

Leslie Scalapino / excerpt from GREEN RIVER
AND BLACK RIVER

inverse industry — people living — on water — brothels as the basis,
people sold to them — child slavery — bathing — shanties — inverse
on slight motion.

thunder rumbling, (another place — only), in full clouds —
being collapsed is seen in its movement?

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has conflict as the basis which in one's to produce harmony? in  
'our' jobs.

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— small similar swaying of the figures as being in one?

at separate green and black rivers meeting —
wind only — on them.
wanting to return 'there' is enervated

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to be always externally oriented as desperate at life. the  
figures leaping with both of the feet in the air, the feet touch their  
hands in the air — are seen by one (or just external).

why is slight motions the same by the figures — relieving  
obstructions/violence by the viewer —?

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people encircled by figures or outside loop flocking to death
as bowing — there — 'not being' as only with the crowd, motions
only. what is place/measure?

one's — dawn — only?

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panic — in *me* — seeing. in the rush of those flocking in (the  
visibility of something the detail through which it is something else)  
— in the cry made from the whole verging pushing on the circle,  
shouting figures calling leaping running — with animal heads,  
projections of 'one' 'speaking' or apprehension — a crowd as one's  
(resistance is external 'only') — it isn't the figures, but one's — flock-  
ing only

the figures are light joking — to bring — which makes the separation floating

as bringing/ going is halcyon.

interpretation isn't — one — rush (can't negate — at all) — of interior *per se* — that's them — only.

the part on death as motion of crowd not seen *per se*? — is — one — external only as desperate as in one 'seeing' but only in the motion. *as one*. is their.

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to make a logic that is not the same as the motion it is — while being 'only' that

so it comes up to crescent moon — comes up to 'swans' — 'observation'

is the other crowd flocking to death as communal only — which isn't phenomenon of one's own dying as occurring observed. there's not comparisons.

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the free-floating crescent moon as not coordinates even — and  
as registration even.

an exterior directive. only.  
one's —inner — dawn

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my — perched on cliff — with
tiny children —

a shred of half-moon
bringing/going is halcyon. so

half-moon — in thin

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as in not fly from ledge — cliff — with  
tiny children

— as not from apprehension — the shred  
of half-moon

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as blind are photographing them
in their faces — shred of half-moon — (not)

flying from cliff with them — in
thin — horns not beginning — 'only'

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people bathing — here — in canals — one's  
as distraction is there *per se*

selling people still — here

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as them — crowd seen — half-moon shred, also
is that one's — dawn? — 'only' — not then, or is

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loneliness is illusion of wanting to return  
as rigor — ?

dreamed placement (—.) of dashes and periods — 'only'  
not 'having,' to be, isn't, its obverse, hasn't

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there's no other to the
— horns begin — preceding apprehension
and perched there — as not apprehension 'only'

is — 'only' 'here' as inversion — one — (itself)
meeting of horns 'meeting' apprehension

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tracked merely — as being it, the tracking  
distraction as impermanence even ('even:' is not enervated)