]g [a][b]out his "[s][o]-[c]alled [i]nfluence" [i]n [c]on[t]em[p]o[r]a[r]y [A]me[r]i[c]an [p]oli[t]ics, being, [a]s it [s]o h[a]l[p]pened, [a]lrea[d]y en[t]irel[y] [d]i[s][a]ffected [b]y [b]oth [c]en[t]r[is]m and li[b]e[r]al[is]m in Ame[r]i[c]a, on[l]y t[o] [c]on[c]l[u]de that [C]urtis was at [b]est a [f]i[f]th-[r]ate thinker, a [s]eventh-[r]ate [s]t[y]list, a [n]i[n]th-[r]ate human [b]eing? 79:111 .712

06: [N]o, his [ae]sth[e]t[i]cs were [i]mm[ea]surab[ly] worse [th]an [th]at, [B]uddy interj[e]c[t]ed—his a[n]al[y]t[i]c[al] [s][k]i[l]ls, she [s]aid, were [c]l[ea]rly [n]e[ar]-mental[ly] cha[l]lenged, [C]urtis Yar[v]in, [R]ei[m]i [s]aid, was "[v]e[r]y po[ss]ib[ly] [m]enta[l]y ch[a]llenged"—[a]nd she [m]ade [q]uite [c]lear th[at] she [m]eant th[at] with n[o] [a]c[tual] [i]ll-[w]i[l]l [w]hats[o]ever—yet the [f]a[ct] tr[an]s[f]ormed his pole[m]i[c]s [r]egarding A[m]e[r]i[c]an I[Q] in[t]o s[o]mething [f]u[n]da[m]e[n]tally [c]o[m]i[c]al to her, sh[e] a[c]tual[l]y [f]ound the one cha[p]ter she [r]ead d[ee]p[l]y [c]o[m]i[c]al in that [r]egard, [w]ith the w[r]iter's absurd [w]arnings to the [r]eader, and his "bomb [d]r[op]" [r]egar[d]i[n]g [r]a[c]ial I[Q] as [i]tems th[at] a[c]tual[l]y m[ade] her chu[ck]le [ou]t [l]ou[d]. 118:165 .715

07: Oh, [C]urtis, she [l]augh[ed], you've [r]eal[l]y [r]attled m[y] [d]e[p]r[i]v[ed] [l]i[t]tle b[r]ain [w]i[th] your—[p]oor[l]y [w]or[d]e[d] [d]e[r]i[v]at[i]ve [r]e[i]n[t]r[od]uction [t]o [f]a[sc]ism? 36:36 1.00

08: Sh[e] de[f][i]n[i]tel[y] a[p]pr[e]c[i]ated Yar[v]in's oue[v][r]e  
[f][r]om th[a]t [v][a]ntage [p]oint, as a [s]ort of mi[dd]le [s][c]hool  
le[v]el [f]orm of ab[s]ur[d]ist [p]ro[p]ag[a]n[d]a, be[c][au]se,  
[f]rom th[a]t [a]ngle, Yarvin w[a]s, [t]o some [e]x[t][e]nt, [a]n  
[e]njoya[b]le author—yet the [f]a[ct] he'd [b]e[c]ome  
[i]n[f][l]u[e]ntial [i]n A[m][e]r[i]c[an] [p]o[l]i[t]i[cs] wasn't even  
"[m][i]d[l]y sur[p]r[i]sing". 65:83 .783

09: Of [c]ourse not, [B]u[dd]ly [a][dd]ed [a]mi[c]a[b]l[y],  
[e]x[p]r[e]ssing [h]is [h]umble o[p]i[n]i[on] as a [G]od-[g][i]v[e]n  
right, [w]hich [w]as [w]hy h[e] n[e]ar[ly] [v]omited p[r]i[or] that  
[d]ay wh[i]le [r][ea][d]ing a Yelp [r]e[v]iew [a][b]out [a]  
parti[c]ular [b]ar, the w[r]iter [m]a[k]ing the [c]o[m]ment "how  
[n]ice" [c]on[g]re[g]ating with [n]ewly [f]ound [f][e]llow [e]x-pats  
in T[o][k]y[o] was. 59:81 .728

10: Budd[y] [r]e[p][ea]ted the [ph][r]ase "[F]e[l]l[o]w Ex-[P]ats"  
mo[c]king the n[ot]ion—it [s][ee]med wh[o][l]l[y] gr[ote]s[que]  
and di[s]gusting [t]o "want [t]o [b]ump in[t]o" [o]ther  
[o]bj[e]ctiona[b]le A[[m]eri[c]ans in [a] [b]eautiful and  
[u]l[t]i[m]ate[l]l[y] [u]n[t]ainted cit[y] [l]i[k]e T[o][k]y[o]. 47:62  
.758

766:1,003 .764

11: [Th]e [r][e]a[l]it[y] was [th]e on[l]y ma[t]e[r]i[al]  
d[r]awb[a]ck [t]o T[o][k]y[o] was th[a]t a [p]ro[p]ortional[l]y  
l[ar]ge [a][m]ount of [A][m]e[r]i[c]ans a[c]tually "[e]x-[p]at[r]iated  
[th]e[ms]e[l]ves" in [th]e [m]e[t]r[o]polis. 42:52 .808

12: A[m]e[r]i[c]a, [B]u[dd]ly [c]on[s]id[er]ed as he [s]tood  
[s]o[l]emn[l]y in [l]ine at [a] [S]tar[b]u[c]k[s] in the J[F][K]  
air[p]ort en route to the [F]ar [Ea]st, is a [p]olit[y] [f][i]lled to the  
b[r]im with [n]ow gene[r]a[tions of c[i]t[i]z[e]ns who have  
[d]one [l]itera[l]l[y] [n]othing but [d]i[s]gr[a]ce the [s]tan[d]ard of  
[l]i[v]ing they've [h]ad the un[d]eserved p[r]i[v]i[le]ge of  
[i]n[h]e[r]iting. 56:83 .675

13: [A]me[r]i[c]ans, [a][cc]or[d]ing to [B]u[dd]ly, have  
[b]a[s]i[c]a[l]l[y] m[a]de the [s]tandard of [l]i[v]ing th[ey]ve



[i]nh[e]r]ited a g[r][a]ve [i]nju[s]ti[c]e, d[ue] p[r]ima[r]i[l]ly t[o] their [s][l]oven[l]y, [l][a]zy, and [b][a][s]ical[l]y im[b]e[c]i[l]l[i]c t[e]nd[e]n[c]i[e]s. 50:56 .893

14: "N[o] offense" (th[i][s] was [s][i]m[p]ly h[i]s o[p]i[n]i[on]), but ev[e]n [i]n the [s][o]-[c]alled [m]et[r]o[p]olitan [c]enters of A[m]e[r]i[c]a like [M][a]nh[at]tan—[n]ot only were they f[i]lled w[i]th the [s]te[r]i[l]e r[un]-of-the-[m]i[l]l [n]eol[i]b[e]r[al] s[ect]s of [i]m[b]e[c]i[l]les [b]ut then "you [n][ow] [s]ee" the [s]omeh[ow] even more o[b]j[e]c[tiona[b]le [c]oa[l]l[e]s[c]e[n]c[es] [l]i[k]e D[i]mes [S][q]uar[e, f[i]lled w[i]th—honest[l]y), [R]eim[i] [d]i[d]n't [e]ven [r]ea[l]l[y] [c]ar[e] to [d]i[s]c[over] who they were! 86:102 .843

15: There ex[i]s[t]e[d] [s]p[e]c[i]f[i]c grou[p]s of [p]leop[le], Buddy [s]ugg[e]s[t]ed, that a [p]er[s]on r[e]a[l]l[y] [d]i[d]n't [e]ven "n[ee]d to in[q]uire a[b]ou[t" to [c]onf[irm] [b]eyond a reasona[b]le [d]ou[bt] you [f]u[ck]ing [d]espised. 33:48 .688

16: There were [c]ertain [s]e[c]tors of [c]i[t]i[z]e[n]s y[ou] k[n]ew [w]er[e] [w]or[th]less [w]ithout even k[n]owing who they [w]er[e], and Dimes [S][q]uare [c]ertainly [f]i[t] that [b]i[l], [b]e[c]ause Reimi [d]e[s]p[i]sed [D]i[m]es [S][q]uare, [d]e[s]p[i]te the [f]act she k[n]ew [n]ext to [n]o[th]ing about [th]em. 45:54 .833

17: She'd s[k]i[m]med a [m]i[n]i[m]al a[m]ount of [C]urtis [Y]ar[v]in, [y]et, e[v]en with th[at] [a]d[m]i[tte]d, she'd st[i]ll [i]ngest[e]d [m]ore than e[n]ou[gh] [C]urtis to de[f]i[n]i[tive]l[y] [c]on[c]l[ude] th[at] he was [a]t b[e]s[t] a [s]e[vent]h-rate [s]ty[l]ist, [a]nd, with th[at] in m[i]nd, how [c]ould she [p]o[s]sibly ju[s]tif[y] [c]ontinuing t[o] [p]er[u]se "p[urely] [i]n[s]i[p]i[d]" "[m]o[n]o[m]a[n]ia[c]al [m]o[n]ar[c]hist [m]u[s]ings" from a [c]om[p]u[ter] [p]r[o]g[r]a[m]mer who [c]ouldn't [e]ven t[e]ach [h]imself [h]ow to [c]om[p]o[s]e a [p]a[r]ag[r]aph [p]r[o]p[er]ly? 91:15 .791

18: She [d]i[d]n't th[i]nk [i]t was un[r]easonable to sto[p] [a]nd [a]rrive [a]t [a] [p]remature[l]y [f]u[l]l[y] [f]ormed [c]on[c]l[usion] i[n] a[n]y way! 24:32 .75

19: Oh, and of [c]ourse the [f]u[c]king [g]uy [g][r]aduated  
[f][r]om [B][r]own University!—[B]uddy ex[c][l][ai]med, [w]hich  
[w]as [b][a][s]i[c]al[ly] a [c]r[i]m[i]nal [c]artel. 25:34 .735

20: Of [c]our[s]e these were ju[s]t their [p]er[s]o[n]al o[p]inions,  
be[n][i]gn [i]deas [th]at [th]ey were [e]x[p][r]e[s]sing as a  
[p][r]o[p]er form of [o][p]en de[b]ate—[B]r[ow]n U[n]i[v]ersit[y]  
was the [o]nl[y] [o]rga[n]iz[at[i]]on [m][or]e per[v][a]s[i]vel[y]  
c[r][i]m[i]nal [th]an [th]e [m]afia in the [s]tate of [R]hode  
Island, Buddy a[s]serted, [a]nd [a]bsol[ute]l[y] no one [c]ould  
di[s]p[ute] [th]at, [th]at [B]rown was [b][a][s]i[c]al[ly] a[n]other  
ite[r]a[t]ion of orga[n]i[z]ed [c]r[i]me in [N]ew Eng[lan]d.  
78:109 .716

530:685 .774

21: [S]o it r[ea]ll[y] made comp[l]e[t]e [s]ense that Yarvin earned  
his deg[r]ee f[r]om B[r]own, and [th]at [e]ven in [th]e [m]i[d]st  
of h[is] [m]i[d]dle-aged (yet [s]till [e]ss[e]ntial[ly]  
pu[b]l[i]c[e]nt) "int[e]ll[e]ctual re[b]e[l]ion" he would still  
r[e]m[ain] [m]ore or l[e]ss a c[r]i[m]i[n]al of ae[s]th[e]t[i]cs,  
an una[p]olog[e]tic [f]e[l]l[ow] of ana[l]y[tic]al thought, [a]  
re[p]eat o[ff]ender [a]g[ai]nst the inte[l]l[e]ct, [m]a[k]ing  
ll[e]agues of [m]isgu[i]dd[e]d y[ou]ng [p]eo[p]le  
i[rr]e[p]a[r]abl[y] [d]u[m]ber for [r]e[ad]ing his w[r]it[ings].  
88:113 .779

22: [R]eim[i], for [h]er p[ar]t, [h]ad [r]ead [h][ar]d[ly] anything of  
[Y]arvin's oeu[v]re, [y]et she kn[ew] deep in her [b]o[n]es th[at]  
[h]e [h]ad [a]bsol[ute]l[y] [n]othing of [n]ote to  
[c]ont[r]i[b]ute to Ame[r]i[c]an [c]ulture, [a]dding th[at] [p]eo[p]le  
ll[i]ke [C]urtis were ba[s]i[c]al[ly] llittle [m]ore than [m]eat  
[s]o[ck]ets, [th]at [th]ey were [e]ss[e]ntial[ly] int[e]ll[e]ctual  
[v]oids th[at] [a]dded [v]ery llittle to hu[m]anity [b]eyond the  
[c]y[c]l[i]c[al] sh[it], pi[ss], and [s]e[m]e[n] that got  
ex[c]r[e]t[e]d f[r]om their [s]till lliv[ing] bo[d]ies. 89:114 .781

23: [B]u[dd]y, for his [p]art, [c]oul[d]n't [p]o[ss]i[b]l[y]  
[d]i[s]ag[r]ee!—[n]o one in A[m]e[r]i[c]a [d]r[e]s[s]es w[e]ll

any[m]ore, had she [n][o]ticed th[a]t, [a]nd [h]ard[li]y [a]ny[o]ne  
[a][c]tual[li]y [w]or[k]s [h]ard, [a]nd [a]bs[o]l[ute]l[y] n[o] one has  
anyth[ing] [i]ntere[s]t[i]ng to [s]ay, [e][v][e]r, [B]uddy [s]aid, and  
there was no [b][e]tt[er] [e][v]iden[c]e of [th]is [th]an [th]e  
[f][a][c]t th[at] JD V[a]nce him[s]el[f] was in[f]luen[c]ed b[y] the  
wr[i]tings of [C][ur]t[i]s Yarv[i]n, that Dimes [S][q]uare in  
[L]ow[er] M[a]nh[at]t[a]n was [a][c]tual[ly] [c]on[s]idered  
[c]ounter-[c]ultural and "[q]u[ote]-un[q]u[ote] edgy" by gr[ow]n  
adults. 99:128 .773

24: We've [p]re[c]i[p]i[tou][s]l[y] [d]e[s]cen[d]ed from A[l]an  
[V]e[g]a [s]tar[v]ing on the [s]t[r]ee[t]s of T[r]i[B]e[c]c[a],  
[B]uddy n[ot]ed, to a [s]e[r]i[e]s of [m]iddle-aged tr[u]st f[u]nd  
gr[ow]n u[p]s [s]q[u]atting in the [m]ost una[ff]orda[b]le,  
ex[p]en[s]ive [c]i[ti]ty on the [p]l[a]n[e]t, who [b]e[l]i[e]ve  
[b]a[s]i[c]a[l]l[y] [n]othing, ex[c]e[pt] [th]at [th]e n-word [n]ee[ds]  
to [b]e re[c]l[ai]med for [C]au[c]a[s]ians, [b]e[c]ause they f[ind]  
it in[c]om[p]rehen[s]ible and [f]a[s]cist [th]at [th]ey [c]a[n]t say  
the tr[en]dy [n]-word in [p]u[b]lic am[o]ng their [p]eers. 88:110  
.800

25: There was [b]a[s]icall[y] [n]o [d]oubt in [B]udd[y]'s mind  
that even [N]ew York [C]i[ti]ty w[i]th [i]ts [f]ive [b]o[r]oughs, the  
gr[e]atest [m]et[r]opolis A[m]e[r]ica had to [o]ff[er], was  
[f]un[d]a[m]e[n]tally s[t]e[r]ile [t]o[d]ay, th[at] M[a]nh[at]tan  
had [a]chieved [a] n[ew] [l]evel of p[ut]rid, th[at] it was  
[a][c]tual[ly] [l]ea[gues more "[a]estheti[c]a[l]l[y]  
[p]r[o]d[u]c[tive" [d]u[r]ing the [c]r[ack] e[r]a! 62:86 .721

26: These L[ow]er [M]a[n]h[at]tan [m]iddle-aged [t]r[u]st f[u]nd  
in[t]ern[e]t [p]l[o]ets would [b]e [b]etter [s]erved to d[i]tch the  
[p]r[e]s[c]r[i]p[t]ion [p]i[l]ls and gene[r]ational w[e]alth and  
in[s]t[ea]d [r]esort to [c]r[ack]  
[a]dd[i]c[t]i[on]!"—"a[r]t[i]s[t]i[c]a[l]l[y] [s]p[ea]k[ing]". 47:51 .922

27: It was [a]n [e]m[b]a[r]rassing [s]tate o[f] a[ff]airs [f]or [b]oth  
[B]udd[y] and [R]ei[m]i, [f]r[an]k[l]y—[t]o [c]on[t]inue [t]o [b]e  
[a]n A[m]e[r]i[c]an? 29:31 .935

28: The [r]eality [w]as, the [t]wo ag[r]ee[d], that [w]hile  
 [t][r]a[v]e[l]ing to [f]o[r]eign c[ou]nt[r]ies was [f][u]nctional[l]y  
 [p]oint[l]ess, at the [v]er[y] [l]ea[st] it was a [b][r][ie][f]  
 [r]e[p][r]ie[ve] [f][r][o]m [b]eing [f]orced to en[d]ure your [o]wn  
 [f][e]ll[ow] Am[e]ricans [d]ay [a][f]ter [d]ay, yet, [a]t the [s]ame  
 time, v[i]s[i]t[i]ng a [f][o]r[e]ign [l]o[c]ale [o]n[l]y  
 [r][e]in[f]orced how utterl[y] Ame[r]i[c]an you [r][e]all[y] were,  
 how obje[c]tiona[b]le you'd [b]e[c]ome, [s]olely [b]y [c]ontinuing  
 to [b]e [a]n [i]rr[e]ver[s]i[b]le Ame[r]i[c]an. 84:n6 .724

