

mead

50 76
150 **SHEETS**
COLLEGE RULED
9 1/2 x 6 in / 24.1 x 15.2 cm
3 SUBJECT NOTEBOOK



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Craigmillar SE of Edinburgh

Pt. I J.S.R

It is no easy task to say ^{all that} what ^{might} ought be said about James Stewart-Robinson. He is very modest and very private person, who may at ^{some} ~~last~~ ^{times} have ^{been} ~~taken~~ ^{to} ~~concent~~ ^{be} ~~about~~ ⁱⁿ ~~his~~ ^{family} ~~about~~ ^{his} ~~work~~ ^{family}, but no one we know, I ~~ever~~ ^{so} ~~say~~ ^{feel} ~~whatever~~ ^{like} is to follow here will ~~feel~~ ^{like} ~~an~~ ^{an} ~~invasion~~ ^{invasion} ~~of~~ ^{of} ~~privilege~~ ^{privilege}. ~~For~~ ^{For} ~~the~~ ^{the} ~~most~~ ^{most} ~~of~~ ^{of} ~~the~~ ^{the} ~~reasons~~ ^{reasons} ~~apologized~~ ^{apologized} ~~for~~ ^{for} ~~advancing~~ ^{advancing}.

He and his wife Elizabeth, whom he met at his grandparents' church, the Presbyterian Church of Craigmillar, Scotland. ~~He~~ ^{He} ~~was~~ ^{was} ~~called~~ ^{called} "Tuner" was a very quiet and shy young man, who made for a very strange date, half the time we just walked and didn't speak a word." Those of us who were and remain his students can identify with this having each been on a ^{similar} strange date of our own. Professor S-R ~~escorted~~ ^{escorted} ~~us~~ ^{us} ~~along~~ ^{along} ~~the~~ ^{the} ~~usual~~ ^{usual} ~~pathways~~ ^{pathways} of Turkish literature and with the same quiet support walked with us on the wide variety of individual and often ~~unusual~~ ^{unusual} paths we chose. He seldom, if ever, talked of himself, ^{promote} recommended his own work, or displayed his broad and deep knowledge of Turkey, the Turkish language and Turkish literature in

any but the most self-effacing manner. Nonetheless, unlike most of his students, his familiarity with Turkey ^{from 1946 and} began when he was very young. Although he was born in Edinburgh, Scotland (date ??), at the age of three he moved to Turkey with his family where his father held a diplomatic post as (-----?)

His primary school education was in Turkish at the Gazi İlk Okulu and later Maarif Cemiyeti in Ankara. He later attended the Faruk High School for boys in Istanbul. In 1946 he returned to Scotland to begin his University education and complete his military service. At the end of 1946 he was called up and served in the Royal Scots Brigade for three years.

It was at this time that he lived in Orkney with his grandparents and met Elizabeth (~~Marion~~ name) who was to become his wife.

Upon being ~~discharged~~ ^{discharged} from the army he returned to the University of Edinburgh to complete his education working as a dishwasher and post office employee to help pay his tuition.

[What was his MA work on? When
did Walsh come to E.? Was it
to be James' tutor?]

~~He~~ received his Master's in
1954. (Meanwhile he ^{continued} to
regular correspondence with E. who had
gone to the U.S. and on his
resumed his citizenship when she
returned. ~~In 1954~~. When E. returned
to the States in 1951 they continued
to write and in 1955, James, ^{who had}
~~not yet~~ completed his Ph.D. was given
the opportunity to come to the
University of Michigan to found
a program in Turkish language and
literature. The following year saw
a wedding and the first year of a
career of teaching at the University of
Michigan. ^{The} The final years were
terribly difficult. ^{In addition to getting up a new} His Ph.D. dissertation
program (Ent. etc.) was completed
by means of a tedious exchange
of correspondence with Prof. Walsh
in Edinburgh. The work itself stands
as (perhaps) the best and most complete
study of the Ottoman Turkish genre
extant. Although it spawned several
excellent articles "On the Genre in
Turkish" "On the Genre of Poetry"
Ahdî & his Bios of Poets, "On the

Despite the praise of
his students

"Diss & Poets & Next of Kin" it
has ^{not yet} been published in its entirety —
and perhaps ^{because of} Prof. S-R's ^{strong} critical attitude toward his
own work, an attitude that never
extended to the work of his students.

His daughter Mia was born in 1957
while his dissertation project was still
~~in the air~~ in full swing. So child-rearing and
family responsibilities (which S-R always
took very seriously) were added to
teaching and endless trips to his post-
office ~~with~~ with chapter ^{possession to his room} post and for
Edinburgh. In 1959 ~~he~~ ^{he} ~~and~~ ^{she}
completed his Doctorate and in
1960 became an Assistant Professor.

In 1965 he was promoted to
Associate Professor with tenure
and his second daughter, Yvette
was born. Yvette was followed by
Angelique in 1968 and promotion
to full Professor in 1970.

Loss of a generation

The Essays: Intersections

On consequence, JSR's breadth of interests and ^{his} willingness to accommodate a wide variety of interests on the part of his students is reflected in the essays which make up this volume. Institutional ^{and} methodological boundaries ^{to} ~~the volume~~ ^{of period, genre, milieu, class} ~~in the group (Turkey)~~ have been ^{to} ~~tempered~~ ^{by} political and cultural imperatives to produce deep fissures in the landscape of Turkish literature: traditionally there have been large and unbridgeable gulfs separating, for example, the study of folk and elite literatures, modern literature and Ottoman literature, oral and written literatures. The tendency of JSR's students has been to ignore boundaries, bridge chasms, and to rethink Turkish literature as a plane of ^{or plateau} consistency and intersections that resists total segmentation and, on the contrary, invites linkages to other plateaus. It is a life-giving and telling point that JSR, who ~~was not~~ ^{was} I believe, ^{was} ~~thinks of himself~~ ^{thinks of himself} as a ~~straight~~ ^{straight} traditional philologist, has produced a steady stream of scholars whose

theoretical work has ~~set the tone for~~ had a powerful
impact on the way Turbide literature
is studied in the United States.

Bikeat Talk

[After]

1. why did I write
2. what did I think I was doing
3. what happened ~~to my~~ ^{to my} thinking (AND)
(What was I really doing.)

— The enemy: even though we don't know everything about O.P. we do know every thing we need to know about Thinking about Op.: basic stratagems, organization (of thought), etc.) So we repeat the same results over and over —
so really we have nothing to learn

D; 6. flight from the law of organization *defining*
(identity, subjectivity, unity, organism)

1. — Thinking in AND
2. — Rhizome, Plane of consistency, assemblage [the collective]
3. Experiment never interpret
4. ?? Becoming/desire ??
5. EVENT

What this does to our encounter with O.P.

Today I am going to do something I have never done anywhere. I am going to talk about my own work. I must say doing this makes me uncomfortable. It seems embarrassingly narcissistic... But, it also seems the best way for me to ~~talk~~ ^{talk} ~~describe~~ ^{about} my perspective on Ottoman literature, the study of Ottoman literature, and the place of Ottoman literature in the world today. And beyond that, ^{I am hoping} it will provide a context for appreciating some of the crazier things I am going to say in the course of my remarks... and if you think I am being somehow ^{far} ~~modest~~ ^{modest} when I say "crazy," just you wait!

There are four ~~starting~~ ^{starting} points or (historical) events which I will address in ~~the~~ ^{my} ~~talk~~ ^{talk} about PVS:

- 1) What brought me to writing it in the first place;
- 2) What I thought I was doing when I researched and wrote it;
- 3) What I think now about what I was doing then;
- 4)

The sigh grants no grace apart
from the breast
The silvering can show nothing apart
from the mirror-glass

Ah would that the cups moonlight beam
would set apart
The sabbath eve from the darkness
of hypocrisy

Whose heart is clad in scar-pink with

P. 72 d) the sigh gives no grace

The sigh's benefit is invisible apart from the
breast

the silvering ~~can~~ show nothing apart from the
glass

2) Ah, if only the darkness of hypocrisy would
be set

Apart from the sabbath eve by the moonlight beam of the
cup ...

