


the text of death

**“...I am progressively being tightened around your body and restored to duration.”
--Danielle Collobert**



[a note of wind.]

dust blows -- sound -- from ground to horizon -- the face turned -- a shake -- movement stalled -- sighting the tunnel -- quick pan -- away -- quickly -- the violent lust deferred in heat -- until the sound -- and -- closer, tighter -- the voice calls out to space -- [a wind, hovers] -- no body left -- the shadows -- fill the empty space -- the voice hoarse -- tracking forward -- inside, abandoned -- you do not exist [x x x x x x x x x x x x] you do not exist [x x x x x x x x x x] you do not exist [x x x x x x x x x x] you do not exist [x x x x x x x x x x] you -- tilted angle -- the weight of stop -- blood vessels pound -- this is not the inside -- soles burn in heat -- you have bled here -- (and it is here that i stop, here that i find your blood, here that your wound metes my salt, here when i call out you cannot respond) -- zoom out -- lay slant -- static complicity



I write the text of death with the implication that the body found dead in the room can be the body that guides the narrative, his mind these images (an interjection of myself upon him). neither of us are here in these words, we are only around them, through them, the words are not solid, they are not ontologically present, they are only places. there is the idea that in life there are narratives that transition us from event to event but really narrative can only be momentum. most narratives are static momentum, a consistent loss of breath.

i love you more than you could ever imagine.

i could tell you about how i found the man and how my machines felt him and when he died i saw the images he gave my machines. my camera makes images and these images are found words. my camera held the images from the man, the dead man, his body. who takes the first person perspective in these words, who takes the second person. who is the i and who is the you. a complete lack of justifiable definition. this is not vague; this is reality from outside of a phenomenological experience of it.

a mediation of the body with technology can reform consciousness into a zone of the ordained event. if we can only perceive the totality and this is what the world is then we are dead men who have to assume that there is nothing outside of us. this is wrong. outside of us is the dark energy and dark matter that is unobservable to us but present. inside of the dark energy there is the eradication of time and only acceleration. inside of the dark matter there is only presence in our absence.

words cannot be considered signifiers when they hold that which is outside of the realm of representation, existence.



[nothing.]

whiteness -- stillness -- silence -- no hold on body -- lacked -- the fullness of absence -- the white mark in the sky outside of the sun -- the face turns -- there is no face -- there is no camera -- there are no images -- the face turns -- the white mark in the sky opens up -- outside of movement -- whiteness -- the flicker of the image -- the same architecture holding no death or life -- holding only the -- whiteness -- the face turns -- i am going to make myself inside of you -- the face turns -- the slant -- whiteness -- a shaking collapse -- felt -- no -- [x x x x x x x x x x] -- end -- no -- end -- you do not exist -- light -- held by terror -- darkness forever -- the white slash on the image in the sky opens up into the outside -- no weather -- no burn -- pulse quickening inside -- a face turns -- your face -- you are standing beside me -- i cannot inside you -- to hold -- the white gash of the page -- no the text -- the image -- together -- stand forward -- static -- whiteness -- stillness -- silence -- none of these things -- present whiteness -- the whole is not empty it is filled -- the rolling roar of silence -- the heavy weight -- not event -- shake -- shake -- body held convulse -- conflation of whiteness -- this is not a hole -- this is not a mistake

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