29: There's [r][ea]ll[y] [n]othing [m]ore obje[c]tio[n]a[b]le than  
 [b]eing [a]n A[m]e[r]i[c]an, [R]eimi [c]on[c]luded, and the  
 [w]orst U.S. [c][i]t[i]z[e]ns are [c]l[earl]y the [o]nes [l]i[k]e  
 [C]urtis, the [f]aux-inte[l]lectual [f][i]a[cc]id  
 [r]e[a]ct[i]o[n]a[r]ies [s]ym[b]o[l]izing [n]othing [b]eyond the  
 [f][a]c[t] th[at] A[m]e[r]i[c]a had [b]e[c]ome [s][o] [s]te[r]ile it's  
 [o]nly [m]ethod of sho[ck]ing it[s]elf [b]a[ck] to [l]ife was [c]oyl[y]  
 [r]eint[r]o[d]ucing the i[d]ea th[at] [B][l]a[c]k [p]eo[p]le were  
 gen[e]ti[c]a[l]ly [s]e[c]ond [c]l[ass]es to [C]aucasians. 91:n6 .785  
 30: [R]acism, if you [r][ea]ll[y] th[ou]ght [a]b[ou]t it, was the only  
 [au]th[en]t[i]c [a]rt of [A]m[e]r[i]ca a[n]yway!—and [B]udd[y]  
 t[ota]ll[y] [a]greed, [n]o[ti]ng [th]at [th]e [o]n[l]y way the  
 [m]e[d]i[an] A[m]eri[c]an [c]ould [m]a[k]e them[s]elves [s]tart to  
 feel [a]ll[i]ve [a]gain, at this [p]oint, was b[y] [q]u[ote]-un[q]u[ote]  
 [p]o[st]-i[r]oni[c]a[l]ly [p]o[st]u[lat]i[ng], by e[l]e[c]tro-sho[ck]ing  
 themselves into [c]ontem[p]l[at]i[ng] that m[a]yb[e] [B][l]a[c]k  
 [p]eo[p]le are [l]o[w]er [c]l[ass] b[y] [p]r[o]c[l]i[v]i[ty]. 83:n8 .767  
 760:973 .781

31: [E]ve[r]y Am[e]r[ic]an [e]njoyed a [G]od-[g]iven [r][i]ght to  
 [s]ub[s]c[r]i[be] th[e]m[s]e[l]ves to non[s]e[n]s[i]c[al] [r]a[c]ist  
 [p]hilo[s]o[ph]ies if they [s][o] ch[ose], yet it was [o]nly these  
 p[ost]-i[r]onic im[b]eciles who [f]ound their [o]wn unf[or]tunate  
 [b]igot[r]y [a]s [a]ctuall[y] edg[y]—it was [o]n[l]y in t[ota]l[i]t[ies]  
 [l]i[k]e D[i]mes [S]quare that [r]a[c]ism, wh[i]ch [i]n [r]eal[i]ty  
 was j[ust] the [b]l[u]nt, u[b]i[q]uit[ous] and ulti[m]ate[l]y

st[e]r[ile] p[r]e-[c]on[d]i[t]i[on] of [e]ve[r]ything [A][m][e][r]i[c]an,  
somehow, i[d]i[ot]i[c]ally, be[c]ame high [a]rt. 88:122 .721

32: It was the [l]ogi[c]al [c]on[c]l[usion] of the An[d][y] Warhol  
i[d]io[c]y—as o[pp]o[sed] to [p]ainting [i]n[s]i[p]l[i]d [s]ou[p]  
[c]ans, the [p]l[o]st-iron[i]c [s]o-[c]alled art[i]sts, un[a]ble to  
[p]l[ai]nt or w[r]ite or [c]om[p]o[s]e [p]l[r]o[f]ic[i]ently, w[e]nt a  
[s]t[e]p [f]ur[th]er into the ba[n][al]—[i]n[s]t[ea]d ch[oo]s[i]ng a  
[s]n[oo]ze-worthy [r]e[n]ewed [r]a[c]ism as their [a]rt. 60:78 .769  
33: Why couldn't they, [t]oo, utt[er] the n-w[or]d?—it was [t]ruly  
"u[n]u[st]" [th]at [th]ey, as [r]ich [w]hites who, a[pp]r[oaching  
[f]orty, [s]till [r]e[c]eiving [w]ire t[r]ansf[er]s [f]r[om] their  
[p]a[r]e[n]ts to [s]u[p]ple[m]ent their Chinatown [r]e[n]ts, were  
[m]or[e] [or] le[ss] [m]a[n]h[a]ndled into "[n]ot [s]laying the  
n-word", and [n]ot [o]nly the [h]i[p] [h]o[p] "s[oft-a]"—[n]o,  
these [o]p[u]l[ent] [c]auc[as]ians re[q]ue[s]ted [a]cc[ess] to the  
"h[ar]d-[r] n-word" [p]a[s]s, and [i]f [i]t [s]o h[a]ppened they  
were [a]c[tua[l]l[y] [d]enied [th]en [th]is [c]ou[n]tr[y] was  
f[un]d[ame]ntal[l]y, [th]ey [th]ought, [s]till en[s]laved! 88:117  
.752

34: This [c]ountry, a[cc]or[d]ing to [D]i[m]es S[qu]are, was  
[f]un[d]am[e]ntal[l]y [e]n[s]laved i[f] [th]ey, as [r]ich [d]ouche  
bag t[r]u[st] f[und] Soviet [a]nd/[o]r [O]ttom[a]n [C]auc[as]ians,  
[c]ouldn't sh[ou]t [ou]t the "h[ar]d-[r] n-word" in [p]ub[l]i[c]  
w[ith] a p[l]omb! 38:50 .760

35: Yes, the on[l]y [a]uthenti[c]al[l]y [a]v[ant-g]a[rde  
[A][m][e][r]i[c]an [m]ove[m]ent of the ear[l]y tw[ent]y first  
[c]e[n]tur[y] was th[is] [i]n[s]p[ired] [p]et[i]tion to [r]ecl[ai]m the  
n-[w]ord for [w]hites, [R][ei]mi [n]oted as she [b]e[n]ignly  
[n]odded [a]t a [p]a[sser-b]y in a [m]a[n]ner th[at]  
[m]e[l]l[i]f[ul]l[y] [c]o[m]m[u]n[i]cated she was [s]im[p]ly  
e[x]pre[s]sing a [p]er[s]o[n]al o[p]i[n]i[on], that she [o]bv[ious]ly  
int[e]n[d]ed [n]o o[ff]e[n]s[e]. 73:99 .737

36: I'm r[a]c[i]st, the au[d]a[c]ious [D]imes [S]quare p[o]et  
would [b]ell[o]w, and for that [s]o[le] [r]eason I'm the  
[b]r[ia]v[e]st [m]an in [L]o[w]er [M]a[n]h[at]tan!—[s]till un[a]b[le]

to actual[ly] [b][r][i]ng h[i]m[s]elf to [s][ay] the word a[l][ou]d,  
[s]urr[ou]n[d]ed [b]y the [b]ourgeois [d]aughters of [R]ussian  
[m]athe[m][a]t[i]c[i]ans who'd [a][pp]a[r]ently [r]es[or]t to any  
[s][or]t of in[t]elle[c]t[u]al [p]ro[s]ti[tu]tion [t][o] avoid being  
[f]i[n]a[n]c[i]ally [r]ecog[n]i[z]ed [f]or [w]hat they [f]unctio[n]a[lly]  
[w]ere: o[p]u[l]ent [C]au[c]asians. 83:113 .735

37: [N]o, [n]one of these [p]oets [p]er[s]o[n]ally [s][ai]d the  
[n]-[w]ord th[e]m[s]e[l]ves, of [c]ourse, but, th[e]n ag[ai]n, [w]hy  
[c]ouldn't they?—" [w]ith a h[ar]d-[r] "?—[w]asn't it fasc[i]sm [i]n a  
[s]en[s]e [th]at [th]ey were [s]o v[i]go[r][ou]sly [r]e[s]t[r]i[c]t[e]d  
[f]rom doing [s]o? 40:50 .800

38: Oh, of course! Reimi [f]ound it [l]au[gh]a[b]le [b]ut i[n] a[n]  
obv[i]ou[s][l]y [l]ewd[l]y [s]ar[d]onic [w]ay—it [w]as [u]tter[l]y  
[d]i[s]g[u]s[t]ing, i[m]me[n]se[l]y [d]e[p]r[e]ssing, and  
[b]a[s]i[c]a[lly] a s[tu]p[e]ndous [p]r[e]t[e]x[t] to [e]x[it]  
A[m]e[r]i[c]a [f]or good, to [b]egin a [f]resh li[f]e a[b]r[oad], on  
any other [f]u[c]king [c]ontinent! 62:74 .834

532:703 .757

—Canto I-II: Manila is a Mall Culture

1769:2250 .786

01: [B]ut, in a[n]y [c]ase, with all that [s]aid, [w]hich [w]as of  
[c]our[s]e [r][e]all[y] [n]othing [b]eyond the objective  
[s]umma[r]y o[f] a [c][ou][p]le [b]e[n]ign o[p]inions of [B]uddy  
and [R]eim[i], who were [b]oth [s]im[p]l[y] [e]x[p]r[ess]ing  
their [G]od-[g]iven [r]ights of f[r]ee [s][p]eech in their  
[r]e[s]p[ect]ive [c]o[m]m[en]t[ar]ies—but if Ja[p]an was  
[f]unda[m]en[t]ally "[a]n [a]ni[m]ated [c]ulture", then it was  
[c]er[tainly] [s]a[f]e to [a][ss]er[t], [a][cc]or[d]ing to Bu[dd]y, that  
[M]anila was "an unre[p]re[sent]a[t]ive [m]all [c]ulture"—[th]at  
eve[r]y[th]ing [a]bout [M][a]nila-[p]r[o]p[er] [r]ev[ol]ved  
[a]r[ound] [m]a[ll]s, [th]at [th]ey held the "[s]k[y] h[i]gh  
e[s]teem" in [M][a]nila [th]at [th]ey [h]adn't [h]eld in  
[A][m][e]r[i]ca for [d]e[c]ades, if [e]ver! 11:58 .703

02: Y[e]t, Bu[dd]y [s]a[id], [e]verything [e]x[i]st[ed] i[n] a  
fu[ck]ing [m]a[ll] in [M][a]n[i]la—out[s]ide of the [m]a[ll]s there  
was [l]itera[lly] [n]o [c]o[m]m[er]ce that [c]o[m]m[en]c[ed] i[n] the  
[c]i[t]y, to the [b]e[s]t o[f] [B][u]dd[y]'s k[n]owl[edge]. 40:47 .851

03: A [m]etro[p]olis of [n]ea[rly] [f]i[f]teen [m]i[l]lion  
[p]eo[p]le, Bu[dd]y [e]x[p]oun[d]ed, and [e]very [s]ingle  
[p]e[r]s[on] i[s] ph[y]s[i]c[a]lly [l]o[c]ated in m[a]lls a[ll] the  
time—there are a[c]tua[lly] [l]arge [m]a[ll]s [l]o[c]ated [r]i[gh]t  
be[s]i[d]e [s]ub[s]e[qu]e[n]t [m]a[ll]s with th[ree] to f[i]ve levels or  
[m]ore [p]er [b]u[i]ld[i]ng, [b]ut y[e]t in A[m]e[r]ica, if you  
ha[pp]ened to [p]lace a [m]o[de]st th[ree] l[e]v[e]l sho[pp]ing  
[c]e[n]ter e[ve]n with no other [m]a[ll]s for [m]iles it would [s]till  
[d]e[cl]ay and rot [d]a[y] after [d]a[y], but th[e]se [M][a]nila  
[m]a[ll]s a[re] sm[a]ck [d]a[b] on [t]o[p] of [ea]ch other and  
f[i]lled to the br[i]m with a[ll] [t]y[p]es of [p]eo[p]le at a[ll]  
[t]i[m]es of the [d]a[y]. 104:144 .722

04: [R]ei[m]i asked [B][u]dd[y] if he [r]e[c]alled the [c]ool  
[u]n[d]e[r]g[r]ound [j]azz [b]ar i[n] Sh[i]n[j]u[k]u, [th]e [p]l[a]ce  
that [p]l[ayed] "[C]Ds i[n]st[e]ad of [r]e[c]ords", and of [c]ourse

[B][u]ddy [r]e[c]alled [i]t [v][i][v][i]d[l]y, [b]ut he [n]oted in [M][a][n][i]a that [b][a]r would have [b]een in a [d]amn [m]all, with[ou]t a [d][ou]bt. 55:63 .873

05: He'd re[l][a]xed for [u]p[w]ards [o]f an [o]ne hour [a]t th[a]t j[a]zz [b]ar, [b]eg[i]nn[i]ng [a]t ex[a]ct[l]y [t]wo [t]wenty [t][wo] in the [a]ftern[oo]n, [d][r][i]nk[i]ng a s[i]ngle [d][r][a]ft [b]eer [a]s he [a]na[l]yzed the [b]ar[t]ender and [b]ar[b][a][c]k [a]s they [c][l]eaned the [c]ounter [t][op] and ch[op]ped a [b][l][o]ck of [i]ce with a [s]t[e]a[k] k[n]ife, [c]re[at]ing "[w]onderf[ul]ly a[s]ymmetri[c] [c]ubes", [w]ithout [o]nce gl[a]n[c]ing [a]t a [s]mart[ph]one, or [ch]it-[ch]atting [w]ith [c]u[s]tomers, [w]ithout [l][i]ngu[i]s[t]ic[a]lly [w]an[k]ing [p]eo[p]le o[ff] in their [p]e[r]i[ph]e[r]y—no, they [s]im[p]l[y] [w]orked [c]ontinuous[l]y [w]ithout [p]ause or [c]om[p]l[ai]nt. 106:130 .815

06: Mo[s]t [p][l]a[c]es in the [w][or]ld [w][e]re [c]om[p]l[ete]l[y] [p]ointl[ess] to v[i]s[i]t, [b][u]t [B][u]ddy felt l[i]k[e] Shinj[u]k[u] was a m[i]nor [e]xc[e]pt[i]o[n], b[ut] where T[o]k[y]o was a "[m]axi[m]a[l]ist [c]ulture, [p]eriod"—[M]ani[a] was a "[m]axi[m]a[l]ist [m]a[l]l [c]ulture" in [p]e[r]p[et]uity. 50:64 .781

07: A white m[a]n s[a]t [n]ot [f]ar [f]r[om] [B][u]ddy and [R]eimi and [n]oted to [th]e [b]ar[t]e[n]d[er] [th]at, yes, h[e]d [b][e] par[t]i[c]u[l]ar[l]y [i]n[t]e[r]ested [i]n or[d]e[r]ing a [T]om [C]o[l]lins, but [w]ith [o]ne str[i]ct [c]ond[i]ti[o]n: he [w]anted it [w]ith a "[t]o[n] [o]f Junip[er]"—a [C]ollins that [r][ea]lly [c]a[p]tured "that in[t]e[n]se [b][e]rry" [f]lavor, [b]e[c]ause "s[a]ns Junip[er]" the m[a]n [f]r[a]nkly h[a]d n[o] [i]n[t]e[r]est [i]n a [T]om [C]o[l]lins [a]t all, where[a]s m[o]st [p]eo[p]le who [e]n[j]oyed [g]in l[i]ked [J]uniper to [s]ome [e]xt[en]t, yet they'd al[s]o r[e]adily [a]dmit [th]at "[th]e [J]unip[er] a[s]s[p]e[c]t" of [g]in [c]ould [c]ome o[ff] o[ff]-[p]utting to [s]ome, this [m]an a[p]parently [c]ouldn't "get e[n]ough Ju[n]i[per]"—[n]o, h[e] [n]e[e]ded the [m]o[st] [p]o[tent] ite[r]ation of [g]i[n] w[i]th [r]e[ga]rd to [i]ts d[i]vis[i]ve [J]u[n]i[per] [c]om[p]o[n]ent. 134:183

.732



08: Yes, [R]eim[i] [s][ai]d, our [s][e]n[s]o[r]y [f][a][c]ulties were in [f][a][c]t [o]nly a [m][o]de of [f]orgetting!—we e[m][e]rge [f]rom the [w]omb [w]ith a p[er][f]ect [G]od-[g][i]v[e]n [i]m[a]ge of the w[or]ld, [a]nd [a]s we s[lowly] delve f[ur]th[er] [i]n[t]o our [o]wn m[ot]or skills, [a]s we [i]n[t]e[r][a]c[t] [w]ith the [c]or[p]o[r]eal in a [s]e[n[s]o[r]y-adj[a]c[en]t [w][ay] [w]e forget th[is] [s][i]ngle-[c]ell [s][i]m[p]l[i]c[i]ty, as we exer[c]i[s]e our [G]od-[g][i]v[e]n [r]i[gh]ts of f[r][ee] s[p]eech the m[or]e p[er]f[e]c[t]ed [f]or[m]s that in[f]or[m] our ve[r]y c[on]cepts d[r]i[f]t [f]urth[er] and [f]urth[er] away. 102:119 .857