3) Whose heart is dressed in the pink of Rapture
burns/scar and sable
on its shoulders

is set apart from pride in the woolen
cloak

4. whose ^{breath} nature thought ~~for~~ old wine
for the spirit
Is new for a moment apart from
that ancient reel

5. The skilled spirit is new without being
twisted and burnt
Is the ^{serpent} treasure-room door ^{from the} ajar, from
the ^{serpent} door.

6. ^{Why would} the word full of points, meaning and concision, of
one ^{involved}
Be spare from imagining the mole and
beach-fuzz

4. Galilei present this poem to you
~~let it make this poem~~ beloved for a while
for it under their ^{insides} apart from
very-faltered

In the garden of color and perfume
spring's bundle is thrown open
And gifts from the lands of spring
now fill this plot of roses

No blossoms those - the sapling
foams at the mouth
The froshet of spring has driven
all the world to madness

It's
That's no oyster-shell - the pearl-scattering ^{strewn}
cloud of spring
Splitting the belly of the sea with its
thunderous cry of love.

The people of passion all were ^{captivated} ~~intoxicated~~
by the boiling-up of love
As the wind of spring carried the scent
of madness to the brain

An alchemy is the blood-filled eye
of love
The abundance of its ^{gushing} fountain is the
colorful dawn of spring
The abundance of its well-spring is
the spring time's gaudy dawn

p 78.

1. In the garden of color and scent ^{capsuled} ^{has opened}
The ^{gifts of the} ^{the plants of spring have blossomed} land of spring have filled the
rose garden

2. The sapling foams at the mouth - don't
think it a blossom
The froshet of spring has driven
the world mad

^{the crack of splits}
3. The belly of the sea ~~cracks~~ open -
it's no oyster shell -
The pearl-scattering cloud of spring with
it's cry of love.

4.) With the boiling-up of love & the people of
passion all ^{affection it intoxicated}
The wind of spring brought the scent of
madness to the brain

5) The gaze of the blood-scattering eye of
love is an elixer
The ~~the~~ ^{the} color/line filled dawn of spring is a
"spring" well-spring of abundance
or the color-filled dawn of spring is a
well-spring of ^{abundance} ~~abundance~~ ??

The meadow is a silken fabric
of reds and greens
whose warp and woof are the reins
of the embroidered cloud of spring

Ephemeral is the time of rose and wine
what remains of spring
~~In the meadow~~ is a smiling face on the flowers
in the gathering of joy ^{فرح}

The out-peering of Galip's pen
has made the land new
Though ancient are the sep-running
poems of spring

6. The meadow is a silken fabric of
reds and greens

??

7. In time of rose and wine ^{is passing} ~~is passing~~, what
^{is left behind} ~~is left behind~~ of spring
is the smiling face in the meadow
in the gathering of revelry

8. The (feyz) abundance of the pen of
Galip has renewed the land
Even though the (sappg) poems of spring
are ancient.

into peril burgeon
The beards of men
The glass shards, drawn in drawn

Sansar = martin

let's say ~~that~~ it's ^{night time} evening

let's say it's ^{night time} evening
As it smears darkness on its hands (from the paves)
The traffic lights of a sudden
turn to red
Sulfurous vapors billow ^{rise} up
? The beards of men
? like glass-shards, ^{dropped} in fear
? burgeon into peril

Say it's ^{night time} ~~evening~~
? denunciations are each a martin leaping
leap from telephone to telephone
underground ^{cells} groups ^{have} their fingers on the trigger
the weapons smugglers have chosen addresses
The ^{suspect} ~~unlabeled~~ are suspicious & are another

Say it's ^{night time} ~~evening~~
The murderers are restless
Thieves, mercurious ^{isn't that}
Traitors, amiable
Their hands ^{up to the} ~~reaching~~ reach for the phone
night is a ^{quintessential} ~~terrible~~ conclave to ^{treason} ~~treason~~
⇒ denunciations are each a martin each one
→ leap from telephone to telephone

- Betrayal -

Academic activity at home
as Treachery...

صفت: (وحید)

insider outsider vs inside/outside / Absolute
outside >

- ABSOLUTE -

- OUTSIDE -

[[Kate: can't connect with poetry... بسم آدم قیوم
[God's viewpoint O. P.: Kirm. 31]]]

MARCI: participant/observer = betrayal...
objectivity vs. solidarity...
[Solidarity with what/whom...]

- GANG -

face: | Black holes > Center -

for hours in the rain

are they crying for help
 do they announce some ^{distress} tragedy
 what they say is unintelligible
 they settle in my ~~empty~~ darkness in fetters
 do you see my loneliness
 for hours in the rain

Gospel of the Rose

So what is it you call spring
Bird vanishing into clouds
Ambient sparrow voices
Haze and mist

A book in the arteries
~~Some~~ One from Karacadağ collapsing
in our arms
wounded for love's sake: rose

The illuminations of spring
It poured down into the roses
filling our garden

Like a disciple approaching the master
? I thought we had died for a while?
As those beloveds passed beneath
the lilacs

And you, crazy child, the torpedo
that sunk a rose
Who banished the troop of hours
Who memorized a thorny gospel
in crimson flowers

Then all along those meadows
turned Muslim

When his eye caught the mountain
Medusa

When his leg plunged into the soil of time
Behind the clouds the blue satin
of late afternoon

? As it rolls out like unleavened bread

? Above angry hair ~~above~~ ^{over} red steel
which shelters within all the pain of human kind

So what is it you call 'woman'

The disappearing ambient ^{sounds} voices of youth

and into the reaching women's feet mingled with the earth ^{soil}

and you too in the reaching ^{into the reaching you too}

If you should die for three seasons

at least you will revive in springtime

Wind that sends the cap flying

Appears on a mountain peak

? How open ^{bare} your chest to this ^{eastern} messenger of the rose
to the ^{eastern} morning wind ^{infectious} to the eye

Then go break down the western gates of the town

Shelter the ^{winter} shutters ~~winter~~

Bring the corpse to life ^{as if} boiling an egg in a skillet ^{pan}
Tear open the tombs

Reach to the rose lamp

Beyond the earth ^{ancient sage}
lamps lit by the Old One whose

Wicks were of accumulated horse-fuelt ^{lamp}

Oh falcon ~~whose~~ belly ~~is~~ fastened to a horse-~~tail~~ ^{tail}

So what is it you call 'horse'

In springtime

Is it a dark blue shadow in cloud?

froth of
 foamy mountains ending at the stage gazed
 standing, swaying opposite me
 he ~~the~~ died of old scattered ^{the} arose (on the horses)
 Horses streaks of blood on the horizons
 Children

Tales grown fuzzy in graveyards flowing with spring
 My Ancients died young

I have no ^{connection} relation with these early greying hair

On the land I am the sea's dream
 in an accursed noontime heat

I am a darkened dream

The sound/voice of arose burned in the sun

A pigeon striking the roof at sunrise ^{hundreds of} bricks

One whose shadow ^{strings} shored ^{hanging} ^{concrete} bricks

Ah you whose face has turned to the ^{sticks & twigs} ^{brush & litter} of a withered garden

the Chorus of old women

who ^{precise} ~~precise~~ a white grief (with their faces)

who distill in hourners'

Muslin, a world war

My women

whose not speaking is still a history

those who await a summons

from beyond the whet holes that ^{coat} ~~can~~ pierce horses

The dead veterans and summons

like the blooming of a rose

Spring begins to murmur

Together with the melting snows
Suddenly the fields with the tongue of grass
whisper a revival

(A) sparrow on a May morning
knocks tap tap on the boards

The old woman takes to the waste water in her
dipper

The sky drops light into the water

The sky drops on the child sleeping in the hedge

In the golden wagon of frost and dew
The child is together

with his father who did not return from war

(Grand) mother's hand is in the clouds

fashioning the harvest the produce of the earth

In days of old it was spoken openly
which made a secret in times to come

made from the words of great men

from the rejuvenating images of words

wide when (highest) things were swollen green

up in gathering roses stamped into her destiny

she seeds into her eyes the seeds

of good news false that accumulate in nightmares

Something will happen she knows but further along

Down there in the market and the city

In locomotives on the train tracks

In great cities she has never seen

Something will happen she knows but further along

#Toy - being luminous —

To Quinine/Sulfate
To the Summoned

my pain is a silent setting of the sun, may it die
a deficient and evil sunset it is, may it die