09: [B][u]t [w]ere you a[w]are—[B][u]ddy interr[u]p[t]ed—s[p]eaking [o]f [u]tt[er] [a]bs[ur]dities that w[er]e in f[a][c]t [a][cc]u[r]ate, [th]at [th]e [s]o-[c]alled "[S]ib[er]ian Tiger P[er]n[i]s" [i]s [c]on[s]idered a leg[i]t[i]mate [a]phrodisi[a]c in Ch[i]na, [th]at [th]e Ch[i]n[e]se a[ss]iduou[s]ly [s]ourc[e] the [c]o[c]k f[r]om [R]u[s]sian tiger [c]or[p]s[es] with g[r]eat [c]are for [p]r[e]c[i]se [u]l[s]e in [e]x[p]en[s]ive [s]ou[p]s? 68:88 .773

10: [W]ell, that [w]as [e]x[a]c[t]ly her [p]oint, of [c]ourse!—[b][u]t Rei[m]i had [m]ore [c]onj[e]c[t]ure for [B][u]ddly to [c]ons[i]d[er], [i]f he was [d]ow[n], [a]s they [m]e[a]n[d]ered [d]ow[n] yet [a]n[ot]her [m]u[g]gy [a]ve[n]ue [a]round [Q]uezon [C]i[t]y [l]ook[ing] for a [s][i]ngle [s]tan[d]a[l]one [r]e[s]tau[r]ant, any in[d]epen[d]ently [s]t[r]uctured wate[r]ing hole, [t]o [s]lip a [c]o[c]k[t]ail at. 58:81 .716

828:1077 .769

11: [R]ei[m]i had [b]een [p]on[d]e[r]i[ng] [s]ometh[ing], g[i]v[e]n the [m]ore [s]t[r]i[ng]e[n]t [b]or[d]er [p]oli[c]i[es] of [Ea]s[t] [A]sia and her p[r]e[d]i[c]t[i]o[n] to [f]org[e]t hers[e]lf [f]r[om] [t]i[m]e [t]o [t]i[m]e v[i]a [e]ng[a]g[i]ng [i]n her own [f]r[ee] s[p]eech—did the Ame[r]i[c]an far-right [p]erh[a]ps h[a]ve a [p]oint?—was it [p]o[s]sible [p]eo[p]le [l]i[k]e Charlie [K]ir[k], who [v]o[c]iferousl[y] [v]oic[ed] [c]on[c]er[n]s [r]egarding "[l]egal th[ir]d w[or]ld [i]mm[i]g[r]ation", [w]as [i]t [w]i[t]h[i]n the

[r]ealm of [p]o[ss]i[bil]i[ti] his [p]er[s]p[ec]t[i]ve h[e]ld  
m[e]r[i]t? 96:112 .857

12: [B][u]t to [b]eg[i]n w[i]th, she cont[i]nued as [B][u]ddy's  
eye[b]r[ow]s [r][o]se s[l][o]w[l]y in [a] wh[o][l]l[y] [a][m]used  
[m]a[n]er, they'd [n]eed [t]o [t]ake a [l]ong [l]ook at the  
"[s]p[e]c[i]f[i]c [s]e[g]m[en]ts" of h[i][s]to[r]i[c]al  
[i][mm]i[g]r[ati]on, [i]f th[ey] were [t][o] [t][r]uly [c]on[s]t[ri]ct  
a [t]ar[g]eted [i][mm]i[g]ration agen[d]a, and th[en]  
[d]e[t]er[m]i[n]e which n[ati]on[a]l[it]ie[s] were [a]ctua[l]l[y]  
[d]esi[r]a[b]le, and [w]hich [o]nes less [s]o—[b]ut [R]eimi [f]elt as  
th[ough], hone[s]tly, that'd b[e] [ea]s[y] enou[gh]. 92:107 .860

13: The [c]on[c]lusion [c]a[m]e to R[e]i[m]i [l]i[k]e a [b]olt of  
[l]ightning—as it seemed [b][l]atantl[y] [c]l[ear] [th]at [th]e  
wh[o]le n[oti]on of "[w]hite [r]e[p]l[a]cement" [w]as [w]ay  
[b]eyond a [c]on[s]p[irac]y theo[r]y, [b]e[c]ause it was, in  
[f]a[ct], an [a]c[tua]l[it]y. 43:55 .782

14: The [f]a[ct] of the [m]a[tter] [w]as the [w]hite [m]a[n] in  
A[m]e[r]i[c]a h[a]d al[r]eady been [r]uthl[ess]l[y] [r]e[p]l[a]ced,  
and h[e] was [r]e[p]o[p]u[l]a[t]ed al[m]ost ex[c]l[usiv]e[l]y v[i]a  
the [l]a[te] n[i]n[e]t[een]th [a]nd first h[alf] [t]w[entieth] centu[r]y  
[w]a[ves] of [i][mm]i[g]r[ati]on that b[r]ought [w]ith them not  
o[n]ly the [m]ountains of [f]reckled I[r]ish, but [m]ore s[o] the  
[f]urth[er] s[outh] Italians, and [e]ven more [ea]st[er]n  
[J]ews—all egr[e]gious non-wh[i]tes [a]cc[or]ding to  
s[o]me[o]ne [l]i[k]e, [s]ay, Ben[j]amin F[r]an[k]l[i]n—[i]nto  
th[is] [i]nn[oc]e[n]t [c]ount[r]y. 89:119 .748

15: The [r]u[d]i[m]enta[r]y f[a]ct of the [m]a[tter] [w]as the  
[w]hite [m]a[n] of eigh[t]een six[t]y [f]ive was obje[c]t[i]ve[l]y a  
[r]a[d]i[c]a[l]l[y] [d]i[f]ferent white [m]an [th]an [th]e  
[C]au[c]a[sian] m[a]le of nineteen [s]ixty [f]ive—the  
Angl[o]-[P]r[ote]s[t]ant [b][a]s[e]l[i]ne the Ame[r]i[c]an [p]o[l]ity  
was hi[s]to[r]i[c]ally [f]oun[d]ed [u]p[on] wou[d] b[e] [u]p[en]d[ed]  
and [r]e[p]l[a]c[ed] b[y] a more [n]a[s]cent [q]u[ote]-un[q]u[ote]  
Jude[o]-Chr[i]st[i]an [l]i[n]eage. 77:97 .794

16: The [A][m][e][r]ican white [m]an had [o]bvious[l][y] al[r]ea[d][y] [r]uth[l][e][ss][l][y] been [r]e[p]l[a]c[ed], [a]nd [s][a]d[l][y] on[l][y] [m]ere [d]o[pp]elg[a]ngers of this White [M][a]n [r]e[m]ained, [a]nd of [c]ourse th[e]se ve[r][y] [r]ep[l][a]ce[m]ent [l][e]v[e]l [C]au[c][a]sians, these b[l][a]n[c]o [s][i][m]u[l][a][c][r]a, now [s][c]r[e]amed the [l]oudest into the h[e]l[p][l][e]ss[l]y d[e]a[f] winds [b]l[ow]ing u[p] the s[k]irts of [B][B]L [L]atinas [a][b]out [a] [c]ont[e]m[p]o[r]a[r]y, im[p]e[nd]ing [s]o-[c]alled "white [r]e[p]l[a]c[e]m[en]t"—a[cc]ording to [R][ei][m]i at [l]east. 98:108 .907

17: Yet, a[s]t[u]te[l][y], sh[e] me[l]l[i]f[l][u]ous[l][y] [c]on[t]inued on [t]o [s]ay to Budd[y] that of [c]ourse un[r]egu[l]a[t]ed [m]ass w[a]ves of [i][mm]i[g]r[a]tion [c]ould easi[l]y [e]nd with [d]et[r]i[m]i[n]e[n]tal [d]own[s]t[r]eam e[ff]e[ct]s [f]or a [s]tate—this [c]oul[d]n't be [d]is[p]uted. 44:59 .746

18: For exam[p]le, [c]ont[r]a[r]y to the [d]e[c]ades of Ho[l]y[w]ood [w]hite[w]ashing of the [m][a][f]i[a] as [l]ittle [m]ore than p[oor] [i][mm]i[g]rants who [l][a]c[k]ed [a][c]c[ess] to [f]ood [s]t[a]mps, they should [a][c]tually [r]e[c]ognize the [A][m][e][r]i[c]an [m][a][f]i[a] [f]or [w]hat it truly [w]as: an [i]n[s]i[d]ious [c]r[i]m[i]nal [s]y[n]d[i]c[ate] [s]tarted by the [i][mm]i[g]r[a]nts [L]u[c]ky [L]uciano [a]nd [M]eyer [L]a[n]s[k]y, th[at] h[ad] [a]s its [m]ost [p]r[of]ita[b]le enter[p]rise sexual [b]l[a]c[k]m[ail]—which [e]ventua[l][y] a[l]lowed it to [c]om[p]l[e]te[l][y] [e]n[s]nare the highe[s]t o[ff]i[c]er of the [L]aw in Am[e]ri[c]a, J. [E]dgar Hoover, j[ust] be[c]a[us]e the [l]ittle g[uy] [l]i[k]ed to p[a]r[r]a[de] a[r]ound in [l]a[d]ies' un[d]erwear! 121:161 .752

19: The en[t]ire his[t]ory [o]f the [A][m]erican [m]afia [w]as [o]ne [s]t[ee]ped in [d]ee[p] and [d]isturbing, [s]or[d]id [s]tate [c]o[r]ru[p]tion as [o]pposed to the [o]ft-[c]i[t]ed "v[i]c[t]i[m]l[e]ss [c]r[i]mes" [l]ike gamb[l]ing and [p]r[os]titution—thi[s] [s]o-[c]alled "[m]ob" was an [i][mm]i[g]r[a]nt [c]r[i]m[i]n[al] [s]y[n]d[i]c[ate] [j]oint[l]y est[a]b[l]ished [b]y an It[al]ian m[a]n [a]nd a [J]ewish

f[el]low, and its [l]ower [l]e[v]els of act[i]v[i]ty, the [s]or[t  
[g]l[or]ified in [g]rote[s]q[ue] [S][c][or][s]ese [f]ilms, were  
ulti[m]ately [s]ub[s]id[i]zed [b]y [b]l[ack][m]ai[l]ing, o[f]ten  
[l]a[s]c[i]v[i]ousl[y] (what [b]etter w[ay]!), United [S]t[ates]  
govern[m]ent o[ff]i[c]ials. 113:137 .825

20: [R]ei[m]i asked Budd[y] [i]f [i]t [r]e[m]inded him of any  
cu[r]rent ev[en]ts?—[a]nd [a]s she [l]aughed a[l]oud, she  
[p]o[s]ited the [r]eto[r][i]c[al] [i]n[q]ui[r]y [o]f wh[at] [c]ould  
[p]o[ss]ib[ly] [b]e [m]ore anti-A[m]e[r]i[c]an, [b]ut she  
ad[m]itted o[ff] [c]o[ur]s[e] ahi[s]t[or][i]c[al] [i]mbe[c]iles like Matt  
[W]alsh [w]ere in[s]tead [f]or[c]ed to [c]on[f]late the  
[c]o[r]ruption that o[cc]urred [o]ne h[un]d[r]ed years [p]ast with  
[c]ontem[p]o[r]a[r]y [i]l[mm]i[g]r[ation], [a]nd [i]nstead o[f]  
[a]d[m]itt[ing] [C]au[c]a[s]i[an] [R]ep[re]s[e]nt[ation] h[ad]  
already o[cc]urred [a]nd th[at] Judeo-It[a]lic [i]l[mm]i[g]r[ation]  
[c]r[i]m[in]al [s]y[ndic]a[tes] [s]u[cc]essfully  
[c]o[r]ru[pt]ed the [u]pp[er] [e]chelons o[f] governm[en]t, these  
[d]ouble [d]i[g]it IQ gr[i]f[ters] a[ct]ed [a]s [i]f these ev[en]ts  
were [i]nst[ea]d "[p]o[t]e[n]tially [i]m[p]e[n]ding". 136:176 .773

21: At this [p]oint [B]uddy [b]rought up, with a [c]ertain [s]en[s]e  
o[f] [d]is[b]elief, [th]at [th]ey hadn't even [d]i[s]c[u]ssed  
[C]ar[l]o's Mar[c]el[l]o's [i]nt[r]i[c]a[te] [r]ole [i]n the  
[a]l[s]a[s]sination o[f] JF[K]! 32:42 .762

94:1173 .802

01: On their f[i][n]al [n][i]ght in T[o][k]y[o], [B]uddy aw[o][k]e  
[b]r[i]ght and early in the [A]M, [ai][m]ing [t]o [t]ake  
"[m][a]xi[m]um [a]dv[a]ntage" of the d[ay], and [e]xited the  
[h][o]tel [e]xcitedly [h][o]ping to [f]ind a [q]uaint [c][o][ff]ee  
[sh][o]p, [o]nly to [s]t[u]m[b]le [u]pon a [c]lou[p]le [Sh]in[ji][u]k[u]  
[b]ars th[at] h[ad] [j]ust re[c]entl[y] [c]l[os]ed at give or t[a]lk[e]  
h[a]lf p[a]st seven [a]m. 60:83 .723

02: [F]ailing to [f]ind [a]n [a]de[qu]ate [c][o][ff]ee sh[o]p to  
p[o]p in Bu[dd]y in[s]t[ea]d [d][e][c]i[d]ed [t]o [t]a[k]e a jog  
[th]r[ough] [th]e [s]t[r]eets of [T][o][k]y[o], wh[i]ch [i]n  
[r]et[r]o[s]p[ect] may have [b]een [c]on[s]i[d]ered [a] [b]it of [a]  
[c]ultu[r]al faux [p]as in the [c]oun[t]r[y], [b]ut, given the  
[e]x[c]e[ss]ive [t]e[m]p[e]rature [i]n the [c]i[t]y, [B][u]dd[y]  
a[ss]umed he [w]ould onl[y] [b]e [a]b[le] to [r]un [f]or a [b]r[ief]  
[s]p[urt] any[w]ay—[s]o how offen[s]ive could it [r]eall[y]  
[b]e? 92:102 .902

03: Yet this [r]un would [p]r[o]ve [c]r[u]cial [b]e[c]ause at its  
[c]on[c]l[us]ion [B]u[dd]y got a whi[ff] [o]f s[ome] [c]uisine he  
[f]ound [q]ui[te] [d]e[l]i[ci]ous—[w]as it p[ossib]ly, he th[ough]t  
... a [g]yro?—in T[o]k[y]o? 33:42 .786

04: While a [p]ita [s]tuffed with [t]atz[i]k[i] wasn't exa[ctly]  
the Asian [s]tr[e]t [m]eat [m]o[s]t [p]eo[p]le [a]n[t]i[c]i[p]ate  
[i]n their Y[ou][T]u[be] [a]lgo[r]i[thm]i[c] [d]ay[d]r[eam]s of  
Ja[p]a[n, [B]uddy also [f]elt l[i]ke his [p]a[l]ette [w]ouldn't [b]e  
any [w]orse [f]or [w]ear [w]ith a [s]ingle [s]a[ndw]i[ch] th[at] h[i]s  
[s]t[om]ach w[as] a[rea]d[y] a[cc]u[s]tomed [t]o [d]ige[s]ting?  
65:76 .855

05: W[i]th th[i]s [i]n [m]ind he [p]o[l]i[tel]ly chauffeured  
Rei[m]i ex[c]itedl[y] to this [p]arti[cu]lar [c]orner, [a]s[k]ing  
the m[a]n [s]t[a]nding [b]ehind the [c]ounter for a l[a]mb gyr[o],  
[o]n[l]y to [b]e [b]luntl[y] [c]orre[c]ted that it was "chi[ck]en  
on[l]y". 41:56 .732

o6: [S]ome [p]la[c]e in the [d]ee[p], [d]ark [r]e[c]e[s]ses of [B]uddy's [b][r]ain he [r]e[c]alled the [t][r]eache[r]ous gy[r]o [t][r]u[c]ks of New Yor[k] Cit[y] and their [a][b][u]ndant use of poult[t][r]y as a s[t][r]ee[t m[ea]t-[b][u]t ch[i][c]k[e]n was [b]a[s]i[c]all[y] [a]n un[a][c]cep[t]a[b]le [s][t]r[ee]t [c]or[p]se when it [c]ame [r][i]ght [d]own to it, [b][u]t [B][u][dd]y, [m]es[m]e[r]i[z]ed [b]y the [s]mell of the [a]malg[a]mated [s]p[i]ces [w]ent [a]llong [w]ith the bird o[p]tion any[w]ay, [s][e]ll[e]c[t]ing-[n]o [n]ot [t]zatz[i]k[i], but the [q]u[ote]-un[q]u[ote] [w]hite [s]au[c]e [t]opping, [w]hich [w]as al[s]o [r]e[m]i[n]i[s]c[e]nt of the [M][a]nh[a]ttan food t[r]u[c]k bull[sh]it [m]a[ch]ine. 118:127 .929

o7: Of [c]ourse the w[r]ap [d]i[d]n't [t]aste g[r]eat, [t]o [th]e ex[t]ent [th]at [R][ei]mi [d]i[d]n't [e]ven [ea]t [h]alf of [h]ers, allo[w]ing Buddy—who [w]as "[s]tarving"—to [s]eal his [d]ige[s]tive [f]ate by [f]i[n]i[sh]i[n]g a [s]e[c]ond [s]andwich. 33:48 .688

o8: The [c]on[s]umed ch[i][c]k[e]n gyro was a [d]irty [b]omb that [w]ould [w]ai[t] to [d]eton[a]te in [B][u][d]dy's [s]t[om]ach [u]ntil [r]ight a[r]ound [s]un[s]et—and eve[r]y[b]ody kn[ew] Shinj[u]k[u] had the [b]e[s]t [s]e[t]ting [s]uns—[w]hen [B]uddy [w]as a[t]temp[t]ing [t]o [n]a[p] o[ff] the j[a]zz [b]ar [b]eers he im[b]ibed [b]e[f]ore they [p]opped out [f]or su[p]per to [n]o avail. 54:75 .72