I seem to be damp all over me from the sea
my nausea is the ^(caring) an ocean of error, may it die

Sulfate grasp my belly give me my medicine Sulfate
renew organs and melons and kidneys, may they die

The moon comes out, strikes the mountains oh must for
Tonight it seems a must-for's best repose, may he die

Sulfate relieve my agony increase in agony for me
it is the going of deficient and evil sleep, let him die

I also go to the market and sniff the pears
the pebbles and mattresses inside melons, let them die

To One who Waits for Spring

I'll ~~test~~^{apoc} the beauties of winter
whatever comes to my tongue
for winter is a preparation
for my breath, my bright red nose
(crops)
how many crimson feet come and went
that day in files ^{scattered ranks}
winter days, for example, I couldn't even consider
take in hand
a bit of claff

Six girls one moonlight played
the drum and sang songs
over low forests burned,
drummers in tatters

Now the waters sleep lone and
my handkerchief is stained with blood
I know in this springtime
everyone envies my condition
give soul in water
and my hand flows in a ~~manly~~ water
my eyes ^{flay} look at everything
enough now, let spring come
and if it's different forget it don't trouble
coat

The water sleeps the enemy doesn't
the bottom of lakes
the bottom of water is in roses

i have longed and longed for any nights
of old

5 girls and one boy played the drum
and sang songs
i looked and saw that the death ^{bleed} ^{red} of one
of them had ^{fallen} ^{into my head} only fallen
into my head

home the ^{came in my hand's} ^{a weapon}
the best on my hand too
and in my mouth every word i choose
with a bullet's speed

This, if no one stops everything moves
if ^{this is to say / love} ^{is to say / love} ^{what it means}
every day is not used ^{run}
my life ~~is~~ a betrayal of death

were quiet, our hand and soul is clean
we are in the spring, and soul
they hollow a cup out of stone
with my life of winter wine

we find ourselves with weapons
say nothing to us

could't up in
before while long, my breast to her's attains
Don't think that in my heart ^{no} pain, love remains

Seems to be past, over - sneaks off
Dybas: height & appearance

Sinus

my heart loved, ^(chose) admired a matchless beauty
my own heart ~~was~~ even rescued her (relations) in the cage

lately on her bosom those breasts ^{seem} to be
twin tufts of snow appearing on a budding tree

- her body ^{more} than ^{her} features delicate and finer
would ^{be} ^{sure} ^{to} ^{be} ⁱⁿ ^{the} ^{eyes} ^{of} ^{the} ^{world}

those eyes ^{becoming} heavy ^{and} ^{drooping} ^{by} ^{the} ^{weight} ^{of} ^{tears}
when when my tear drops are spinkled on her face

would be living sincere / deep relations
with this young heart that
I desire no other not even in any
or hour

Doesn't she crush my heart as ~~the~~ ^{those} large eyes
press (it me)

These sweet words in her mouth arouse
~~my~~ desire long

when this young heart ^{darling heart} ~~that~~ and I are best of
my heart to none ^{other} though hours may ^{friends} ~~be~~ ^{lead}

when that young darling dear and I are best of friends
My heart to no ^{one} ~~other~~ though hours may ^{fair} ~~be~~ ^{lead}

Do her eyes not crush my ~~heart~~ ^{own} with those large eyes
And the sweet words in her mouth do for desires
long

my heart chose a peerless beauty loved her so
my own heart did & my eye reluctantly turned
toward mine over eye did my heart's resentment
grow

my heart chose to love a beauty beyond
still toward my own eye my heart's heart
and still my heart came to my eye

lonely an how become these breasts which
seem to be

my heart chase a needles beauty load horse

I'm not good
Before I am a martyr let me die any
time with love
of the ^{infinite} bloody cross in which
above

Locally an her bosom drive creates what
seem to be
thin tufts of snow upon a slender sapling
tree

~~There~~ her eyes grow heavy drunk upon the violet
but yet she has her fingers ~~in~~ her hair
as she gazes at him face pale she weeps

drawn by her own beauty her ^{dear} eyes
her hair ^{wave} ~~curves~~ her face ^{comely} ~~sweet~~ her form
~~her~~ torso

The fringe of her locks brought her to a black position
Was ever met in the throat of Capt. in such fashion

something like
begins to
transist

My heart became enamored of a peerless beauty
Now my ^{wise} ~~heart~~ ^{pure} how does carry my own eye
Those breasts adorn her chest side that they seem
By twin tufts & snags upon a slender sapling
Rarest times my longing bosom to have attained
Soil ^{pure} ~~suppose~~ ^{pure} ~~my~~ ^{heart} ~~as~~ ^{of} ~~love~~ ^{retains}
Her body than for mine ever ~~the~~ ^{er} ~~slim~~ ^{and} ~~fine~~
~~It~~ ^{her} ~~said~~ ^{her} ~~dear~~ ^{dear} ~~beauty~~ ^{beauty} ~~in~~ ⁱⁿ ~~my~~ ^{my} ~~direct~~ ^{direct} ~~was~~ ^{was} ~~the~~ ^{the}

let me die y. it's better to die quick than slow
for giving up a life for love is no big pay
your best

Cartographic deterritorializations
transcendent center — Capitalism / de-center
interpretation Interpunctosis — no ground

Simple (or. in many
roles) → complex (or. scholarly, identity, economic)
captures

Sorry of lack part II: lack of center,
transcendent signifier, spiritual angel
[Nostalgia] center, in
stability!

Sibel - Yakyn Kadir

Prose poetry →

1920 novels

1922 - 1956 - novels

1955 - memoirs

1934 - Ali Husein monograph

Journalist

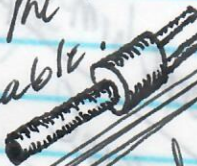
افسار
و
لوس

National allegory

Statism: (Y.E. unique to Turk. economy -)

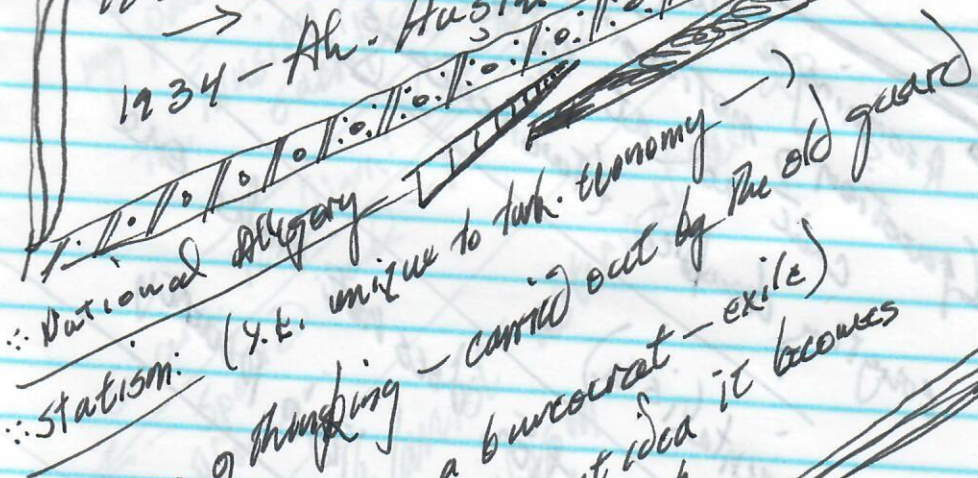
New way of thinking - carried out by the old guard

(sent to Tirana as a bureaucrat - exile)

People die for the abstract idea it becomes more valuable: 

Intellectual:

Central character = intellectual = male



mediated
desire benefit

Bakhtin: multi valence } novel ← →
heteroglossia

Assigning a duty to the intellectual
Question & motives: what is he doing?
can't ask at the time? & afterwards -
everything doubted (Two readings)

(Native orientalism)

Having a Western education does not make one
a westerner... / it's poverty

Ironizes the intellectual
Female character
- tries to write a novel - gives up and tells
her own story.
no reason for the tragedy
you need a problem

Disillusionment:
I wish I had not
seen him again...
It's not the emptiness in
my future but the emptiness in
my past...