—Canto I-IV: Tagaytay Math

1139:1396 .816

01: [Th]e [th]i[n]g of [i]t was, [B]uddy [s]aid to [R]ei[m]i [i]n a  
p[r]ov[i]n[c]e out[s]ide [M]a[n][i]la, at the [b]eg[i]n[n]i[n]g of h[i]s  
[c]onscious [m]e[m]o[r]y h[e]’d s[i]t [i]n the b[r]i[c]k h[ou]se  
[h]e l[i]ved [i]n w[i]th h[i]s g[e]netic mom [a]nd d[a]d [a]t give or  
t[a]ke, s[ay], thr[ee] y[ea]rs old, and he’d r[e]c[ite] ve[r]y  
[p]articu[lar], [p]rogr[ess]i[ve] “i[f]-th[e]n sc[e]na[r]ios” to his  
[m]om, who was a[m]used by [th]e [m]a[th]e[m]ati[c]al  
[d]i[s]p[l]ay i[m]m[e]n[s]e[l]y, as sh[e] c[l]ea[n]ed the [k]i[tche]n  
or, [l]i[k]e, [d]u[st]ed the [b]urg[u]n[d]y [d]inner ta[b]le? 89:113  
.788

02: This was in [f]act his [f]a[vorite] ho[b]b[y] [a]t th[a]t  
[a]ge—[b]a[s]ically, in sh[or]t, when [B]uddy [t]urned [f]l[or]ty his  
mom’d [t]urn seventy [f]l[or], and [w]hen h[e] [w]as [th]irty  
[th]r[ee] sh[e]’d [b]l[e] [s]ixty [s]ev[e]n, [b]ut wh[e]n he [t]urned  
[t]en sh[e]’d b[e] [f]l[or]ty [f]l[or], and [f]inall[y] [w]hen [B]udd[y]  
[w]as s[i]x h[i]s mom would [b]e [f]ort[y]. 50:71 .704

03: [S]o it w[a]s f[u]n[n]y to B[u]dd[y] when they [s]aw a  
[s]k[i]n[n]y [s]i[x] year old [b]oy in [T]agay[t]ay exh[i]b[i]t[i]ng  
a [s]i[m]ilar [p]r[act]ic[e], [t]elling a[t]tendees their [c]u[r]rent  
[a]ges [b]a[s]ed on the [r]e[s]p[e]c[tive] years th[ey] were [b]orn,  
w[i]th all the [p]a[r]t[i]c[i]p[an]ts at the [p]a[r]ty [b]eing [w]ildly  
im[p]r[ess]ed [w]i[th] h[i]s [a]r[ri]thmet[i]c, [b]ut, “at [a]l[r]eady  
age [s]i[x]”, [B]uddy wh[i]s[p]ered to Reim[i], th[i]s [k]id was  
a[c]tuall[y] [k]i[n]d of fu[ck]ing [b]eh[i]nd the eight [b]all, [s]o to  
[s]p[e]a[k]—that [i]f, at [s]i[x], he [c]oul[d]n’t [c]al[cu]late “[a]t  
l[e]ast i[f]-thens” [a]f[ter] [d]et[er]m[i]ning the [p]e[r]s[on]’s  
[a]ge, [w]ell, [h]e [h]ad a [w]a[y]s to go. 108:138 .783

04: The [k]id was [c]l[e]ar[l]y [q]uite [p]r[ou]d of h[i]s  
[a]r[ri]thmet[i]c [a]b[i]l[i]t[ie]s, and may[b]e [h]e should  
[h]ave [b]een—it was [p]ossib[le] [h]e [h]ad good r[e]a[s]on to  
[b]e, [b]ut, to [B]udd[y], as he [c]onv[ey]ed to [R]ei[m]i, he  
[p]roba[b]ly [n]eeded to [b]e just [a] t[a]d [m]ore

[t]y[r][a][n]ni[c]al [a][b]out his [p][r][a][c]tice [m]oving forward.  
66:73 .904

05: [N][o], he "wasn't th[at]t [b][a]d", [B]uddy [s]aid, he [w]as  
[w]ay [b]etter than [s][o]me ad[ul]ts [a]t the g[a]the[r]ing!—[b]ut  
he should [s]till [r][ea]ll[y] [c]on[s]ider, you k[n]ow,  
[b][r][u]shing [u]p on h[is] "if-then [s][k][i]lls". 36:42 .857

06: [B]e[c][au]se "[e]veryth[ing] [is] ult[i]m[at]ely [a]n [i]f-th[e]n",  
whether [v][i]s-[a]-[v][i]s [a]r[ri]thm[e]t[i]c or [l]i[f]e [i]t[s]el[f]!—in  
a[n]y [c]ase, [n]ow [f]i[n]al[l]y [f]ort[y] him[s]elf, [B]uddy  
[c]ould o[ff]i[c]ial[l]y [c]on[f]irm once and [f]or all his mom'd  
[b]e[c]ome, in [f]act, seventy [f][our] [w]hile he [w]as [f][or]ty,  
[th]ough at [th]e time, [b]a[c]k [i]n the [b]r[i]c[k] [h]ouse, [i]t'd  
[h]ave [b]e[n] [a]n [i]mpo[ss]i[b]i[l]ity for either to k[n]ow  
with a[n]y [c]ertaint[y] if th[at]t'd h[a]ve trul[y] [b]een [th]e [c]ase,  
[th]at [B]uddy would, [f][or] a [f]act, [b]e [f][or]ty [w]hile his  
mom [w]ould [b]e, [b]y [c]ontra[s]t, [s]eventy [f][our]. 103:126 .818

07: Just [b]e[f]ore [l]eaving [f]or T[o]k[y]o [B]udd[y] [s]at on a  
[c][l]ea[n] [b]ench in [L]uog[o] [S][q]uare in the [d][e]c[en]t  
h[ea]t of the ex[p]i[r]ing [s]ummer and w[r]ote [d]own the  
[w]or[ds] it [w]ould [b]e "[a]n [a]b[s]ur[d]it[y] to [s]to[p] [b]y  
[N][i]cka[n]ee's to[n]ight", which h[e] [f]elt to b[e] [o]ne  
h[un]dred [p]er[c]ent [f]act, that [p]re[c]ise v[er]b[age], that  
[s]to[p]ping [b]y [N][i]cka[n]ee's that [n]i[gh]t would've [b]een  
[c]om[p][l]e[t]e[l]y ab[s]ur[d]!—[s]itt[ing] on a [b]ench [b]y  
him[s]elf [s]i[pp]i[n]g a [l]i[m]e [s]e[lt]zer he'd [l]i[gh]t[l]y  
[s]p[ri]nkled with M[e]z[c]al h[e] h[ad] [n][o] [d]oubt in the  
[p]u[r]e v[e]r[a]c[ity] of the w[or]ds he'd [s]c[r]i[b]bled [d]own into  
a [b]eaten u[p] [p][u]r[p]le [n]ote[p]a[d]. 123:136 .904

08: [B]uddy h[ad], in [f][a]c[t], a v[e]r[y] [f]irm  
[c]om[p][r]e[h]ension [o]f [w]h[at] ex[ac]tly [w]a[s] ab[s]urd th[at]  
[n]i[gh]t, [i]t was the [s]i[m]p[le] i[d]ea [o]f [a]tten[d]ing  
[N]icka[n]ee's. 31:38 .816

09: On[l]y m[i]n[u]tes [l]ater, [s]itt[ing] [i]n a bar in [L]uongo  
[S][q]uare, [d]r[i]n[k]i[n]g a M[e]z[c]al th[at]t was [n]o [l]onger  
[d]umped [i]n[d]i[s]c[r]im[i]n[at]ely [i]nto a [c]an of [l]ime



[s][e]ltzer, [B]ud[d]y [c]on[s]i[d]ered an un[c]om[f]orta[b]le  
[i][d]ea that "[w]hatever [w]as [i][d]enti[f]ied as mo[r]ally  
una[c]c[e]p[t]able" [w]as [p][r]e[c]ise[l]y [w]hat got [p]eo[p]le  
[e][r]e[c]t in [e]ve[r]y [p]arti[cu]lar e[p]o[c]h, that [w]hatever  
[w]as [w]ide[l]y [a]g[r]ee[d to b[e] in[a][pp]r[op]r[i]ate was, in  
fact, sy[n]o[n]y[m]ous [w]ith [w]h[at [w]a[s "[p][r]o[b]a[b]l[e]l[y]  
[m]axi[m]a[l]l[y] e[r]o[tic"? 106:128 .828

10: Some[th]ing [th]at was [v]io[l]ent[l]y [p]rett[y] would  
[b]e[c]ome ex[p]ed[i]t[i]ous[l]y [l]e[s]s [s]o the [v]e[r]y [s]e[c]ond  
it [b]e[c]ame "g[e]n[e]ra[l]l[y] a[c]c[e]p[t[a]b]le", [B]uddy [th]ought  
at [th]e [b]ar?—that [w]ide [s][p]r[e]ad a[c]c[e]p[tan[c]e [w]a[s  
the [u]tter d[e]a[th] of a[p]e xerot[i]c[i]sm? 54:60 .900

11: [B]uddy [s][a]t [a]t the [b]ar in Luon[g]o [S][q]u[ar]e, [w]ell  
a[w][ar]e [g]o[ing] to [N]i[c]ka[n]ee's that [n]ight would [b]e  
[n]othing if [n]ot [b]l[atant]l[y] ab[s]urd and [c]on[s]idered,  
j[u]st a [c]o[u]ple [s]treet[s] [u]p, on [A]twell's [A]ve[n]ue, he  
[c]ould [n]e[v]er jot [d]own [n]otes [l]ike he [d]id [o]n  
[L]u[on]go—[w]here it [w]as [e]x[p]e[c]ted that [e]very[o]ne  
[w]ould [c]ome [e]l[qu]ipp[ed] with [n]o[t]e[p]ads of all [t]y[p]es,  
[th]at [th]ey'd all [t]ake [n]o[t]es while s[i]tt[ing] on [b]enches  
[a]nd [a]t [b]ars, [w]here[a]s on [A]t[w]e[l]l's [A]ve the [e]x[a]ct  
o[p]posite was [e]x[p]e[c]ted. 90:112 .804

12: It was a f[a]ct th[at no one [h][a]d, [i]n the [h][i]sto[r]y of  
the [s]t[r]ee[t, ever been [s]ee[n] [c]lutch[ing] a [s]mall [n]ote[p]ad  
on [A]twell's [A]ve[n]ue, [b]ut [B]uddy [a]c[t]ual[l]y  
[c]onsidered [a]m[b]l[ing] up to [A]twell's th[at [v]e[r]y  
[e]v[e]n[ing], but h[e] [n]ow [r]ea[l]i[z]ed o[c]cu[p]y[ing] a[n]y  
[s]eat on th[at [A]ve[n]ue would m[a]k[e] his [n]ote t[a]k[ing]  
[b]a[s]i[c]ally im[p]o[s]si[b]le. 66:85 .777

13: In [r]ea[l]it[y] you'd [p]r[o]b[a]b[l]y have to [b]e a  
[c]om[p]l[e]te knob to [b]e[l]ieve you [c]ould ever [s]c[ur]ry  
u[p] to [A]twell's [A]ve[n]ue with a [n]ote[p]ad and  
[s]u[c]c[e]s[s]fu[l]ly jot [d]own i[d]eas in [p]u[b]l[i]c. 37:50 .740

14: [T]o [B]udd[y], h[e] [t]old R[e]i[m]i, there exi[s]t[ed] [t]wo  
l[a]tent ab[s]u[r]dities that [n]ight: the f[i]r[s]t [w]as [w]ithou[t] a

[d][ou]bt [s]to[p]p[i]ng [i]n [N][i][c]ka[n]ee's, [w]hile the  
[s]e[c]ond [w]as a[d]orning your [p]er[s]on with a writing  
[u]ten[s]il on [A]t[w]ells [A]ve[n]ue. 44:57 .772

15: [N]o [o]ne [w]al[k]ing the [s]treets of [A]tw[e]lls h[a]d "[a]s  
much [a]s a fu[c]king [p][e]n[c]il" on their [p][e]r[s][o]n, that  
m[u]ch w[a]s c[er]t[i]n [b]eyond [a] reaso[n][a]b]le doubt, [b]ut  
[n]one of th[at] a[al]tered the [f][a]ct th[at] [f]or [a][b]out eighty  
th[r][ee] [p]oint th[r][ee] [p]er[c]ent of the year [B]uddy's mom  
would [f]ail to [b][e] [s]event[y] [f]our, de[s][p]ite h[is]  
[i]n[t]u[it]i[on] she was "[t][e][c]hni[c]ally [s][e][v][e]nty [f][our]",  
while [f][or] [e][ss]e[n]tially [s][e][v][e]nty [f]ive per[c]e[n]t of this  
[c]a[l]endar [s][ea]son h[e]'d b[e] thirt[y] [n]ine, which [f]lew in  
the [f]a[c]e of the [f]a[c]t he was "tech[n]i[c]a[l]l[y] [f]orty",  
[b]e[c]ause [a]t th[at] [m][o]m[en]t, in [L]uong[o] S[q]uare,  
[B]uddy was forty [b]ut his [m]om was [m]ere[l]l[y] [s]event[y]  
thr[ee], [w]hich [w]e[n]t di[r]e[ct]ly a[g]ai[n]st [th]e if-[th]e[n]  
he'd [a]ll[e]ged at [th]e age of [th][r][ee]. 136:167 .814

—Canto I-V: The Best Neighborhood in the World

695:847 .821

01: R[ei]mi [th]ought [th]e "adjusta[b]le [b]ed f[r][a]me" their hotel [r]oom [c][a]me e[q]u[i]pped [w][i]th [w]as "[r][ea]ll[y] [c]ool", and she [m][or]e [or] [l]e[s] i[m]m[e]d[i]ate[l]y [s]tarted to f[i]d[d]le w[i]th the [s]e[t]t[i]ngs in[c]e[ss]a[n]t[l]y. 43:46 .935

02: [B][u]t [B][u]ddy, j[u]st as [R][ei]m[i] g[ai]ned [c]ont[r][ol] of the [r]e[m]o[t]e, [e]xpr[e]ssed [s]ome [c]on[c]ern, [s]in[c]e the [b]ed f[r]ame wasn't ex[a]ctly "[b][r][a]nd new" that R[ei][m][i] should [m][a]y[b]e use a [b]it of [c]aution [b]e[f]ore [i]nd[i]s[c][r]i[m]i[n]a[t]ely [f]i[dg]e[t]i[n]g w[i]th the [r]e[m]ote [c]ont[r]ol, be[c]ause, [i]n h[i]s ex[p]e[r]ience, those ty[p]es of g[a]dgets [c]ould easi[l]y start to m[a]fun[c]t[i]on [q]u[i]c[k]ly. 72:82 .878

03: Bud[d]y [r]e[m]i[n]d[ed] [R][ei]m[i] l[a]ter of this [e]x[a]ct [e]xch[a]nge [a]s th[ey] [s]truggled to [s]ee the l[o]w[er] th[ir]d of the t[e]l[e]v[i]s[i]on [s]e[t] [o]v[er] the now ab[s]ur[d]l[y] [e]l[e]vated [f]oot of the [b]e[d], which'd [b]ee[n] [s]tuck in [p]l[a]c[e] [s]in[c]e [R][ei]mi [f]irst [r]ai[s]ed it high as it [p]o[s]sib[l]y [w]e[n]t [w]h[e]n she [f]ir[s]t [p]l[ac]ed her l[i]ttle [f]i[n]gers on the [r]e[m]o[t]e, [f]ollowed [b]y a[b]out [f]ive [m]i[n]utes of [a] [c]ont[i]nuo[us], [a]rduous d[r]o[n]e [p]un[c]tuating eve[r]y [a]tt[e]m[p]t to [a]djust the foot [a]g[ai]n, until they [b]oth [c][a]me to [a]g[ree] the [b]ed [f][r][a]me was, in [f]a[c]t, immova[b]ly stu[c]k i[n] i[t]s place. 109:132 .826

04: [N]othing [c]ould [b]e done to [f]ix [a]n e[l]e[c]t[r]o[n]i[c]a[l]l[y] m[i]s[c]on[f]i[g]ured [b]ed [f][r]ame—unl[e]ss you were [s]ome [k]ind of [e]l[e]c[t]ri[c]al [e]ngi[n]eer, which of [c]ourse [n]e[i]ther of them were, [s]o i[f] a [b]ed [f]rame [w]as [f]or[c]ed [u]p[w]ard, [u]ntil [th]e [f]oot of [th]e [b]ed ob[s]c[ur]ed nearly a [th]i[r]d of [th]e t[e]l[e]v[i]s[i]on [s]e[t], then you'd [f]or[e]v[e]r be l[i]f[t]i[n]g the [r]emote [t]o the [s]l[k]y [t]o i[n]c[r]ea[s]e the [v]olume, or to [s]w[i]tch

[w]hat[e]v[e]r bullsh[i]t on [w]hat[e][v][e]r [s]tr[e]aming  
[s]er[v]ice you [w]an[t]ed [t]o fall a[s]l[ee]p to. 93:115 .809