The illusion which enables action and
sacrifice is (disillusioned)

Sincere idealism: Cevdet ve Özalpar,
spoiled ideal - the problem the intellectual
maskface...

3/15/01

The first ham anist alternative to
imperialism = kemalism...

Seminar:

Substance 91

Books

1. Anthology
 2. Poetry's Voice
 3. Unreadable Shores
 4. Shards
 5. Guattari & Deleuze
 6. Excerpts: D & G, Serres
- 15 240
25
16
16
16
16

Reserve:

1. Gibb: HOP [Excerpt]
2. Tampenar: Igniter E. T.
3. Türk Dili: D.P. Edition (✓)
4. Serres:

Add:

Transl. of Mod. Poetry:

- Y. Kemal
- B. Necatigil
- A. Ihsan
- H. Yavuz
5. Karakos

Letting go:

Contact Jane about Gloss list:
Comp. Lit. Dove
Anthro.

Blindness & Insight for

Topics:

1. Escaping "Orientalism" incl. "local" Orientalism (we were deluded then and are lucid now)
2. Re-thinking [problem of segmentation]
3. Capitalism, de-territorializing - re
4. de-re-terr. notion of "territory" ordering of space (nomadic-smooth / royal/striated)
5. Thinking in AND
6. Lines, Assemblages, strata: flows, intensities, speed.
7. Desire: desire production (opp. to ideology of "lack" - "lack-an")
8. Molecular/molar
9. Trees and rhizomes
10. Schizoanalysis:
11. Language
12. Phil. of Difference rather than Identification....
13. ideas as problems

Affirmation
Action

LACK VS

PLENTITUDE ⇒

Partial Objects: the various
parts of the body having a character
of their own - e.g. the psychotic,
sees various organs/body parts
as having goals, attitudes,
etc. But may even be
critical to a "body w/o organs"

Dialogues:

- I { 'Nomadic Thought' & Bogue (Becoming Postmodern)
Becoming — AND G.D. Materiality
and sociality of the sign (Becoming Capitalist)
- II Rhizome - Tree - Grass (Binary)
Experimentation C.P. (Documentally)
De ipso
- 2 { III Escape / line of flight (Ando Am. 1.5)
- IV (II) Assemblage, Empiricism
Spinoza, Stoics
- 3 { V I Psychoanalysis / EVENT (Not rel.)?
VI II Desire (Requirements of signs)
form of semiosis } Bogue
Note by G.D. 88-90
- 4 { VII (I) Many Politics
lines / segments
VIII flow / flux / flight

There isn't some
basic plane on which
it all hangs into a unit...

Bogue 73

76-77

Nomadic
Sheep on a plane

Bogue

85- ... the analysis of individuals as inextricably tied to the psychology of groups and institutions.

86 Group subjectivity, 'constitutes the absolute preliminary to the emergence of all individual subjectivity.'

subjected group vs. group-subject
(roles, concepts, hierarchies) (nonsense/internal law/project)

group fantasy (the eternal God/Army)
(this p. is a good intro)

~~State~~

BT State is a 'machine of repression' which produces anti-production, but is signifiers which we then to close off and forbid the emergence of every subversive group process!

Capitalism ... a force of concomitant deterritorialization and reterritorialization

revolutionary action ... the formation of a group-subject, which breaks with established social codes and structures of domination.

94 Social B & D: refers. as "socius"
Body of the earth (pr. w.)
Body of despot (Barb.) ^{pr. w. d.} (divine origin)
Body of Capital (C. l. i. d.)

(miraculating)

Affirmative, non-restrictive, inclusive
form of disjunction
Difference that differentiates itself
and affirms its difference...

94-95 "Social codes impose an exclusive,
restrictive, and negative use of
the disjunctive synthesis, and thereby
channel desiring-production into
prescribed pathways. But if those
codes are scrambled, or deterritorialized,
an inclusive investment of the body
without organs becomes possible, and
the nomadic subject... is produced.
(N. S. = aleatory point)

96 Despotic A. m. o. p. Wittfogel "all forms
of the state are forms of Oriental Despotism"

97 Exchange/Gift

Poison.

'Samples value & code' (privileges/
prestige) produced through such
ceremonies as initiation rituals in
which the bodies, the initiates, are
inscribed - tattooed, scarred - with
signs of alliance and affiliation.

98 state as a catastrophe from
within (not an internal development)

99 -> deconstructed infinite through
the invention of money...

(Despot as origin of writing)
Despotic representation...

"The mute voice on high"
(Palace where silence reigns -
sign language)

99-100 Suspecting sign as despotic

Where the primitive and despotic machines
share is a 'dead of decoded flows' -
(flows not escape the state monopoly)

VIP Capitalism

Bur — Unformed matter
Shaped substances — Molecular flux — Solution
Molar aggregate — ~~shaped~~

100 Structural account: 2 forces
→ 1. creates arbitrary signifiers
(extracts a deterritorialized flux)
2. fixes the signifier-signified
bond (imposes the transcendent
law of language).
[despot function] ["mute voice from
on high"]

Capitalism — abstract unit of
equivalence that allows the free
exchange, and the aleatory substitution
of everything for everything:

* 103 → ff. General acct. of D & G.

108 Oedipal traps & lines of flight

116 Minor Literature:

125 - ff. Hjelmslev: linguistics
expression & content

132 - the plane of consistency is
destratified, decoded, absolutely,
deterritorialized matter, which is
not dualistically opposed to organized
strata of content and expression...

11734 ... These are heccities, in the sense that each is only a relation of movement and rest between molecules or particles, a power of affecting and being affected.

- Diagrams: formula, musical score, (electronic music) = the function of an abstract machine...

*136 "Regimes of signs"

expression = regime of signs
content = social machines

*139. The signifying regime:

194 turning away

(despot can be visible & hidden post-sig.
faces - all absorbing, black-holes
abysses into which all signs gravitate

obsession that reinforces a dominant reality, ...

105 ... a politics of creativity,
a theory of revolution that is based neither
on beginnings (the conquest of the old system)
nor on ends (the implementation of a new
system) but on middles—interregnums,
intermezzos, the space in between, the
unpredictable interstices of progress, movement,
and invention.

MESA TALK

1. I don't like the discursive regime that dominates our conversation about Ottoman literature (and necessarily then about Turkish literature — because like it or not, Turkish literature is talked about in relation to Ottoman literature).

2. I want to be able to think about and talk about Turkish/Ottoman lit differently. For this reason I have chosen to adopt some theoretical tools from the work of Gilles Deleuze, Félix Guattari, and Michel Serres. I like them because they have "getting out of it" — what I call "stepping aside" — as a major concern. ~~It's like~~ Their concepts are like the "file in the code" for me. ^{formulate in terms of "becoming"}

2. I would ~~like~~ ^{mention} like to focus on a few Deleuze/Guattari notices that are crucial to my argument:

- A. And/Becoming vs. being (latter)
- B. ~~territorialization~~ de-territorialization
re-territorialization

becoming vs. "lack"

C. Machine production / Lack
[D. Signifying (despotic) / post-
Signifying (capitalist)]

3. ^{in the present,} Situates the study / interest in the Ottoman
becoming Ottoman / Ottoman
becoming Turkish

Ottoman:

{ Becoming Persian / Arab
Becoming Islamic / Christian / Jewish
Becoming European }

Becoming Ottoman as a project of
becoming Turkish

Problem: the pragmatics of "becoming
Ottoman"

1. assumes that one is different
from the Ottoman [unbridgeable and
difference] [confused]
2. bound to "becoming European" / modern
capitalist / democratic / etc.

Problem: the pragmatics of establishing
a "centered" spirituality / life in a
de-centered world. [signifying / post signifying]
[integration - dis-integration]

RESPONSES: S. Karakos

[revivalism — spirituality w/o
consequence (or re-territ. of the
center on the ^{moral/spiritual} populace populism)]
centered
morality

A. Ilhan

[Nostalgia-social — focus on
erotic/social — individual ^{embrace} fulfillment,
social conscience (party w/o the
blood) ^{intellectual} socialism]

H. Yavuz

[Mythical (despair) embracing
"decenteredness" in the form of ambiguity —
(with the limit that there is a hidden center?)]
mythicism that rejects the notion of a
point/center and finds (centricity) in the
pericentrum and instability of multiplicity —
all attempts at reduction/construction are
doomed to failure [how outstrips its object].

Andrews, AnTh
Andrews, PVSS
Bogue, Ronald, Deleuze and Guattari,
Routledge, London and New York, 1989.

Readings

Fleischer

Ali: Intro and 13-40.

Abou El-Haj 1-40.

Tietze^{ed. trans}, Mustafa Ali's
Counsel for Sultans 1581 2002.

~~Abu El-Haf~~: Formation of the Modern
State: The O. E. 16th to 18th Centuries

¶ 31. Underlying these prescriptions ... high
culture ...

for Mecca, the center for obtaining high culture
will be the madrest. For all others the
literary salons (madrās) in the houses of
influential bureaucrats and the lodges of
dervishes function in a similar manner.

35 ... projections of an idealized picture
onto the past. / 33

36 Koca Bey (crucial date 1574-75)

27 (writing from the loser's point of view)

When the poem is presented as a purely
aesthetic object, stripped of its pragmatic
embeddings and interactions, it becomes
captive of formulations that bind it
to the State, to regimes of dominance
and submission, to despotic regimes. These
include grammar, rhetoric, "science" of
tropes, metaphor etc., form, genre -
It becomes impossible to trace decoded
flows, becoming

So two of two

It. In the rosebud of the beloved's breast
The heart ever keeps a place

K. Our wife & dear parents ~~op~~ plants
for winter at our place

The ~~white~~^{gray} babbler, for its nest of old
saw ^{neighbors} ~~concealed~~ correct trace

to make
k. for strings & onions ~~she~~ (khan steers)
She'll surely find some space

H. She'll ~~never~~ ^{not} speak ^{henceforth} ~~in~~ ^{at} ~~the~~ ^{the} stream,
~~but~~ for youth eternal long

X But she gulps down the teacher'st challenge
whenever I am gone

H whose breast, Ida soul, ~~the~~ ^a hope
of ^{thy} ~~thy~~ lip dark grace

L. Wier dried obra by the painful
she'll let me see I my face

H. Don't suppose the breeze will clutch
The scent of your awl in vain
Don't suppose the ocean of your awl
will be clutched by the breeze in vain

K. So that the mice won't carry off
The sausage and the cheese

H. As a gift for the Chinese, much dead
~~it's held in going away~~
~~it's held in going away~~ ~~the case~~

K. In a spring-lake pot she ~~fold~~ ^{fold} them back
in the cupboard just in case

H. Won't bother to ask about the mole
in the rose-bower of ~~his~~ ^{his} ~~chick~~ ^{chick}

K. Two measures of bran my wife keeps
and one of finest strains

H. ~~The~~ keeps an Ethiopian watchman
in the rose-garden of ~~his~~ ^{his} face

K. In case my dear friend Hacıvat
should come to die at our place

Talk:

Problem:

identity politics / difference
D.G. Becoming

contrast
identity $\Rightarrow$ lack

Hist of lack - vs - hist. of identity

1. Nationalism (religious)
2. Social racial (nationalist / revolutionary)
3. Mystical multiplicity

regimes
signifying
Post-S.

1. The necessity of "getting out of it" / "stepping aside" (as opposed to a different direction)
2. AND, becoming, lack.
3. regimes sign. - p. sign.
4. becoming Ottoman as a response to the post-S. regime
 - a. rev. reviv.
 - b. soc. cohesion
 - c. mystical multiplicity (de-ter...)
 $\rightarrow$ valid as the territory to refer to at night)

strand and strand silk threads came together that they
might touch
tulip ^{near} almost to violet rose to water that they
might touch

sword cut, blood reeked at full gallop a rider

that he might bewail ⁱⁿ sunset's ^{from after} ^{inequality} ^{great inequality}

^{all was} all ~~illnesses~~ were spoken, one by one ^{inscribed} ^{written down} ^{then}

that one by one ^{in the last great gathering} ^(will be recited)

No one was asked for aid, each and all were on their
own, yes
that ^{in time to come} later on all at once they might ^{at once} be saved

yes one was one flower, it would pluck itself
in gardens
joyously. that it might offer itself to an one first man

T. U.

تلاوة

Suddenly we recalled the days we couldn't meet.
Come on ^(large) great glance, great silence ^{just} Come over ^{here}

in your name ^{sewirdik} ee (? = d) the cities, towns and ^{villages}
Now everyone's hands are calloused from ^(Egyptian) ^{disturbance}

rahm - compassion
kasm - dividing (taking turns), judgement
kasam = oath (beauty)
semm - poison - a hole
humam - generous prince

(Handwritten notes)

Review of report

Zati 2/1000

5 U R A C

Panacea/breath = سرياء
from Venice
tame/submissive = ام
care/cc or one's guard = حراة

That full moon began to speak in description
of Malik

He said: ~~And~~ ⁱⁿ Malik's heart there is ^{of Malik} ^{difficult} ^{bright} speech (kolam)

2) Protect your (heart) (diligently) with the panacea
7 (treating with respect)

Beware his changing if that violent temper

dividing one to tame
 Oath = relation w/o slave, consanguinity, marriage, generous price, hide, poison, etc.
 Remedy / Medicine = inverted = رنلو

3) ?? Come now don't swear vainly saying ~~that~~
I have compassion for you
Oh generous lord, in the word 'bath' [bath] there
is poison [seem] and it can do harm.

4. See his perfection, he passes a hand
over my heart
when he sees that ^{opside down} ~~lancu~~ ^(one) ~~ney~~
eye like when it ^{opposed} ~~opposed~~ ^{to my eye}

5. ~~He~~ ^{It} said that the beloved's mouth and body are ^{so nice} a cure for ~~his~~ ^{its} woes.

So My heart devoted itself to him, Zati, and thus achieved its desire

BILKENT TALK

"Great literature continually reinvents itself"
[The academy: an agent of reinvention or an agent of petrification]
[? Has Turkish lit. been kept from greatness?]

Tradition — revolution
territorialization — deterritorialization
molar — molecular
Arboreal — rhizomic
pyramidal/despotic — schizoid/nomadic

[Occ. Lit. in a world perspective]

Poem

No origin(al), no "poem itself"
— poem as BWD ??? (possible?)
Poem as the destruction of language

Stivale: 35 - absence of style

(? can style become non-existent?)

46 The Oedipal form of lit. is its commodity form...
40 134

New land - old land S. 62 / AD 318

[Decoding opens up to cooption by the
State "war machine"] S 63

Despotic paranoia

Minor literature

568 "to create a disruptive revolutionary
"minor" tongue at the very heart of
a "major" literature.

deterritorialization of language...
[Trk. as an assault on Persian]

67 ③ writings double function - "to
translate everything into assemblages and
to dismantle the assemblages" (K 417)
526-27 (569)

to make use of the polylingualism
of one's own language...

infinite multiplicities (arborescences)
Pure multiplicities (Rhizome)
[multiplicity - reinvention]

[Imbrication of present and past]

"is the middle, between things, interbeings,
intermezzo" (ATP 25)

"Between things ... middle ATP 25
Beginning intermezzo"

"We are no more familiar with scientificity
than we are with ideology; all we know
are assemblages" ATP 22

[You must be in a series or be lost]

6. Principles

- { 1. Connection
 - { 2. Heterogeneity
 - 3. multiplicity
- { any point of a rhizome can be connected to anything else, and must be ATP 7
- { puppet strings... tied not to the supposed will of an artist or puppeteer but to a multiplicity of nerve fibers, which form another puppet... ATP 8
4. asignifying rupture: { lines broken - start up ATP 9-10
- { 5. cartography *
- { 6. decalcomania * { a map that must be produced ATP 21
- { open connectable ATP 12-13

Move away from identity (ATP 3) It is no longer of any importance if one says I...

The text develops out of one's own under-development

BwO zone: "a dreamy parade of sucked dry, catatonized, vitrified sewn-up bodies" vs BwO that is "full of gaiety, ecstasy, [and] dance" ATP 150

Working w/ Oedipal / dead ends to find a foothold ATP 14-15

BuO - overcoming of organization

ATP 48

Outside

"always in relation with the outside"
(war machine book) vs (state)

Dialogues: Deleuze/Parnet

15 Either/or us and (AND)
coexistent multiplicities
speeds/intensities
Exercise of thought

Nuptials against nature?