05: In short there was no [c]ure [f]or this [s]evere [s]i[c]kness of  
the bed [f]rame—it was a terminal [d]eff[i]ciency, wh[i]ch,  
Bu[dd]ly re[m]in[d]ed him[s]elf, [w]as [w]hy he [w]as [s]lo  
a[d][a][m]ant [a]bout [n]ot [i]n[d][i]sc[r][i][m][i]n[a]te[l]y  
[f][i]dd[l]ing with the [r]emote in the [f]irst [p]l[a]ce, yet  
a[pp]a[r]ent[l]y the [p]o[ss][i][b][i][l]i[t]y of [r]e[p]ea[t]ed[l]y  
[a]dj[u]sting [a] [b]ed [u]p and down was j[u]st too [a]lluring to  
[r]e[s]ist. 67:94 .713

06: Gl[a]ncing [a]t the [t]op [t]wo thirds of a [T][V] [p][r]og[r]am  
n[e]ither [p]ar[t]i[c]u[l]ar[l]y found [c]om[p]e[l]ling [R]eimi  
[s]ai[d] it wasn't n[e][c][e][ss]a[r]i[l]ly th[at] t[r]a[n]sfe[r]ring was  
[i]l[l]p[ro]p[er] fact[o] [i]n[s]i[p]id, [i]n[a]sm[u]ch [a]s it w[as] the  
case [a]n[y] [c]i[t]y [i]s funda[m]e[n]tal[l]y [m]eaningless  
[s]ans a [p]ar[t]icu[l]ar [p]er[s]on in the [m]e[t]r[o]p[ol]i[s] is you're  
[p]ur[s]uing, [d]i[d]n't [B]udd[y] agr[ee]?—that [b]a[s]ical[l]y  
[a]n[y] town is on[l]y [a]ctivated [b]y a [s]p[ec]ial [p]er[s]on of  
[i]nter[e]st, [th]at [e]ven [th]e sh[i]tt[i]e[s]t [c]i[t]y [i]magina[b]le  
[c]ould [b]e[c]ome [p]r[o]found with the [p]l[ur]o[p]er [o]bje[c]t of  
[p]ur[s]uit? 117:143 .818

07: [B]u[dd]ly felt a [m]o[d]e[r]ately in[t]en[s]e urge to [t]o[s]s the  
[r]e[m]o[t]e cont[r]ol di[r]e[ct]ly [th]r[ough] [th]e t[e]l[e]v[i]s[i]on  
[s]c[ree]n as h[e] ag[r]e[ed] with [R]eim[i]'s [p]er[s]p[e]c[t]ive, that  
ar[c]hi[t]e[c]t[u]r[al] [s]t[r]u[c]t[ur]es were on[l]y  
ae[s]theti[c]al[l]y [b]eaut[i]f[ul] [i]n[s]o[f]ar as th[ey]  
[c]on[t]ai[n]ed [i]n[t]i[m]ate rel[a]t[i]onsh[i]ps [b]etw[ee]n  
hu[m]an [b]e[ings], with [a]ll the good [a]nd b[ad] th[at] [w]as  
a[s]so[c]iated [w]ith th[at] [c]on[t]ainm[e]nt, and ev[e]n a  
[s]p[raw]ling [c]ity [l]i[k]e [T][o]k[y]o was onl[y] agr[ee]able to  
[p]le[o]p[e] i[n]sofar [a]s they im[a]gined th[at] [c]on[t]ainm[e]nt  
o[cc]urr[ing] [i]n the [m]i[n]i[m]u[m] of th[i]s ar[c]hi[t]e[c]ture, but if  
th[ey], s[ay], "rel[o]c[ate]d [t]o [T][o]k[y]o" but [f]ai[led] to  
[f]ind the [p]le[o]p[e] to [p]l[a]ce in[t]o [s]aid con[t]ainm[e]nts

th[ey]'d [e][ss][e]ntially re[m][ai]n [m][ea]n[i]ng[l]ess, and [e]v[e]n  
 T[o][k]y[o] would [q]ui[c]k[l]y be[c]ome a drag! 160:191 .834  
 o8: It was [a]lmost [l]i[k]e, R[ei]mi [c]ontemp[l]a[te]d [a]ll[ou]d,  
 Shinj[u][k]u [w]as at [o]nce the [b]est neigh[b]orhood on the  
 [p]l[a]net [b]ut al[s]o f[u]ndam[e]n[t]all[y] [a]t [b]ottom  
 [e]m[p]t[y] and [s][t][e]rile? 34:44 .773

01: For[c]ed to [l][i][s]ten to [s]ome [sh]irt[l][e][s]s [d]ou[ch]e-b[a]g  
a[d]orned in [d]esigner g[l][a][ss]es with [c][u][s]tom [c]ol[or]ed  
[p]ur[p]le f[r]ames at a [c][o]mm[u]nity [p][oo]l [d]is[c][u][s]s—she  
[c]ouldn't [r]e[c]all wh[a]t—[r][ea]ll[y] [r]eite[r][a]ted [t]o [R][ei]mi  
[i]t was [t]otally [p]os[s]ible to [d][i][s][d]ai[n] a [p]er[s]on [p]urely  
[v]ia the [s]ole [s]ound of their [G]od-[g][i][v][e]n [v]o[c]al  
[c]hords, she [s]aid to her [s][i][s]ter Ni[k]ke. 75:87 .862

02: [S][o]briet[y] [o]b[v]iou[s]l[y] [d]e[p]en[d]ed on [v]a[ntage]  
[p]oint, [b]ut she'd [o]n[l]y [h]a[d] [p][o]s[s]i[b]l[y] [h]a[lf] a  
[b]l[ot]tle of S[o]j[u] [a]t the [p][oo]l [p]art[y], or [m]ay[b]l[e] the  
wh[ol]e [b]ottle at [m]o[st]? 43:44 .977

03: Y[e]t [N]i[kk]e would [n][e]ver a[cc]use her [s]ole [s][i]b[l]i[ng]  
of [l]a[c]k[i]ng obje[c]tive [s]o[b]r[i]et[y], [e]ven if sh[e] was  
[m]ay[b]l[e] [r]e[l]at[i]ve[l]y [i]n[e]b[r]i[ated], [m]uch [l]e[ss]  
[l]e[v]y [a]n [a]ccu[s]ation of "feel[i]ng th[i]ngs"—[n]o, she k[n]ew  
R[ei]mi [w]a[y] too [w]ell for that! 49:60 .817

04: This [n][o]tion of "feel[i]ng th[i]ngs" was [t]o[tal]l[y]  
gr[o]t[te]s[que] of [c]our[s]e—[N]i[k]ke [v][i][v]i[d]l[y] [r]e[c]alled  
[r]i[ding] into [N]ew [Y]ork [C]it[y] with [R]eimi [y]ears  
[p]l[r]i[or], [r]i[ght] as the [s]e[c]ond t[r]a[c]k on her [L]ove  
[S]u[p]r[e]me [C][D] [p]l[ay]ed from her [s]tereo [s][p]eak[er]s  
as th[ey] [d]i[s][c]u[s]sed wh[a]t they [b]el[ie]ved to [b]e  
"[d]ee[p] [t]o[p]i[c]s" at the [t]ime, the [t]enor [s]ax  
[r]i[c]och[et]ing in her [m]i[n]d [r]et[r]oa[c]tively in a w[ay] that  
[d]i[d]n't [r][ea]ll[y] [m]a[k]e an[y] [s]ense. 93:100 .930

05: A [l]eaf that [l]aid on the [c][e]m[e]nt on Carp[e]nter [S]treet  
as the [L]yft re-[e]ntered the W[est] [E]nd [l]oo[k]ed [l]i[k]e a  
[l]eg[i]t[i]m[a]te handle bar [m]ou[s]tache, [l]i[k]e it'd [b]een  
[s][c]ul[p]ted [s][p]e[c]i[f]i[c]a[l]l[y] [t]o [p]a[s]te on[t]o a  
h[i]p[ster's] u[p]per [l]i[p] [a]t a [c]r[a]ft [b]eer [b]ar. 52:58 .897

06: Ni[kk]e, w[h]o was [p]er[h]aps more [p]l[r]o[n]e to  
[s]o-[c]alled "ai[r]ier" [q]uasi [ph]il[o]s[o]ph[i]c[al] [th]oughts

[th]an her [s]i[s]ter [R]ei[m]i, was [r]e[c]alling [p]r[e]v[i]ous  
 "[s]u[mm]er-[l]ike [l]ate [S]e[p]tem[b]er a[f]ternoons" [f]r[o]m her  
 [u]l[p]b[r]i[n]g[i]ng, [b]u[t the [i]m[a]ges were so v[a]gue it  
 m[a]de quantif[y]ing the [l]inear [p]r[og]r[ession of her [l]i[f]e a  
 [s]eem[i]ng [i]m[p]o[s]s[i]b[i]l[i]ty—the fran[t]ic [t]enor [s]a[x of  
 the [s]e[c]ond [t][r][a]ck [o]f L[o]ve [S]up[r]eme [s]till  
 h[u]l[mm]ing [s]o[m]ewhere in the [r]e[m]ote [r]e[c]e[ss]es of her  
 [m]ind, a per[c]eiv[ed] [s]ordid act[i]v[i]ty for [s]ome [r]ea[son].  
 98:122 .803

07: [W]hereas [R]eimi [w]a[s] dis[g]l[u]sted [b]y a [g]uy who  
 was [p]r[o]b[a]b[ly] an in[c]re[d]i[b]l[y] l[ov]ing [d]ad  
 [d]es[p]ite a v[o]c[al] [t]o[n]e that [r]ee[k]ed [o]f [u]tter  
 [p]r[e]t[ention], N[i]k[ke] was in[c]r[ea]s[ing]l[y] l[os]t in her  
 own [s]to[c]h[ast]ic [m]e[m]o[r]ie[s], [m]uted [c]o[n]c[i]d[e]n[c]es  
 [c]o[n]s[um]ing her, [c]ausing her [t]o [r]e[c]e[de] in[t]o [s]ilence as  
 [R]eim[i] [c]o[n]t[in]ued. 74:80 .925

08: [T]welve [m]onths ago to the [m]i[n]u[te], [N]ikke [b]u[t]ted  
 [i]n a b[r]u[p]tly, [m]arked the [s]udd[e]n on[s]e[t of "a  
 [p]re[c]i[s]e [m]onth" where she [s]u[cc]umbed to a [s]ubtle  
 [m]adness, a [q]ui[c]k [d]e[s]cent into the [d]ivinely ab[s]ur[d,  
 onl[y] to [e]m[er]ge [e]xactl[y] thirt[y] d[ay]s l[ate]r—the  
 [t]wenty s[i]xth [t]o the [t]wenty f[i]fth—w[i]th an  
 a[p]p[ar]e[n]tly [r]e[n]ewed [p]ur[p]ose. 58:79 .734

09: The st[r]a[n]gest [c]ha[r]a[c]ters, [N]ikk[e] told [R]eimi,  
 who of [c]ourse al[r]ead[y] k[n]ew [a]bout the [e]vents [a]ll too  
 [w]ell, [w]ould [w]ander into her [d]ay to [d]ay life [d]uring  
 [th]at "[th]irty [d]ay or [s]o [s]p[an]", then [d]i[s]a[p]pear  
 [f]orever [a]l[m]ost i[m]m[e]diatel[y] [a]f[ter] the [f]a[ct]—there  
 was [a]n [i]rr[e]p[r]e[s]sible [m]e[l]l[an]c[h]ol[y] to [m]e[m]o[r]y,  
 [w]h[i]ch [i]n a [w]ay, N[i]kk[e] [s]ugge[s]ted, was [p]o[s]sib[ly]  
 a l[u]r[i]d i[t]e[r]a[tion of o[lp]t[i]m[i]sm, to [r]ecall [p]ast  
 ev[e]nts with [d]rea[d] and [d]isgust, [t]o in[t]er[p]r[et] the  
 [p]r[e]sent th[e]n as i[p]s[o]f[act]o [p]r[e]f[e]r[able] to the  
 g[r]o[t]esque ev[e]nts of [e]v[e]n your [r]e[c]c[en]t [p]a[s]t?  
 122:142 .859

10: [O]h, there was [n][o] doubt [r]e[c]oll[e][c]t[i]on was obj[e][c]t[i]o[n]able, [R]eimi [c]on[c]urred, for [e]xample the [e]xt[r]emel[y] [r][e]cent [m]e[m]o[r]y of the [m][a]n with th[a]t g[r][a]t[i]ng inton[a]t[i]on?—[R][e]i'mi's [p]r[es]ent st[a]te with N[i]kk[e] was [l][e]a[g]ues [p]r[e]ferable to l[i]st[e]ning to the [d]ouche [b]ag [d]rone on at the co[m]m[u][n]it[y] [p][oo]l [f]or [e]ven a [f][ew] [m][i][n][u]tes. 63:80 .788

11: [S]o it wasn't at [a]ll [ou]t of [l]ine to [s]ugg[e]s[t] that [r]e[c]oll[e][c]tion [s][p]r[un]g [u]p f[r]om an [a]bys[s] and [a]ssaulted them v[i]o[l]entl[y] r[i]ght when they [l][e]a[s]t [e]xp[ec]t[e]d [i]t, [e]v[e]n [i]n N[i]kk[e]'s [c]a[s]e, [d][ur]ing [th]e [th]irty [d]ay[s] or [s]o, [th]ey were [th]em[s]el[ve]s to [s]ome ext[e]nt [c]on[s]umed with "[p]eo[p]le from her [p]ast" [s][p]r[i]ngi[n]g u[p] like [m]e[m]o[r]ies, a[t]t[a]cking her [p]r[e]s[e]nt-t[em]p[or]al with their v[a]l[ui]d r[e]i[n]t[r]oductions. 85:91 .934

12: [P]eo[p]le [f]rom our [p]ast, she [s][ai]d, in[s]t[e]ad [o]f [a]ffirming the [l]ogical [l]inear [p]r[og]r[ess]ion of our [l]i[ve]s, onl[y] [r]e[i]n[f]orce this d[r]ea[m]-l[i]ke [i]nst[i]nct we h[a]ve th[at], in [f]a[ct], our [l]i[f]e is wh[o]lly non[s]e[n]s[i]cal, that our [s]i[n]gular p[er]f[ec]t[i]o[n]s are [s]i[m]pl[y] [a]l[s]y[mm]etric [s]er[ie]s of [m]o[m]e[n]ts fun[d]a[m]e[n]tally [d]i[s]c[on]n[e]c[t]ed, [d]i[s]j[oi]nted, [m]i[s]aligned—th[at] r[at]her th[a]n p[r]og[r]e[s]s[i]ng [f]r[om] age [f]ive to [s]ix, [f]or ty to [f]or ty [o]ne [th]at [th]e n[u]m[b]ers we tr[y] to d[e]f[i]ne our [l]i[ve]s [b]y are in [f]a[ct] non-[a]dd[i]t[i]ve, [th]at [th]ey're more a[k]in to [c]o[a]gulating di[s]p[a]rate [p]r[e]c[e]ntages [a]nd [a]cting [a]s [i]f they're [i]nteg[er]s, or [p]ro[b]a[b]ly w[or]se! 120:156 .769

13: [P]eo[p]le from our [p]ast, [N]i[k]ke [n]oted, [s]i[m]ply by ex[i]s[ti]ng and [r]e[s]ur[er]facing [s]er[ve] to [r]e[m]ind us [th[at] [th]e v[a]st [m]ajority of [s]e[n]t[e]n[c]e[s] we've [s][ai]d [a]nd [a]c[t]i[v]i[t]ie[s] w[e]ve [c]o[m]p[l]i[e]d are [a]c[t]ive[l]y forg[ot]ten, [th]at [th]ey [a]mount to [n]e[x]t to [n]oth[i]ng [i]n the [p]r[e]s[e]nt t[em]p[or]al, y[e]t their r[e]-i[n]t[r]oduction is a



p[r]oof our cu[r]rent [m]o[m]ent, [w]hich [w]e [p]erh[a]ps f[ee]l  
to b[e] [s]u[p]er[i]or to our [p]l[a]st, will al[s]o in[e]vitab[l]y  
[p]l[as]s int[o] l[a]c[u]nas of de[l]e[t]ed r[e]c[o]ll[e]c[t]ion, [th]at  
[th]e [p]r[e]s[e]nt is b[a]si[c]ally a fo[l]l[y] in w[ai]ting, [p]l[us]  
there's on[l]y [th]e [th]i[n]n[e]st [c]o[nn]e[c]t[i]ve t[i]ssue  
[i]ntegrating s[ai]d la[c]u[n]as. 126:152 .829

14: [M][e][m]o[r]y is [m]o[st] d[e]f[i]n[i]te[l]y [n]on[l]o[cal] [i]n  
o[r]i[g]i[n], [R]eim[i] ag[r]e[e]d—there was [r]ea[l]l[y] [n]o other  
w[ay] to phr[ase] it, yet in [s]ome v[al]ue [s]e[n]se they [c]ould  
[p]o[ss]ib[ly] [c]ontend [th]at [th]eir [c]o[l]l[e]c[t]ive [p]l[a]st  
[a]c[t]ions [f]o[r]med a [s]o[r]t of [a]b[s]t[r]a[c]t [s]ub[s]t[r]ate  
that in[f]o[r]med their [c]u[r]rent s[e]lves, th[at] perh[a]ps while  
[c]o[l]l[e]c[t]e[d] r[e]c[o]ll[e]c[t]ion [f]ailed to [c]on[f]orm to the  
[m]ov[i]ng [i]m[age] of l[i]nearity, [i]t [s]t[i]ll [m]ai[n]t[ai]ned a  
[s]o[r]t of a[m]o[r]p[h]ous contin[u]ity e[l]u[d]i[n]g them [a]t  
[f]irst g[l]a[n]ce? 105:116 .905

15: [B]ut, Ni[kk]e said to [R]ei[mi], [t]a[k]e the [t]own of, s[ay],  
[B]a[r]rington—the [d]u[m]p th[ey] [w]ere [d]r[i]ving a[w]ay  
[f]r[o]m [a]s [f]a[st] [a]s they could—was [i]t not [f]i[l]led to the  
[b]r[i]m w[i]th obj[e]ctiona[b]le [m]e[m]o[r]ies? 39:43 .907

16: Was "[b]u[c]o[l]l[i]c" [B]arrington n[o]t [f]i[l]led [u]p w[i]th  
[u]p[er] [c]l[ass] [w]hites who [f]u[n]da[m]e[n]tally  
[o]ver[e]sti[m]ated their [o]wn n[e]t worth, [p]ee[r]i[n]g [d]ow[n]  
on [b]o[r]de[r]i[n]g t[ow]ns and neigh[b]o[r]i[n]g [d]u[m]p[s] with  
the [s]ole int[e]ntion of making th[e]ms[e]lves feel [b]e[t]ter  
a[b]out their [o]wn [o]verp[r]iced h[o]mes? 49:66 .742

17: Did [R]eimi e[v]er n[o]tice how [p]eo[p]le [o]v[er] there were  
[a]ll [a]ffl[i]cted with [s]o[c]i[a]l d[i]s[s]ab[i]l[i]ties, [th]at [th]e  
[p]o[p]u[l]a[t]ion of [B]arrington were [b]a[s]i[c]a[l]l[y]  
in[c]a[p]a[b]le of eng[a]g[i]ng [i]n normal [c]onver[s]a[t]ions,  
[p]ro[b]a[b]l[y] [b]ecause they inveterate[l]y [b]e[l]i[e]ved  
th[e]m[s]e[lves] to [b]e [s]u[p]e[r]ior to the [r]e[s]t of the  
[s]t[ate] d[e]spite hav[i]ng [n]oth[i]ng of [n]ote to [s]ay? 76:93

.817

18: [R][ei]m[i] had t[r][i]ed to [r]e[m][ai]n un[a]ware [o]f the  
ent[i]ret[y] of [R]hode [I]sland—[i]n [f]act [i][f] [n]ot [f]or her  
[l][i]ttle [s][i][s]ter [N]ikke she'd p[r]o[b]a[b]l[y] k[n]ow  
[l]ite[r]al[l]y [n]othing a[b]out the [s]ma[l]lest [s]t[a]te in the  
[n][a]tion, and [n]o d[ou]bt [b]e [p]erfectl[y] ha[pp]y a[b]ou[t] it!  
53:64 .828

01: [I]n any [c]a[s]e, [s][i]t[t]i[n]g [i]n the ba[c]k[s]eat of the L[y]ft en [r]oute to [R][I][S][D]'s mus[e]um, [N][i]k[k]e took [n]ote of a [s]mall [s]t[ai]n on her [n]ew [t]an [t]-shirt j[u]st ab[o]ve her right [n]ipple, a [s]m[u]dge she [s][o]mehow [f]ailed to [s]ee [b]e[f]ore she le[f]t her [a][p]artment—[s][p]e[c][i][f][i][c]ally [r]e[c]a[l]l[ing] [i]r[on]ing the arti[c]le [p][r][i]or to [l]ea[v]ing, it [s][ee]med ab[s][ur]d to h[er] she [c]ould've [n]ot [n]o[t]i[c]ed a [s]mall [s]t[ai]n in [s]uch a [c]entral l[o]c[a]tion. 76:97 .784

02: Both [w]omen [w][er]e s[ur][p][r]i[sed] to f[i]nd the [p][r][i]ce of ad[m]i[s]s[i]on [i]nto the [m]useum was [m]ore than twenty [b]u[ck]s [p][er] [p][er]son, [b]u[t] they [p]aid the f[ee] [s]ans [e]ven a [s][i]ngle d[i]s[s]t[ur]bed eye [r]oll or [s]u[r]rept[i]t[i]ous ag[g]r[avated] [g][r][i]m[a]c[e], [i]n[s]tead [k]indl[y] t[a]king the [l]a[d]y[s] [d]i[r]e[c]tion to [e]nter the [e]l[e]vator in [d]u[a]lly j[u]bi[l]ant fashions. 65:84 .774

03: Of [c]our[s]e it was [o]nly a [s][o]le [c]anvas they went to [s]ee in the mus[e]um, the [s][o]-[c]alled "Charity" painting by an a[n]o[n]y[m]ous F[r]ench [M]a[n]e[r]i[s]t—th[is] [m]y[ster]i[ous] art[i]s[t]'s [s][i]ngle [w]ork [w]as [m]ore [r]i[v]eting to [th]em [th]an [th]e [r]e[s]t of the [R]e[nai[s]sance [r]oom [c]om[b]i[n]ed, [m]ore [v]i[s]c[e]r[al] [b]y orders of [m]ag[n]i[tude th]a[n [a]n[y] of the [c]on[t]em[p]o[r]a[r]y art on the [f]irst [f]loor. 70:91 .769

04: The [p]ainting [c]on[s]i[s]ted of [s]i[x] [s]mall ch[i]l[d]r[e]n, one [d]o[lg], and a m[o]m who—alth[ough] [m]ost [p]eo[p]le [m]ight [n]ot [n]o[t]i[c]e [i]t at a [f]l[ee]ting g[l]a[n]ce—[h]a[d] [h]er left ni[pp]le ex[p]osed as one [k]id [f]ondled the b[r]ea[s]t in [p][r]e[p]a[r]ation of suc[k]ling. 46:54 .852

05: Of [c]ourse while t[a]k[ing] in any [p]ai[n]ting [i]t was [i]m[p]ortant, the [t]wo [c]on[c]urred, [t]o [c]on[s]ider the [p]ainter's [p]e[r]s[on]al [p]ro[c]e[s]s as he [c]on[t]inued [t]o [c]reate the [c]anva[s], the [t]y[p]es of [p]r[o]blems he [m]ay or

[m][ay] n[o]t have [e]n[c][ou]ntered, [h]ow [h]e in the [e]nd  
addr[ess]ed th[e]m. 43:64 .672

06: [I]n th[i][s] [i]n[s]t[a]n[c]e, [R]eimi [s]aid, it st[r]uck her [a]s  
[p][a]tent[ly] be[f]udd[ling] [th]at [th]e [p]ainter—th[i][s]  
a[n]o[n][y][m][ou]s [F][r]ench [M]a[n]n[e[r][i][s]t—went [t]o the  
[t]rouble [t]o de[p][i]ct the [t]iny [t]esti[c]les [o]f [o]ne [o]f the  
[k]i[ds] [p]o[k]ing [b]e[t]ween his [t]wo legs from the [b][a][c]k  
[a]s he [c]limbed [u]p to the [p]res[um]p[tuous] m[o]ther? 61:72  
.847

07: By [c]on[t][r][a]st in the [c]on[t]empo[r]a[r]y g[a]ll[er]i[es]  
on the [f]irst [l]evel, the [f][i]gu[r]at[i]ve nudes were  
b[a][s]i[c]a[lly] "s[a]ns [ph][a][ll]u[s]"—[R][ei]m[i]  
[r]e[f]e[r]enced a p[ai]nting b[y] a g[uy] n[am]ed Sat[o]shi  
[K][o]jima on the [l]ower [l]evel dep[i]c[t]ing a  
"n[a]k[ed]-f[rom]-the-w[ai]st-down [f]i[gure]" "[f]r[e]e[falling]  
into [a]n [a]bst[ra]c[t] s[p]i[r]al" with a "[K][e]n-d[o]ll g[e]n[it]a[l]  
[s]tructure"—yet th[i][s] a[n]o[n][y][m][ou]s [F]r[en]ch  
[M]a[n]n[e[r][i][s]t u[p]s[tairs] was [d]e[p]i[c]t[ing] [t]iny  
[t]e[s]ti[c]les [d]angling from the ba[c]k[s]i[des] of juven[i]les.  
99:119 .834

08: Oh, it was [d]e[f][i]n[i]te[ly] a [l]ittle b[it] [p]e[r]v[er]s[e]—of  
the [s][i]x k[ids], all [p]o[s]ed in [f]und[a]ment[a]lly ab[s]ur[d]  
[p]o[s]it[i]ons [i]n [i]nd[i]v[i]dual [w]ays, there [w]as n[o]  
ph[allic] [a][s]p[e]c[t, de[s]p[ite] ea[ch] [b]e[i]ng n[ak]ed, [b]ut  
the [c]li[m]bing ch[i]ld was de[p]i[c]t[ed] with [t]wo [t]iny  
[t]esti[c]les [p]ee[k]ing out [b]e[t]w[ee]n his legs from the  
[b]a[c]k. 62:77 .805

09: Im[a]g[i]ne, [N]i[kke] [a]dd[ed], [p]ai[n]ting those [t]wo  
[t]i[n]y balls with such a f[i]ne deg[r]ee of [p]r[e]c[i]s[i]on,  
[i]n the m[i]d[s]i[x]t[ee]nth c[en]tu[r]y—[s]p[en]ding [p]o[s]sibly  
[u]pwards [o]f a wh[o]le [d]ay on g[e]n[er]a[t]i[o]n [d]e[p]i[c]t[i]on  
at the [m]o[s]t aw[k]ward [a]ngle i[m]a[g]i[n]able. 55:61 .902

10: Of [c]ourse, [R][ei]m[i] [s]aid, it's [t]rue a [m]a[le's]  
[t]e[s]ti[c]les, [w]ith[ou]t a d[ou]bt, even [w]hen a y[ou]th, would  
[p]r[o]b[a]bly [p]oke [th]r[ough] his [th]ighs and [b]e[c]ome

v[i]s[i]b]le, a[ss]u]ming he c[l]i]mbed u[p] a [s]tr[u]c]ture  
n[u]de, b[u]t to [s]tick to [s]u]ch [r]i]g[i]d [r]eal[i]sm w[i]th  
[r]egard to "that [d]etail", while g[i]v[i]ng the ch[i]l[d]r[e]n  
p[r]of[e]ssional w[r]e]stler [b]ack [m]uscles and [b]o[bb]le h[ea]d  
n[e]cks is [p]erh[a]p[s] a[n] a[p]p[e]x [m]ark of g[e]n[i]us? 77:93 .828  
11: [N]i]kke let a pen [n]onch[a]l]l]ant[l]y dangl]e [f]r]om her  
m[ou]th on the c[ou]ch in [f]r]o]nt [o]f the "[F]ontainebl[eu]"  
s[c]h[oo]l [c]anvas, [j]u]st be[c]a[us]e she en[j]oyed [j]otting  
[d]own [i]d]eas in a [p]a[p]y]rus thin [p]ur[p]le notep]ad,  
wh[e]n a h[ea]vier s[e]t la[d]y [a]tt[e]n[d]a]nt with [a]  
c[r]o]ppled hair [c]ut [q]ue[r]ied "Is that a [p]en?" to which  
Ni]kk]e [c]onf]irmed the inst[r]ument p[r]ot[r]uding [f]r]om  
her l[i]p[s] was, [i]n [f]act, "[a]n [i]nk [p]e[n]", which [m]o]ved  
the a[t]t[e]ndant to [t]e]ll her [p]e]ns "weren't allowed" in the  
[m]u]seum—[m]a]g[n]a[n]i]mously, the [a]ttendant [a]llowed  
Ni]kk]e to stuff the [p]en ba[c]k d[ee]p in her [p]o[c]ket, as  
[o]pp]osed to [o]ff]i]cially [c]onf]i[s]c]a]ting the now  
[s]aliva-[i]nfused [i]n[k]-b[a]s]ed [i]n[s]trument. 115:157 .732  
12: The a[t]tendant con[t]inued [t]o ho[v]er [i]n the  
[v]i]c[i]n[i]ty of the [s]ofa where the [t]wo [s]i]s]ters and their  
[i]nk [p]en [s]a]t [s]taring [a]t the [p]ainting of th[i]s]  
a[n]o[n]y]m[o]u[s] F[r]ench [M]a[n]ne[r]i]st, and [R]e]im[i]  
[q]ue[r]ie]d aloud if [r]e]c]oll[e]c]tion was, u[p]on f[ur]th[er]  
[c]on[s]ide[r]a]tion, [p]o[s]sib[l]y "[l]i[n]ear/[n]onl]i[n]e]ar"—if  
that m[a]de a[n]y [s]ense to [N]i]kk]e? 69:84 .821

—CANTO II-III: The Dyadic Man

255:307 .831

01: As the [m][i]n[u]tes [q]u[i][c]kly w[ou]nd [d][ow]n bef[or]e the  
[m]useum [c]losed its [d]o[or]s [f][or] the [d][ay], [N]ikk[e]  
[n]oted, [s]t[i]ll [s]i[t]t[i]ng on the so[f]a in [f][r]ont of the  
a[n]o[n][y][m][ou][s] [F][r]ench [M][a][n]ne[r][i][s]'s work, that  
every [m][a]n w[a]s "[f][u]n[d]a[m]entally [d]y[a][d]ic",  
[s]p[e]c[i]f[i]cally i[n] [th]at [th]ey con[s]ist of [a]n  
i[n]d[e]p[e]ndent ph[a]llic [e]ntity [a]nd also [a]n  
i[n]c[or]p[or]eal [a]s[p]e[c]t—[b]ut [b]e[c]a[us]e of this men  
l[a]cked [a]n org[a]ni[c] [a]ctu[a]lity of any [s]ort, [s]ans the  
ph[a]llus of [c]our[s]e, they were [s]ouls at[t]ached [t]o  
[c]o[c]ks, [w]here[a]s [w]omen, Ni[kk]e said, were [a]ctuall[ly]  
org[a]ni[c] en[t]it[ie]s [w]oven d[e]epl[ly] i[n]t[o] [s]aid  
i[n]c[or]p[or]eal [s]ouls. 129:151 .854

02: [M][e]n weren't [e]ven t[e]c[h]ni[c]all[y] hu[m]an b[e]i[n]gs,  
[R][ei][m]i [r]etorted, [th]ey were l[i]ttle b[e]yond [s]i[m]p[le]  
[p]e[n]i[s]es with [s]ouls, h[a]lf org[a]nic dy[a]ds, [t]o the  
[e]xtent they [e]x[i]s[t]ed i[n] the "[s]o-c[al]led [c]or[p]or[e]al  
g[l]o[be]" it was [o]nly via their [u]sual[ly] [p]u[n]y third  
l[eg]s, [s]ans [p]e[n]i[s] they [c]eas[ed] to [e]xist on the  
[s]e[n]sible [p]lane at all! 64:84 .762

03: It was [th]rough [th]is p[r]e[c]ise l[e]ns, [N]i[kk]e [s]aid,  
[th]at [th]ey [n]eeded to [r]eal[ly] ana[ly]ze the [m]a[le] to  
[f]e[m]a[le] t[r]ans [m]ove[m]ent—as a [f]e[m]i[n]i[n]e urge [f]or  
[a]ctu[al] or[g]a[ni]c—[n]o, [R]ei[m]i i[n]te[r]r[upt]ed, [n]ot in the  
[g]l[ob]e[r]y, gen[d]er d[i]s[c]ourse was [s]t[r]i[c]tly  
[p]r[oh]i[b]it[ed], even more [s]o than [p]ens! 62:72 .861

—CANTO III-I: Chain Smoking Next to Children's Hospitals

1635:1982 .825

01: [S][a]ns [a][c]holi[c] [b][e]ve[r]ages, [R]eimi [s]aid to  
[B][u]dd[y]—wh[a]t d[oe]s an[y]thing [e]ven r[e]a[l]l[y] matter  
an[y][w]ay—[w]hat[e]ver city you r[e]side in, [b][u]t [B][u]dd[y]  
[r][e]a[l]l[y] wan[t]ed [t]o [r]ec[e]i]ve the juice f[r]om [R]eim[i]  
[R][E] what N[i]kke all[u]ded t[o] [r]e[p][e]a[t]edl[y] [r]egarding  
this a[l]l[eg]ed month [l]ong [r]a[p]id [d]ec[l]i]ne [i]nto  
[i]ll-adv[i]sed b[i]nge [d]r[i]n[k]i]ng sh[e], N[i]k[k]e, en[d]ured.  
68:89 .764

02: Y[e]t to Rei[m]i [m]a[l]l[e]vo[l]l[e]nt [l]i[q]u[i]ds [l]i[k]e  
[a][c]hol were [a][c]tual[l]y fundam[e]ntal[l]y  
n[e][c][e]s[s]a[r]y [t]o [r]e[l]l[ay] these [t]y[p]es of [i]nc[i]d[e]nts  
[i]n a [p]ro[p]er w[ay], that she could "[s]i[t] out" "[i]n the  
[c]i[t]y" [t]o tall[y] [s]o[ber] and [t]a[k]e n[ote] of a [c]urious  
l[a]c[k] of a [c]on[n]e[c]tion she h[a]d [w]ith a[n]y [O]ne[n]ess,  
th[at] from a s[e]l[e]ct v[a]ntage point you [c]ould [l]a[c]k a  
[c]on[n]e[c]tion [w]ith a "[O]neness" in [c]on[c]ord with a  
[d]eff[i]c[i]t of emot[i]onal d[i]sru[p]t[i]on—was it [p]o[ss]ible  
when [c]ha[oti]c al[l]y [l]usting ar[ou]nd t[ow]n The One as a  
[p]ure s[p]iritual [F]orm [f]l[o]ated c[l]o[s]er th[a]n wh[e]n you  
were being a gr[ea]t st[ay] at home [m]om. 110:154 .714