(2) "Becomings are not phenomena of imitation or assimilation, but of double capture, of non-parallel evolution, of nuptials between two regimes. N.s are always against nature. N.s are the opposite of a couple. There are no longer binary machines..." (Orchid wrap)

(a single block of becoming)
[taking a word, wrenching it out of its usual meaning (eg. nuptials) = deterr. then using it in a different meaning reterritore]

G. "before Being there was politics"

[Binaries - Question: answer - questions are already worked out on the basis of the answers assumed to be probable according to the dominant meanings]

Minority use of language: speaking in one's own language as a foreigner

30 Heng muller ' grows only exists
between the most non-cultivated
spaces...

31 The steppe, the grass and the
nomads are the same thing

32. Always grows between the
paving stones.

... These paving stones which are
called philosophy...

26) [populating without ever specifying]

[W.A. Messing up the picture / de-focussing]

Nomadic = creative

State = reasoning

involution (not evolution) neither
regression nor progression

29 "to become is to become more and more
restrained, more and more simple, more and
more deserted and for that reason populated."

30 Virginia Woolf in her walk among the
taxi's "I spread myself out like a fog
BETWEEN the people that I know the
best." (citation?)

The middle has nothing to do with an average,
it's not a centism or a form of moderation.
On the contrary, it is a matter of absolute speed.
~~Relative~~

Absolute speed is the speed of nomads, even
when they move about slowly. Nomads
are always in the middle.

War machine ???

32 Brackets with the police [police of thought, in the state of thought, — there will always be "transgression," the police will be offended]

— charm or style — is speed.

aging quick (opposed to "curing anxiety")

Writing ought to produce speed...

To make thought a nomadic power is not necessarily to move, but it is to shake the model of the state apparatus...

33 Absolute speed, which makes us perceive everything at the same time...

It is exactly the opposite of development...

Turkish music

how they produce individuations without a subject...

34 Linguistics only finds language that is already there...

[FVSS: trying to escape/fly]

We must pass through dualisms because they are in language...

... We must fight against language ...
To trace a vocal or written line
which will make language flow
between these dualisms. [misadventure
use of language]

[multiplicity] What defines it is
the AND... AND, AND, AND -
stammering. [The AND between the
binaries]

2 On the Superiority of Anglo Am lit.
to leave, to escape, is to trace a line.
36 To fly is to trace a line

Lawrence "to leave, to leave, to escape ...
to cross the horizon, enter into another life ...
[Yeni Haya]

37 [in Am. lit.] The becoming is geographical.

to flee is not exactly to travel, or even to
move.

Townsend shows that nomads in the strict,
geographical sense are neither migrants,
nor travellers ... those who cling on
to the stepper who are immobile

with big strides, following a line of
flight or the spot (Tynboe A Study of
History)

"A clean break is something you cannot
come back from; that is irretrievable
because it makes the past cease to exist.
[F. S. Fitzgerald] The Crack-up by Robert
Peyton 1965 52-3]

39 [territorializations - black holes - lie
in wait on the line of flight]

"We have grass in the head, not a
tree: what thinking signifies is what
the brain is, a 'particular nervous system'
of grass. [Steven Rose The Conscious Brain]

40 A flight is a sort of delirium. [deli-tium]

412 [Ahab's whale-becoming / Rich. III's woman-bec.]
[1966] Dick's man-becoming
the Anomalous -

[N. against N - The traitor]

45 We are always pinned against the wall [white wall] of dominant significations, we are always sunk in the hole [black hole] of our subjectivity.

"interpretosis"
[the hidden secret]

47/ Your secret can always be seen on your face and in your eyes.

48/ There are now only voyages of exploration in which one always finds in the West that which one had thought to be in the East...

Experiment, never interpret. Make programmes, never make phantasms.

49 ... to flee is to produce the real, to create life, to find a weapon.

51 The utterance is the product of an assemblage - which is always collective, which brings into play within us and outside us populations, multiplicities, territories, becomings, affects, events.

55 Things do not begin to live
except in the middle...

relations [middle] ... the hallucination
point of thought, an experimentation
which does violence to thought.

Empiricists are not theoreticians,
they are experimenters.

55-6 ... The difference cannot be between
the sensible and the intelligible, between
experience and thought ... but only
between two sorts of ideas, or two
sorts of experiences, that of terms and
that of relations.

57 The whole of grammar, the whole
of the syllogism, is a way of maintaining
the subordination of conjunctions to the
verb 'to be'.

Thinking with AND, instead of Thinking is...

AND is not even a specific relation or conjunction,
it is that which extends all relations, the path of
all relations, which makes relations
shoot outside their terms ... and outside only
everything which could be determined as being due

58 ... minority languages, Gaelic English, Irish English, etc., which are all so many war-machines against the English.

59 ... being a foreigner in one's own language...

Spinoza: no one has ever had such an original feeling for the conjunction 'and'.

60 Everything is simply an encounter in the universe.

What can a body do? & of what affects is it capable.

61 He wants to demolish the pseudo-superiority of the soul over the body.

Sadness, sad affects, are all those which reduce our power to act. The established powers need our sadness to make us slaves.

The powers that be need to oppress us no less than to make us anxious i.e. to administer and organize our intimate little fears.

62 It is not easy to be a free man, to
flee the plague, organize encounters, increase
the power to act, to be moved by joy,
to multiply the effects which express or
encompass a maximum of affirmation.

[Soul-body - single substance]

he knows that

... death is neither the goal nor the
end, but that, on the contrary, it is a
case of passing his life to someone else.

... the opposite of a morality of salvation,
teaching the soul to live its life, not to
save it.

On the Stoics

64 [the infinitive]

65 the event (not being inferior to the event)

66 'establishing among men and works their
being as it was before bitterness.'

... being worthy of what happens, extracting
something joy and loving in what happens, a
light, an encounter, an event, a speed,
a becoming.

for my pathetic wish to be loved
I will substitute a power to love...
ENTITY = EVENT

68 Humor is treachery, it is treason.
Humor is atonal, absolutely inacceptable,
it makes something shoot off.

Humor is an act of pure events.

69 Humor ... claims kinship with a minority.

[DE No majority - minorities w/ varying
degrees of power and powerlessness]

'indefinite' plays on words which would
be like a becoming instead of a completion.

What is an assemblage? It is a multiplicity
which is made up of many heterogeneous
terms and which establishes liaisons, relations
between them...

[alliances, alloys, symiosis, 'sympathy'
contagions, epidemics]

[Man-horse-stirrup]

79

40 Tools always presuppose a machine, and the machine is always social before being technical. There is always a social machine which selects or assigns the technical elements used.

41 There is no base or superstructure in an assemblage

42 There is no assemblage without territory...

We might say of the earth, or rather of that artificial reterritorialization which constantly takes place, that it gives a particular substance to the context, a particular code to the utterances, a particular limit to becoming, a particular indicative mood (present, past, future) to time.

43

[Becoming] It is not that the two are exchanged, for they are not exchanged at all, but the one only becomes the other if the other becomes something yet other, and if the terms disappear.

77 Dead Psychoanalysis: Analyse

[Joyce and] ... breaks up all productions of desire and crushes all formations of utterances. In this way it wrecks both aspects of the assemblage: The machine assemblage of desire and the collective assemblage of enunciation.

diminishes, destroys and exorcises [the unconscious]

art of psychoanalysis = art of interpretation
something always has to recall something else, metaphor and metonymy.

78 The unconscious is a substance to be manufactured, to get flowing - a social and political space to be conquered.

79 Desire is revolutionary because it always wants more connections and assemblages.

[Psyche - hates desire, hates politics]

80 There is no subject of enunciation?

80. P. is entirely designed to prevent people from talking and to remove from them all conditions of true enunciation.

85. statutory fixity vs contractual relationship
(hypocritical from the start) 86
Mass function

P. has stopped being 'in search of' because it is now constitutive of truth.

[Signified gives way to signifier]
87 [symbolic order of signifier vs imaginary order of signified]

88 There is no state which does not need an image of thought which will serve as its axiomatic system or abstract machine...