03: [O]n[l]y when [o]nerous[l]y f[a]lling [a]p[ar]t [a] [c]ertain  
[s]p[i]r[i]tu[a]lity [b]e[c]omes [p]a[l]p[a]ble, your dreams  
[b]e[c]ome [f]ertile [t]erri[t]or[y] [f]or v[i]s[i]tation [f]rom [a]n  
[i]nd[i]v[i]s[i]ble one[n]e[s]s [i]n [i]ts [i]n[f]i[n]i]te [f]orms,  
[w]hereas the "[w]ell-adj[u]sted", [b]e[c]a[us]e [o]f our [p]e[c]uli[ar]  
[s]o[c]ial t[o]tem [p]o[les], [s]omehow rem[ai]n [b]arred a[w]ay  
this [O]neness, [b]y [b]e[c]o[m]ing [a] prod[u]ctive m[e]m[ber] of  
[s]e[c]ular [s]o[c]iety you [b]uild a [b]arrier [b]etw[ee]n  
your[s]e[l]f and [w]hat's quint[e]s[s]e[n]tiall[y] [O]ne, she  
[s]ugg[e]s[t]ed, [n]ot [n]e[c]e[s]sari[l]y a[s]serting it [a]s f[a]ct  
[b][u]t j[u]st "tossing it out" to [B][u]ddy. 109:145 .752

04: [B]ut [w]hile [o]ne[n]ess [p]l[ss]i[b]l[y]  
[c]o[m]m[u]n[i]cated [e]x[c]l[u]sive[l]y via [e]m[ot]ional  
[t]u[m]ult, the [m]e[t]r[o]polis, [R]ei[m]i [s]aid, was a  
ph[a]n[t]a[s]m en[t]irely—that in [a] [m]a[t]e[r]ial [s]e[n]se her  
a[s]tounding f[r]ie[n]dsh[i]p w[i]th [B]ud[d]y had [d]uped her  
into [b]el[ie]v[i]ng [D][C] was [s]ome[th]ing o[th]er [th]an  
[w]h[at it [w]a[s]—[s]i[t]t[i]ng by her[s]elf [th]e o[th]er  
[e]v[e]n[i]ng sh[e] r[e]al[i]zed the ent[i]re [c]ity was a [c]e[s]s[p]ool  
of the [i]n[s]i[p]id, th[at [s]a[ns] her [f]ri[e]ndship with  
Budd[y] the cit[y] [f]e[l]l [i]nto [i]mm[e]d[i]ate [d]i[s]repair,  
that a [s]i[n]gle [i]nte[r]e[s]ting [f]ri[e]ndship, only [o]f the  
l[ow]est [order, [c]ould ma[k]e any [c]i[t]y [i]nto [f]ou[r]th  
[c]entury [A]thens, th[at in all [r]eal[it]y [c]i[t]ies were  
[r]eal[l]y n[ot]hing b[ut] [ph]i[l]o[s]o[ph]ical[y]  
int[r]i[g]uing [r]el[at]i[on]sh[i]p[s], de[p]rived of these [b]onds  
there w[a]s n[ot]hing left [b]ut [p]oorly [d]r[e]s[s]ed hi[p]s[ter]s  
and [t]a[l]e[n]t[l]e[s]s [t]w[e]nty [w]hat[e]v[e]r  
[p]ro[f]e[s]sio[n]als [w]ith abso[l]ute[l]y [n]othing of [n]ote to say.  
190:226 .841

05: [R]eimi [c]ould [r]e[c]all her own [i]n[d]i[v]i[d]ual [d]i[p]s  
[i]nto [d]eep [d]eep[r]essions [p]r[e]-[B]udd[y]—their [b]ond,  
[i]n[c]lusive [o]f all [o]f [i]ts f[a]u[lt]s, [c]ata[p]ulted th[is] [p]ett[y]  
[c]i[t]y [i]nto an ex[al]ted [p]l[a]yground of imma[c]u[late]  
[s]p[e]c[u]l[a]tion, the [s]t[re]ets were no [l]onger [l]ittle  
[h]ell[h]oles, w[a]ste[l]ands of [s]t[er]i[l]i[t]y, [b]u[t on[l]y  
[b]e[c]a[us]e [B]udd[y w[a]s a [t]rue maest[r]o of the  
[i]ll-[t]e[m]p[er]ed, the [i]ll-[a]dvised, [a]nd the [p]a[t]ently  
[a]b[s]urd, [R]eimi [s]aid. 86:106 .811

06: B[u]ddy w[a]s of [c]ourse [f]l[a]ttered [a]nd h[e]  
[c]l[e]a[r[l]y [f]elt the s[a]me [w]ay to[w]ard [R]eimi, [h]olding  
their [b]ond [i]n a [s]i[m]i[lar] [h]igh e[s]t[ee]m, [b]ut  
n[e]verthel[e]ss [R]eim[i] [n]ow w[a]sted [n]o time [n]ow  
add[r]e[s]s[i]ng h[is] [p]r[e]v[i]ous [r]e[q]u[e]st, to [s]ome  
[e]xt[en]t, she [s]aid, [p]r[oc]r[e]a[t]i[on] is [a]  
[ph]i[l]o[s]o[ph]i[c]al [a]bomin[a]t[i]on, [a] [s]p[i]tt[i]ng [i]n



the f[a]ce of The One It[s]elf, a t[a]cit [a]dm[i]ss[i]on [th]a[t  
[th]e u[n]iver[s]e [i]t[s]elf [i]s [a]ctually [n]ot cont[ai]ned in the  
[m]irror you g[a]ze at yourself [i]n [i]nter[m]itt[en]t[l]y,  
wh[i]ch [i]s [i]t[s]elf a [b]l[a]s[ph]em[ous] f[a]l[s]it[y]! 117:133  
.880

07: [B]e[c]ause [i]f the un[i]v[er]s[e] [i]s l[o]c[a]ted [i]n  
[ph]y[s]i[c]al s[p]a[ce] [i]t's d[e]f[i]n[i]te[l]y [i]n your [v]e[r]y  
mi[r]ror as you g[a]ze [i]nto [i]t—the [c]osm[o]s is of [c]ourse  
wh[o]lly c[on]t[ai]ned in your [o]wn [r]eflection, y[e]t in [a]ny  
[c]a[se], [R]eim[i] c[on]tinued, the ve[r]y [n]otion of [p]o[p]ping  
out [k]ids, [N]i[kk]e h[a]d always c[on]s[i]d[er]ed [i]t a b[s]urd,  
and [R]eimi [b]y d[e]f[au]lt d[e]s[c]ribed it as [b]asi[c]ally  
obje[c]tiona[b]le, yet [b]oth [s]i[s]ters [s]at on the [ph]one  
[w]ee[p]ing (bawling [e]ven!) at the [p]r[o]s[p]ect of  
[R]eim[i]'s [p]r[o]b[a]b[le] [m]isca[r]riage just last [F]all. 98:127  
.772

08: [R]eim[i]'s [i]m[p]end[ing] [m]i[sca]rr[i]age [b]rought them  
[b]oth [t]o [t]ears, [t]o a [p]lace of [t]r[u]l[y] [w]ee[p]ing,  
[p]r[o]b[a]b[l]y [o]unces [w]orth of l[a]c[r]imation  
[r]e[c]k[l]e[s]s[l]y [p]oured onto their f[ou]r ch[ee]k[s] [o]ver  
the [ph]o[n]e—[a]nd "th[a]t" was the [f]irst [p]art of Ni[kk]e's  
[s]o-c[al]led "m[y]s[t[i]c[a]l b[r]ea[k]down" f[r]om th[a]t [p]a[st]  
[y]ear, [R]eimi [s]aid. 68:66 1.03

09: [Y]es, the [f]irst [s]e[c]tion was c[e]ntered on the [t]wo  
[s]i[s]ters l[a]c[r]i[m]a[t]i[n]g on the [t]e[l]l[e]ph[one] [b]e[c]ause  
[R]eim[i]'s [b]a[b]b[y] was c[l]i[n]g[i]ng to [i]ts life by [th]e  
[th]i[n]n[e]st of [th]reads, [th]at was on a S[a]turday  
[a]f[te]rnoon, [a]f[te]r [R]eimi h[a]d a[cc]ompa[n]i[ed]  
[N]i[kk]e [f]or a [f]ew [d]r[i]n[k]s early [i]n the [d]ay—and  
they'd bumped into, [w]hat [w]as his [n]a[m]e, of all [p]eo[p]le  
on the st[r]ee[t, having l[i]te[r]a[l]l[y] j[u]st [b]u[m]ped into him  
l[ess] than two w[e]eks prior. 80:104 .769

10: Budd[y] [s]aid he [r]e[c]alled N[i]k[k]e [s]ay[ing]  
[s]ome[th]ing to [th]at e[ff]e[c]t—[R]eim[i] c[on]f[ir]med it was  
a[f]ter sh[e]'d [m]a[de] N[i]k[k]e t[a]k[e] her out for an

[e]spr[e]sso, to which Nik[k]e then m[a]de her pop in The [D]ar[k] L[a]ldy for "j[u]st [o]ne [d]rin[k]" where they [s]t[u]mbled [u]pon th[at] ex[a]ct s[s]ame [S]t[e]ve Miller, of all [p]eo[p]le, a[p]p[a]r[en]tly [p]laying the [t]a[b] for his [t]r[a]ns com[p]a[n]ion. 62:81 .765

11: [S]o [b]ump[ing] [i]nto M[i]ller w[i]th h[i]s [b]eauti[f]ul [w]i[f]e again th[at] s[ub]s[e]qu[e]nt [S]a[tur]d[ay] [w]al[k]ing [d]own the [s]treet, when [d]uring a [d]ecade in [D][C] they'd never [s]ee[n] [S]t[e]ve ran[d]om[l]y—it was a b[i]t [p]er[p]l[ex]ing, [p]erhaps even m[y]st[i]c[al] to Ni[kk]e, [a]nd the stop [a]nd ch[at] [c]onver[s]a[tion] was [e]qual[l]y d[i]ff[i]cult to [f]ollow—it [c]ertain[l]y [d]r[ove] Ni[k]ke to [d]own a [f]ew [d]r[inks] a[f]ter, [f]orced to li[s]ten to the [s]ame [t]i[red] d[i]a[r]i[be] "[o]v[er] and [o]v[er]". 84:106 .792

12: [S]o on a Thursday [n]ight, [B]u[dd]y re[p]ea[te]d, [N]i[kk]e [b]u[m]p[s] [i]nto th[i]s [S]t[e]ve at The [D]ark L[a]ldy, [th]en [th]e [s]ub[s]e[qu]e[n]t [S]aturd[ay] y[ou] t[wo] [s]ee [S]t[e]ve [w]al[k]ing down the [s]treet [w]i[th] h[i]s [w]ife and [c]on[c]lude that [e]ven[i]ng [w]ee[p]i[ng] to [ea]ch o[th]er on [th]e phone [d]ue t[o] a [d]egr[ad]a[tion] in the [s]t[ate] of your [p]regnan[c]y? 65:72 .903

13: [C]o[r]re[c]t, [R]eimi [c]onfirmed, and in be[t]w[ee]n the [t]wo [S]t[e]ve [s]ightings, [sh]e [sh]ould [n]ote, [N]i[kk]e'd pop in The [D]ar[k] L[a]ldy a[ga]in, [a]ll [a]l[o]ne, where [a] [c]on[f]ounding [f]igure—at [l]ea[st] [a]c[c]ording t[o] the s[t]o[r]y Ni[kk]e t[o]ld [R]ei[m]i—[w]ould [b]e "s[ee]m[i]ngly [w]ai[ti]ng for her" at the [b]ar, [a]sking [a]bout her [a]s soon as she [a]rr[iv]ed [a]nd or[d]er[ed] a [d]r[i]nk, the [f]i[gure] g[o]ing s[o] f[ar] as to [n]ote "you [n]ever k[n]ow when it's your [t]ime t[o] g[o]". 78:98 .796

14: This ty[p]e of ab[s]ur[dit]y, un[s]ur[p]r[is]ingl[y], [p]r[om]pted Ni[kk]e to st[ay] at the [b]ar, g[u]l[p]ing [d]own a [c]om[p]l[e]t[e]l[y] unne[c]e[s]s[ar]y [d]ou[b]le shot of te[qu]i[l]a [p]rior to [c]l[ose]. 39:43 .907

15: [A]nd then [a]fter [s][ee]ing [S]t[e]ve a [s][e][c]ond time, N[i]kke [s][ai]d, she [s][a]t [a]t [s]ome Le[b]an[ese] [b]ar d[ow]nt[ow]n where sh[e]'d [s][ee] "the un[d]er[s]t[a]ted b[ar]ten[d]er from The [D][ar]k L[a][d]y" [s][i]tt[ing] a[c]c[r]o[s]s the [b]ar as a [k]id int[r]o[d]u[c]ed him[s][e][f] as "[B]o[bb][y]" and [d][r]un[k]enl[y] [c]on[f]e[s]sed to his [b][a]d g[a]m[b]l[ing] h[a]b[it], unt[i]l h[is] [m][i]ddle aged [m]om a[rr]ived and d[r][o]ve h[im] h[ome]. 77:83 .928

16: After b[e]ing in[d]i[r]e[ct]l[y] [r][e]m[in]d[ed] of the [m]ys[t]er[i]ous [s]t[r]a[n]ger via the p[r]e[s]e[n]ce of [s][ai]d un[d]e[r[s]t[a]ted barten[d]er, Ni[kk][e] [w]ould a[w][a]k[e]n to [a]n ev[e]n [m]ore [m]ys[t]i[f]y[ing] [ph]one call, at [f]i[ve] am, [f][r]om her [f]ath[er]'s n[u]m[b]e[r] [b]u[t] with a [s]trange [v]oice on the other [s]ide [d]e[m]a[n]d[ing] an i[m]m[e]d[i]ate wire [t]r[an]sfer [t]o [a] "[V]en[m]o [a]cc[ou]nt", [a]ll[eg]ing he'd [j]ust br[ok]e [ou]t of [p]r[i]s[o]n [o]nly [t]o en[t]e[r] th[eir] [p]a[r]e[n]t[s]' [h]ome where [h]e n[ow] "[h]ad them [b]o[th] [b]ou[nd] and gagged." 99:113 .876

17: [A]nd then [p]erh[a]p[s] the most [c]ur[i]ous [a][s]p[e]c[t] [c]a[me] th[at] n[e]xt n[ight] wh[e]n N[i][kk][e] [s][ai]d to [R]eim[i] sh[e]'d [s][p]e[n]t the [p]r[i]or [F]r[i]d[ay] a[f]t[er]noon ho[p]p[ing] [f][r]om [b]ar to [b]ar until, [f]airl[y] in[e]b[r]i[a]ted, she st[u]mbled [u]pon The [D]ark L[a][d]y again [o]nce more [w]i[n]e[ss]i[n]g the un[d]e[r[s]t[a]ted [b]arten[d]er [b]ut not the [c]on[f]ound[ing] [s]t[r]a[n]ger, "just [f]or a [q]u[i]c[k] [d]r[i]nk, you know", [a]nd th[e]n [a]m[b]led to a r[a]n[d]om [d]ive [b]ar where su[dd]enl[y] N[i][kk][e] [c]a[me] u[p]on an im[p]a[lp[a]b]le [a]b[i]l[i]t[y] to "share her f[e]elings" with the va[r]i[ous] r[an]d[om] r[e]gulars in att[e]n[d]a[n]ce. 113:131 .863

18: But of [c]ourse the [o]ddest [p]art [o]f [a]ll, [R]eimi [c]on[c]luded, was th[at] r[i]ght [a]s Nikk[e] a[p]p[r]o[ach]ed this [d]ive bar, t[r]a[d]ing [a]n[e]c[d]otes with [s]t[r]a[n]ge [d][r]un[k]s [a]nd [f]e[el]ing at h[ome] [f]or m[ay]b[e] the [f]irst time, [s]moking sh[i]tty un[f]i[lt]ered [c]i[ga]r[et]tes [i]nto the

[A]M, [R]ei[m]i was ad[m]i[tte]d [i]nto the ch[i]l[d]r[e]n's  
[h]os[p]ital j[ust] a [c]ou[p]le [h]u[n]d[r]ed [f]eet [f]r[om] the  
[d]i[ve], in [d]i[re] [c]on[d]i[t]ion as her un[b]orn [b]a[b]y was  
off[i]c[i]a[lly] a[b]or[te]d from her [b]o[d]y. 92:105 .876

—CANTO III-II: Shrooms at the Dominican Shisha Spot

1598:1889 .846

01: Reim[i] s[ai]d the [n][e]xt [n][i]ght [N][i][kk][e] [c][a]me b[y] her fl[a]t to [c]ommiser[a]te, th[a]t she w[a]s s[o]mehow, i[n][a]nely, in b[e]tter [n][e]t [s][p]ir[i]ts than her [s][i][s]ter, the [t]wo [t]aking a [p]atch of [f]ur o[ff] the [d][o]g, w[o]n[d]e[r]ing [a][ou]d [a][b][ou]t the [p][o]ssi[b]l[y] h[au]nted [r][i]ver [f][l]ow[i]ng [i]n the m[i]ddle of the [i]nv[i]s[i]ble t[r]iangle [c]onne[c]ting the Ch[i]l[d][r][e]n's Hosp[i]t[a]l, [D]ive Bar, and [D]ark L[a][d]y, with Ni[kk][e] in [p]art[i]c[u]lar [s][p]e[c]u[l]a[t]ing th[a]t [p]erh[a]ps [a]s s[oon] [a]s th[ey] [s]tepp[ed] [p][a]s[t] the inter[s]t[ate] highw[ay] th[a]t barric[ad]ed the w[e]s[t] e[nd] of the [c][i]ty from the r[i]ver, that a [c]ertain dar[k] f[or]ce, a [p]o[s]sible [c]loa[k]ed [p]or[tal] of [s][or]ts [b]e[g]a[n] inter[a]c[t]i[n]g w[i]th [b]oth of them? 125:157 .796