89 [when desire is constituted as a bridge between a subject and object it is constituted as a "lack"]

P... is strictly immanent to a plane which it does not pre-exist.

D. cannot be attained except at the point where someone is deprived of the power of saying 'I'.

ENEMY

Struct. & Genetic.

We know all we need to know
about how to think about O.P. Basic
stages, organization, repeat over & over.

To ... The DWI includes voids and deserts.
But these are 'fully' part of desire, far
from accentuating some kind of lack in
it.

... The desert is a law which has never
been hostile to the groups who people it...

91 [Will to Power = desire]

[Grace = "]

[Politics = what involves the collective]

[Plane of organization structural and genetic]
[The LAW]

92 [Plane of Consistence:] only relations
of movement and rest, of speed and slowness,
between unformed, or relatively unformed,
elements, molecules or particles torn away
by fluxes. It knows nothing of
subjects...

HECCEITY = EVENT: notes in the
infinite

93 We have already encountered this business
of speeds and slownesses: their common
quality is to grow from the middle, to be
always in-between... [Sumo wrestler - vast
slowness - sudden decisive gesture - invisible]

... its dimensions grow or decrease with
what happens or etc.

[starting from the middle: from AND,
from relation — many assemblages
are possible, they do not harden into an
"organization"]

[What is OP as EVENT?]

[Lack — is a "rest" in music the sign
of something missing??]

[PUSS: does it have a plane or transcends
organization]

[The "spirituality" of OP is a flight from
religion]

95 Do you realize how simple a desire is?
Sleeping is a desire. Walking is a desire.
Listening to music, or writing, are desires.
A spring, a winter, are desires. Old age is
also a desire. Even death. Desire never
needs interpreting, it is it which experiments —
[Experiment vs interpretation]

96 ... desire only exists when assembled
or machined.

96-97 The plane of immanence has nothing to do with an interiority; it is like the Outside where all desires come from.

[assemblages produce desire] Drives ... with which extrinsic elements (do) they combine to create^a desire, to create desire.

There are only different politics of assemblages...

[The project of dismantling / taking apart PRSS / preventing interpretation keeping experiment / focus on assemblages]

There are only becomings and blocs

Desire is no more symbolic than figurative, no more signified than signifier ...
... different lines which cross, articulate or impede each other and which constitute a particular assemblage on a plane of immanence.

The plane does not pre-exist the assemblages which comprise it.

? field of immanence?

100

Pleasures, even the most artificial, or the dizziest, can only be re territorialization

Courtly love... an assemblage of desire connected to feudalism as end.

Courtly love has two enemies which merge into one: a religious transcendence of lack and a hedonistic interruption which introduces pleasure as discharge.

[What are the things that come together in the assemblage of OP?

101

Courtly love: [combines two fluxes: warrior flux - Erotic flux]

[valor becomes internal to love]

[in OP submission internal to love]

Sexuality can only be thought of as one flux among others...

No assemblage can be characterized by one flux exclusively.

[no sublimation - only combination]

103 ... psychoanalysis has produced everything - except exits.

II

3 misunderstands of desire: relating it to

- 1) lack or law
- 2) natural or spontaneous reality
- 3) pleasure or, above all, the festival

107 Desire is always assembled and fabricated ...

104 [machine] Mechanics is a system of closer and closer connections between dependent terms.

105 It is the machine that makes the tool...

105 Semiology can only be a study of regimes...

106 [center of signification] ... where interpretation, attribution of a signified, keeps on giving us back the signifier, as if to recharge the regime and overcome its entropy.

There will be a group of intensities and fluxes which trace a particular 'map': at the center the Despot, or the God, his temple or his house, his Face as an exposed face seen straight on, black hole on a white wall; the radiating organization of the circles, with a full bureaucracy to control the relations and movements from one circle to the next (the palace, the street, the village, the countryside, the scrub, the borders)...

scribes, priests, subjects

- 110 Anorexia is a political system, a micro-politics: to escape from the norms of consumption in order not to be an object of consumption oneself.

[Poet as assemblage]

Politics

124 two kinds of lines

1. rigid segmentarity

baby - family - school - job - retirement
(socially enforced - "You're not a baby anymore")

2. supple segments (molecular)

[little modifications ("molecular fluxes with thresholds and gaps")] site of
"becomings" (while date even have
the same rhythm as our "history")

125 secret forms of modernity

3. line of flight

'as if something carried or away, across
our segments, but also across our thresholds,
towards a destination which is unknown,
not foreseeable, not pre-existent.

science analysis ... has no other object than
the study of machines, in groups or as
individuals.

126 ... all sorts of things which could be
said to be heterogeneous, but whose
segments respond to and precipitate each
other.

? distributions of desire?
relationships of speed and slowness

128

1. Molar lines of rigid segmentarity
(a) "Segments depend on binary
machines 'rich-poor' 'man-woman' 'child-
adult' 'public-private' (mine-not mine)
(dichotomies: if you are not a or b you
are c)

129-24

(b) imply devices of power, "each
fixing the code and the territory of
the corresponding segment."
(Foucault) ~~"the apparatus"~~ "A state"

129

"The apparatus is the State is
a concrete assemblage which
realizes the machine of governing
of a society. This machine in its
turn is thus not the state itself; it
is the abstract machine which organizes
the dominated utterances and the
established codes of a soc., the
dominant languages and knowledge,
conformist actions and feelings, the
segments which prevail over the
others."

129-30

"forms of knowledge" which make
this offers of service to the State.

[Segmentation East-West: Turkey as a
"flow" between] [Turkey is destabilizing
in some way - attempts to
distinguish: overcode reterritorialization]

125

dividing power which code diverse
segments, the abstract machine which
overcodes them and regulates their
relationships and the apparatus of the
State which realizes this machine.

(C) ... all the lines of rigid
segmentarity, enclose a certain
plane ... A plane of organization

?? The plane is not the same, plane
of consistency or of immanence ??

?? ... The molecular lines make flaxes
of de-territorialization slit between
the segments ... ??

[Destabilization caused by the
"flow" between]

133⁶ How can desire desire its own
repression, how can it desire its
slavery? ... The powers which crush
desire, or which subjugate it, themselves
already form part of the assemblage of
desire.

133: There is no desire for revolution,
as there is no desire for power...
but revolutions, power, etc., are the
actual component lines of a given
assemblage.

134 man = deterritorialized animal
locomotor hand = det. paw
[Tool using hand = det. locomotor/prehensile
[stick tool = det. branch]

... Nomad, the man of the earth, the
man of deterritorialization — although
he is also the one who does not move, who
remains attached to the environment, desert
or steppe.

II

135 ... it is in concrete social fields,
at specific moments, that the comparative
movements of deterritorialization, the
continuums of intensity and the
combinations of flux that my farm
must be studied.

" ... in a society every thing flows and...
a society is defined by its lines of flight
which affect masses of all kinds...

Movers / classes [re-territorializations
accumulate and a class emerges which
"benefits from front, ^{capital} homogenizing it and overcoding all its
segments."

(Nomadic line, migrant line, sedentary line)

137 deterr. — flux
reterr. — accumulation

Politics is active experimentation

[Dangers of each line:

1. [So much a part of the conditions
of our life — the "culling" line — not just
State and powers — but — be.]

2. [little ordinal communities, mobile
relationships & force take over from
devices of power, cracks instead of
segregations.] [Black Holes — micro-factions]
[gangs, local law-givers, vigilantes —
schizophrenia is the descent of a molecular
process into a black hole]

3. [Lines of abolition — the urge
to die]

141 "The function of war in primitive groups was precisely that of warding off the formation of a State apparatus. (Pierre Clastres)

State belongs to lines & rigid seq.
(and realises their overcoding)

War machine follows lines of flight
("coming from the heart of the steppe or
desert and sinking into Empire")

The war machine is either destroyed
or passes into the service of the State.

"The line of flight is converted into a
line of abolition ~~of~~ of destruction of
others and of itself."