02: Yet even with [th]at [th]ought sh[o]t into her [b][r][ai]n, it woul[d]n't st[o]p Ni[kk][e], [R][ei]mi in[f]ormed [B]u[dd][y], [f]rom wal[k]ing [b]a[ck] [d][ow]ntow[n] the [s]ub[s]e[qu]e[n]t [S]a[tur]day—but only [a]fter [p][o]pp[ing] into a [m]o[s]que to [m]a[k]e a [d]o[n]a[tion] to the unre[c]og[n]i[z]ed [d]eal[i]n[er]s [i]n [P]alest[i]ne, [d]r[o]pp[ing] o[ff] a [f]i[f]ty [d]ollar [b]ill to an A[f]ri[c]an I[m]am w[i]th a [m]i[n]i water [b]ottle of [M]ez[c]al s[ur]re[p]t[i]t[i]ousl[y] s[l]i[l]l[pp]ed [i]nto h[er] [s][w]eatsh[ir]t [p]o[ck]et. 88:106 .830

03: N[i][kk]e [w]al[k]ed s[w]iftl[y] d[ow]ntow[n], [p]urchased a [p][a]c[k] of [c]igarettes, [s]t[o]pp[ed] to [p][o]p in the [s]p[ot] f[r]om the [p][r]e[v]i[ous] w[ee]k, [c]r[a]c[k]ing a jo[k]e wh[e]n [a]n old [f]u[c]k t[oo]k what at [f]irst l[oo]k [s]eem[ed] to b[e] a d[e]c[en]t ti[p] [th]en stu[c]k [th]e [c]a[sh] b[a]c[k] [i]n h[is] [p]o[c]ket—then B[u]ddy interr[u]p[te]d to [n]ote [N][i]kke woul[d] m[ee]t [u]p w[i]th h[i]m that [e]ven[i]ng, [p]our[i]ng them b[ot]h an [e]l[s]p[re]ss[o], [p]o[p]p[ing] the last [c]ou[p]le [s][q]uares of a p[s]i[l]o[c]y[b]in [c]a[nd]y [b]ar, [a]nd [th]en [th]ey [b]o[th]

would g[o] sm[o][k]e hoo[k]ah at a Dom[i]n[i]c[a]n [n]ight  
[c]lub. 110:115 .957

04: Bu[dd]y [s]aid he [d][i][s]t[i]n[c]tly re[c]alled  
un[d]e[r]s[t]a[n]d[i]ng [S]p[a]n[i]sh th[at] [n]ight  
[s]u[r]roun[d]ed b[y] f[l][i][c]k[e]r[i]ng [l]i[gh]ts—Ni[kk]e was  
[p]o[ss][i]b[l]y [s]t[i]ll [c]om[p]l[e]t[e]l[y] un[h]i[n]ged, [i]n a  
[h]eighted [s]p[irit]ual [s]tate h[e]’d, [f]or sure, s[ee]n her  
en[t]er a [f]ew [t]imes be[f]ore! 60:57 1.05

05: Then ag[ai]n, Rei[m]i [d]e[f]e[n]d[ed], a [m]ixture of  
[e]s[p]r[e]ss[o], hoo[k]ah, [l]i[qu]or, and p[s]i[l]o[c]y[b]in  
[c]ould pro[b]a[b]ly [c]ause any[b]ody to [b]e[c]o[m]e a [b]i[t  
"u]nh[i]nged", to wh[i]ch [B]u[dd]y repl[i]ed the [b]a[ch]a[t]a  
h[i]t d[i]fferent that [n]i[gh]t, that [N]i[kk]e [w]as [w]ear[ing] a  
p[ai]r of f[a]k[e] r[e]a[d]ing glasses for [l]ite[r]a[l]y the en[t]i[r]e  
du[r]ation of their [t]i[m]e out! 64:84 .762

06: In any [c]a[se], [R]ei[m]i [c]on[t]inued, [r]e[l]ay[ing] what  
[N]i[kk]e [t]old her [r]e[g]arding the [s]ub[s]e[qu]e[n]t [n]ight  
where, sure, she beg[a]n the [a]fternoon [s]eeing this [c]ertain  
[A]fri[c]an Imam [A]bdul [L]a[t]i[f] [s]p[ea]k [b]r[ie]f[l]y  
[a]bout [c]on[t]e[m]p[o]r[a]ry p[o]l[i]t[i]cs, [a]t[t]e[m]p[t]ing to  
[a]void the [t]r[ia]ngul[a]tion she’d [r]ecognized with [R]ei[m]i  
[t]wo w[ee]ks p[r]e[v]i[ous], but e[v]entua[l]ly in a [f]oo[l]ish  
a[t]t[em]pt [t]o [v]er[i]f[y] the [n]i[gh]t where sh[e]’d, [N]i[kk]e,  
[f]i[n]ally [f]elt able to [q]u[ote] [u]n[q]u[ote] "o[pe]n [u]p", she  
s[u]ccu[m]bed to am[b]ling [b]eyond the [i]ntersta[te  
"[b]a[r]r[i]c[a]de" [b]a[c]k into [d]ow[n]t[ow]n, to the [d]ive [b]ar,  
[b]ut in a [s]t[ate] of i[r]r[ati]on[a]l [s]p[irit]u[a]l [a]gg[r]av[ati]on.  
123:160 .769

07: And when [N]i[kk]e arr[i]v[ed] at the [d][i]v[e] an  
unexp[ec]t[ed] [n]on-[d]e[s]c[r]ipt old g[e]ntleman—[n]ot  
[e]ntirel[y] d[i]ss[i]m[i]l[ar] [f]rom the m[y]s[t]e[r]ious  
[s]t[r]a[n]ger [f]rom The [D]ark [L]a[d]y—was  
[s]ee[m]ingl[y] "w[ai]ting [f]or h[er]" and her [o]verwh[e]l[m]ing  
[e]m[oti]o[n]s, [n]o, [n]ot [a]bout Rei[m]i’s [a]b[or]ti[on],

[b]ut the [P][a]l[e]s[t[i]n[i]an ch[i]ldr[e]n [b]eing [m][a][ss]acred  
[b]y her t[a]x [p]lay[m]ents! 78:86 .907

o8: N[i][kk]e'd [q]u[i][c]k[l[y] [d][i]s[c]ard the  
p[s]y[c]hoana[l]y[t]i[c]al ol[d]er [d]ude, even in her  
[d]i[l]api[d]a[te]d [d]run[k]en [s]t[a]te she [s]till rea[l]i[z]ed the  
ph[y]s[i][c]al m[i]nd had [l][i]ttle t[o] d[o] w[i]th her [i]ssues, [a]s  
she was tr[a]pp[ed] in a [p]l[or]tal of s[or]ts, in f[a]ct, be[s]ide a  
my[s]te[r]ious [r][i]ver, [i]n[s]tead she [i]nt[r]oduced her[s]elf to  
[a]n [a]dv[a]nced in [a]ge [l]a[d]y [p]l[a]ying [p]ool [i]n s[k]i[n]ny  
b[l]a[ck] [d][e]n[i]m w[e]aring the [l]oo[k] of [p]ure [d][ea]th in  
her eyes. 81:102 .794

o9: Her name was [E]ll[e]n, she was s[e]venty [o]ne [y]ears  
[y]oung w[i]th a [f]i[f]ty s[ometh]i[n]g [N]ordic h[u]s[b]a[n]d  
[n]amed "[P]etter", [b]ut, [d]es[p]ite her [c]ollo[qu]i[al]  
in[q]uir[ie]s, the [c]lo[p]le [d]i[d]n't s[ee]m [p]ar[t]i[c]u[l]ar[l]y  
in[t]r[i]gued with her [d]runk[e]n [d]ig[r]essions in[t]o the  
[t]o[p]i[c] of "[d]o[ll]ar [d]e[n]o[m]i[n]ated [c]rude oil" or  
[c]ontem[p]o[r]a[r]y [c]o[l]l[e]ge as [e]ss[e]ntia[l]ly a [r]uthl[e]ss  
[c]or[p]or[ati]on, [e]xp[lo]iting the [e]xact stud[e]nts it was  
all[e]ging to [e]duc[a]te. 90:109 .826

10: Yet [d]i[d]n't [th]ey m[ay]b[e] [d]eem [th]at  
[c]on[c]erning?—that [s]o-[c]alled [P]oet[r]y [P]r[o]fess[or]s  
[c]ould no [l]onger [b]e [c]on[s]id[er]ed [p]ub[l]i[c]  
[i]ntel[l]e[c]tuals, [i]n[s]tead they were r[uth]less [t]o[o]ls of  
[i]ns[t]it[uti]ons that [p]artnered with the [s]tate and  
ex[p]an[s]ive fin[an]cial [b]a[n]ks to [s]a[dd]le [b]u[dd]ing  
y[ou]ng [p]eo[p]le with [f]ive and [s]ix [f]i[gure] [d]ollars of  
[d]e[bt] that [c]ould n[e]ver be [e]xp[unged]! 76:86 .884

11: A lu[c]rat[i]ve [e]n[d]eavor [i]n[d]eed!—n[o], th[e]se  
[P]oet[r]y [P]r[o]fessors were, to a [m]at[er]i[al] [e]x[t]e[n]t,  
[c]ertainl[y] [c]r[i]m[i]nall[y] [l]iable th[e]m[s]e[l]ves, a[c]cording  
to [N]i[kk]e, [n]ot onl[y] for [n]eedl[e]ssl[y] pr[o]fit[ing] [o]n the  
[b]acks [o]f their [o]wn stu[d]ent [b]o[d]y [b]ut als[o] for the  
[d]egra[d]ation of the [a]rts as [a] wh[o]le! 59:78 .75670

12: The univer[s]ity [s]y[s]tem, the g[r]eat contem[p]o[r]a[r]ly  
[f]unding a[l][pp]a[r]a[tus of the [f]ine [a]rts, was n[o] [t][r][u]e  
s[p]eaker of [t][r][u]th [t][o] [p]ower, and it's cent[r]al r[ole] i[n]  
l[i]te[r]ature was n[o] doubt a [s]ort of [s]ilen[c]i[n]g  
[i]t[s]elf—[n]o, [N]i[kk]e [s][ai]d, the Am[e]ri[c]an u[n]iver[s]ity  
[s]y[s]tem was j[u]st a [m][a][c][r]o hedge f[u]nd  
[m][a][s]q[ue]r[ading] [a]s an art[i]st[i]c [c]o-op! 70:88 .795

13: [C]on[s]i[de]r, for [i]n[s]ta[n]c[e], [N]i[kk]e [s]aid, the  
[c][r]i[m]i[n]a[l] [r]ehab[i]l[i]tation of the Nazi-[s]a[l]l[ut]ing  
Gert[r]u[de] [S]tein, who, for the r[e]c[or]d, was, [i]n  
[a]dd[i]t[i]on to an [a]tr[o]cious [p]l[o]et, a g[e]nocidal art  
[c]oll[e]c[tor. 41:54 .759

14: Of [c]ourse, [N]i[kk]e, li[k]e [e]veryone [e]lse, had a [ph]a[se]  
[w]here she al[s]o [b]e[c]a[m]e "[f]a[s]ci[n]a[t]ed" [b]y [S]t[e]in,  
wasn't it [r]evol[ut]i[o]n[a]r[y] how [sh]e [u]sed, you k[n]ow,  
"[l]a[n]guage [a]s [s]ound"—until [N]i[kk]e was [f]or[c]ed to  
[r]e[c]all, with her [f]un[c]t[i]o[n]i[n]g b[r]ai[n] [c]ells, th[at]  
"[l]a[n]guage [a]s [s]ound" was in [f]a[c]t j[u]st the  
[f]u[n]da[m]e[n]tal [b]a[s]is of [m]e[t]r[i]c[a]l poet[r]y it[s]e[l]f,  
wh[i]ch'd [f]or [c]h[i][m]e[r]i[c]al [r]easons [b]een [b]anished  
[b]y [l]i[t]t[le] [H]i[t]l[er]s [l]i[k]e [S]t[e]in [h]er[s]e! 97:100 .970

15: Gertrude Stein [w]a[s] [[o]ne of the ap[p]e[ri]x  
un[r]e[p]e[n]t[a]nt char[ac]t[er]istics of Eng[li]sh [l]i[t]e[r]ature  
s[i]nce the [l]anguage [i]t[s]elf was [c]odi[f]ied [f]r[om]  
[f]ar-[r]anging [c]osmo[p]o[li]tan [l]i[n]gual [p]ools, and it was  
a tru[ly] [c]l[as]sic ex[a]m[p]le of the [c]ontem[p]o[r]a[r]y  
[l]i[t]e[r]a[r]y [c]r[i]t[i]c to [c]a[st] a[s]ide [S]t[e]in's  
[c]onf[ir]med [f]ascism in the [p]u[r]s[ui]t of [s]ome [s]te[r]ile  
F[r]eu[d]i[a]n i[d]e[n]tity [d]r[en]ched [s]y[m]bol[i]sm. 82:98 .837

16: No, St[e]in [d]i[d]n't [l]ove that [l]i[t]t[le] H[i]t[ler]—she was  
ju[s]t [e]xp[re]ssing her Z[i]onist l[e]sbi[a]n [s]e[n]se of [s]e[l]f  
[b]y w[r]i[ting] i[n]s[c]r[uta]b[le] [p]r[ose] [p]o[em]s [a]b[ou]t  
[c]a[r]afes, of [c]ourse! 39:41 .951

17: The univer[s]ity [s]y[s]t[em] was [i]n fa[c]t the [m]ost  
[c]r[i]m[i]nal [c]or[n]er of [c]or[p]o[r]ate A[m]e[r]i[c]a, y[e]t



[E]llen and [P]etter, while not ex[p]l[i]c[i]t[l]y "d[i]sagr[ee]ing" w[i]th th[i]s [p]assion[a]te o[p]i[ni]on, [d]i[dn't [e]x[a]c[t]ly "[e]n[c]ourage N[i]kk[e] [t]o [c]on[t]inue", [a]nd with th[at] ing[e]s[t]e[d] she [s]ub[s]e[qu]e[n]tly [e]x[i]t[e]d the [e]stablishment [r]ight a[r]ound [c]lo[se] to wal[k] [s]adly b[a]ck h[ome], [o]ver the a[pp]a[r]e[n]tly [p]ro[t]e[ct]i]ve [i]nter[s]t[ate] h[igh]w[ay], on [h]er w[ay] do[n]a[ting] a spare [ei]ght [b]u[c]ks to an attr[a]c[tive] e[n]ou[gh] b[l]a[ck] girl [s]tanding [b]e[s]ide a homel[e]ss sh[e]lter, off[er]i]ng to [s]er]v[i]ce h[er] [s]e[xu]all[y] [f]or [a] tw[e]nt[y] be[f]ore [d]is[a]pp[ea]r[i]ng [i]nto the d[e]solate [n]ight [l]i[k]e an a[pp]a[r]i[t]ion, [l]ea]ving [N]i[kk]e dr[u]n[k]e[n]l[y] h[u]mming: 158:176 .898

18: R[ei]mi—who'd been st[ay]i]ng at [N]ikk[e]'s that [n]ight—[w]as [w]ai[t]i]ng [f]ast a[s]leep for her [s]is[ter], who arrived b[a]ck well p[a]s[t] [m]idn[i]ght, [q]uite [c]l[ea]r[l]y b[l]a[c]ked out [a]nd in a tr[a]nce [a]d[m]i[t]t[e]d to R[ei]m[i] a[b]out [b]eing [b]othered, [n]o, [n]ot [b]y [i]nn[o]c[e]nt [k]i]ds [b]eing [k]i]lled [i]n ge[n]oc[i]des a[ss]i[s]t[e]d [b]y her [t]axes, [b]ut [i]n[s]tead [b]y [a]n [i]n[s]t[an]c[e] of [s]o-[c]alled "childhood [s]exual [t]rauma" that she'd never [t]alked [a]b[ou]t [a]l[ou]d, even [t]o her [s]ol[e] [s]i[s]ter, m[o]s[t] of the [s]p[e]c[i]f[i]c[s] in fa[c]t [b]eing [b]y [n]ow eter[n]all[y] ob[s]c[ur]ed [e]ven to [N]i[kk]e h[er]s[e]lf, ex[i]s[t]i]ng [p]ast [n]or[m]al e[p]i[s]te[m]o[l]ogical [l]i[m]i]ts, [a]nd th[at] [k]ee[p]i]ng this "[s]o-[c]alled [s]e[c]r[e]t" was un[f]ortu[n]ate[l]y [n]o l[onger] tena[b]le, [b]e[c]ause [f]aili]ng to [c]on[f]ess [i]t [i]n [p]er[p]e[t]uit[y] [d]id n[o]thing b[u]t ma[k]e her [c]on[t]i[nu]all[y] want to [d]ie. 157:192 .818