143

Schizo analysis - not interp but asking
what are your lines, individual or group
and what are the dangers on each?

loose resonating aggregates
D. 124-25

✓
Introduction:

Week I: Theme: "Group Subject" and
"Nomadic Thought" Text: lecture → [Depositions
Ottoman poetry] [PVSS, Dialogue, Capt. & release
Bogaz? Gualtari?] paragraphs

Week II: Theme: AND, Becoming, the
social basis of the organ... (Nietzsche
the eternal return - will to power), Becoming
Text: lecture The Ottoman Poem [PVSS, Dialogue I,
Dialogue I, Bogaz? Gualtari?, Gualtari's
Reader??]

Week III Theme: Escape, line of
flight, [Capture?]

Ottoman 'it' is the captive of
certain formulations that it
cannot escape...

Week I:

D. & G.

Radical re-thinking: The story
of Turkish literature from tree to
rhizome.

1. The tree-story - orientalism, rigid segmentation - black holes
2. toward the rhizome: RHP, Becoming [Despotism/overcoding]

Handouts: The orientalist version
PUS Intro.

Week II

The Ottoman Poet [Hayali]
Ottoman Poet

1. ~~Nonadic~~ Hayali poet: ^{Reveries} [despotism, mysticism], court, sexuality
2. [Rhizome-Nonadic] [De-re-territorialization] [Becoming [Persian]]

~~Byzantine~~ PUS: 2-3 (Vocab. Syntax)
Poem from Anth: Hayali?

Dialogues: I

Bogue 4 esp. "The Universal history
by representation" 95-106

- Wk I Becoming is being difference is identity
- Wk II Lack (origins)
- Wk III Desire production
- Wk IV Despotism
- Wk V Nomadism
- Wk VI de-territorialization
- Wk VII Becoming II
- Wk VIII Lack II
- Wk IX presentations
- Wk X presentations

- I Coming - becoming - And
- II origins - lack - ~~desire production~~ ^{Arboreal structure} / ?
- III Canon/Language - despotism - psyche?
- IV Garden - territory territorialization
- V Derrish - nomadism
- VI Hyperbole - deterrit.
- VII origins/organization/decline lack II
- VIII
- IX
- X

(1) 1. The art of constructing a problem

2. The aim is not to answer questions, it's to get out, to get out of it.

(2) 3. Becoming [problem changes of becoming]

4. deterritorialization

(3) 5. They are the thing which is the most imperceptible, they are acts which can only be contained in a life and expressed in a style.

5. Style (styling)

(4) 6. We must be bilingual even in a single language.
(Multilingualism)

(5) 7. his translations (multiply its use)

8. A throw of the dice

6-7-9 Encounters (AND) (8) finding noncontingency
standing

(1) becoming a "gang"

(9-10) AND
(to top 10)

(10-14)

(ascetic)

(11) we are ~~tribes~~ deserts, but populated
by tribes

(12) satire

(13) Apparatus of power (of thought)

State

universality, method, question and
answer, frequency, recognition, of
just correct, always having correct ideas.

(14) apparatus of power (examples)

17 "all that became possible, even if we
failed.

" before Doing time in politics.

17-18 Black hair / white walls
face

overcoding the body and head as a
face.

bloc

can't escape: personal
political

[history without becoming]

1977: fr. ed 1996 eng. ed ...

§ 6 New Dialogues

Apparatuses are arborescent ...
ix ... rhizomes spread out everywhere
under the arborescent apparatuses.

empiricism: (Whitehead) The abstract
does not explain, but must itself be
explained; and the aim is not to find
to discover the eternal or the universal,
but to find the conditions under which
the new is produced (creativity).

AO - 1972

Kafka - 1975

Rhizome - 1976

TP. - 1980

1. The art of constructing a problem
2. getting out of it = becoming
conversation = the outline of a
becoming. [Class as an extended
conversation]

mysticism
(which avoids
egs from the apparatuses)

Plateaus

293: A point is always a point of origin. But a line of becoming has neither beginning nor end, departure nor arrival, origin nor destination; to speak of the absence of an origin, to make the absence of an origin the origin, is a bad play on words. A line of becoming has only a middle; the middle is not an average; it is fast motion, it is the absolute speed of movement. A becoming is always in the middle; one can only get it by the middle.

... shared deterritorialization: of the wasp, in that it becomes a liberated piece of the orchid's reproductive system, but also of the orchid in that it becomes the object of an orgasm in the wasp, also liberated from its own reproduction.

352 (Nomadology)

State apparatus...

... One-Two, distributes binary distinctions, and forms a milieu of interiority. It is a double articulation that makes the State apparatus into a stratum.

War machine vs. state ... = chess (state)
vs. go (w.m.)

353 Go pieces are elements of a nonsubjectified machinic assemblage with no intrinsic properties, only situational ones.

[WA: The state image to thought drives us to resolve contradictions — the piece is both a nomadic force / ambulant / vagabond and the creator of the image of the state — the master of truth — how to maintain in the world? — the smooth space of thought.]

[WA: The trope as refrain??]

377: Thought is like the Vampire (no image to copy — no reflection in the mirror).

378: Rumpel (Kleist)

379: Re orient-orientalism

382-3 Religion - nomadism

386 - the function of the state is to
restrain the fluidity of the masses.

[WA DE. 10. WEST: THE RENEGADE
VENUITY/BRIBERY - PROTO COP.,
deterr.] [Nomadic movements
- against the state - flow of
weapons, commodity trading,
"instrument" movement (out of
class boundaries), Shisue/
anti-nomadism? (reactionary??)]

Capture 430

Speech communities and languages, independently
of writing, do not define closed groups of people
who understand one another but primarily
determine relations between groups who do not
understand one another: if there is language,
it is fundamentally between those who do not
speak the same tongue. Language is made
for that, for translation, not for communication.

430-31 - And collectivities can be
transhumant, semisedentary, sedentary,
or nomadic, without by the same token
being preparatory stages for the State, which
is already there, elsewhere or beside!

(Primitive cultures as "warming up" the
development of the State - which prefigures the
(future) existence of the State).

Threshold of consistency —

Town = ~~the~~ a network - must
determine to allow it to enter the
network - to "follow the circuits of urban
and road recording. 432

The maximum deterritorialization appears
in the tendency of maritime and commercial
towns to separate off from the local country,
the countryside... 432

433

Stratification forming "a vertical,
hierarchical aggregate that spans
the horizontal lines in a dimension
of depth. (making points resonate)

Decoding / annotation

286 & (The secret) Secret: the
secret of the self — the path of
a point as it traverses the various
lines. The decoding machines in their
assemblage = lines

291 Being Ottoman — the imposition
of a state form — the "Islamic
Republic" ~~as~~ ^{by} ~~the~~ ^{majoritarian},
dogmatic formulation —
being Ottoman is a minority
among the use of the Ottoman
as a line of flight — possibilities
for creativity ... new connections
new trajectories —

286-87

The secret relates first of all ... formal dets.

In short, the secret, defined as a
context that has hidden its form ... has
a becoming.

DRE/Sabbatical
Jan 24 1:00 - Toreros

مي جون جويا غوستوس
اوگدريلت

Michael Borch-Jacobsen

MBJ@

مکل بورچ جاکوبسن

Grad. Prog. in Theory and Criticism

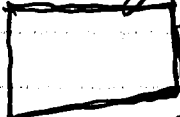
↑ Oct. 11 1:00 DRE COMM. ↑

Cap. fund

52 wks.

5408 C

Cong. mtgs:



1. Arch. Rep. Yes $\Rightarrow$ Campaigning for

2. Plan Yes $\Rightarrow$

65% involvement

{ Arch. Plan } / Yes $\Rightarrow$ { Feas. stud. } / YES $\Rightarrow$

45 hr interv.
850 per day
6

Communication x x
6 repetitions



ramble
feas.

20
5100 cost of consult.
(3.5-4.5 x pledge)

total
High side 2 average

rambling

2. Accept. ; set goal ; Cap camp.

3. Vote - total fin. paid.

① proceeds ; Nedges

② Bridge loan

③ long term mortgage (20 yrs)

25 loan -
of 20 days

1, 8 5.5
1, 9 7 3
1, 1 7 8, 500 -
1, 5 0 9, 500

1, 200, 00
1, 500, 00