

“East Asia Street Meat”
Nicholas Katsafanas

Quadratic Mode: >75%
6,687:8,466 79.0%

—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-patriated 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!

—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!

—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.

—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.

—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 fidgeting 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?

Footnotes

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

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 Jap[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[ess][ly] "i[n]und[ate]d with a[n]i[m[at]i[ons]"—e[ven] the e[s]c[a]p[e] [p][l]a[n] on an air[p]l[ane] is rel[ay]ed [v]ia [a]n [a]n[i]m[ated], he [d]i[d]n't k[n]o[w, [P]o[ke]m[on] a[v]a[ta]r in J[a]p[an], 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]. — 113:156 .724

02: [B]e[c]a[use], [B][u]ddy said to [R][ei][m]i, his [P]la[t]onic [t][r]avel [c]om[p]a[n]ion w[h]o [h]er[s]elf [h]ad a [r]e[s]p[e]c[t]able know[led]ge of Jap[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]l[anes] on air[p]l[anes]? — 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][u]ddy interr[u]p[te]d, i[f] we're [th]irty [th]ousand [f]u[ck]ing [f]l[ee]t in the [a]tmo[s]p[h]e[re] [a]nd [s]p[ir]aling b[a]c[k] toward [Ear]th's [s]u[r]f[ace] I'll [j]ust [j]u[m]p out of the [d]amn win[d]ow to my horr[if]ic y[e]t [i]n[e]v[i]table [d]e[ath]! — 51:67 .761

04: What?—t[o]s[s]ing [o]n a p[l][a][s]tic [m][a][s]k [a]nd [m]aking [c]ertain n[o] [l]uggage was [l]e[f]t 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]al[p]able [d]i[f]ference [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]nt[i]c me[t]a[l][i]c 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]p[i]d ho[bb]y, that [d]r[in]k[ing] a [b]eer in To[k]y[o] was [f]unctionally n[o] [d]i[f]ferent than [d]r[in]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]p[an] was [c]ertain[l]y of [a] [s]u[p]erior [q]ua[l]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 [p]h[i]l[o]s[o]phers" [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]ians? 154:193 .798

05: Reimi [f]ound [i]t [i]nt[r]igu[ing], d[is]cove[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]ing [a]b[ou]t 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]p[pen]ed, [a]rea[d]y en[t]irel[y] [d]i[s]affect[ed] [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]lls, she [s]aid, were [c]l[ea]r[l]y [n]e[ar]-mental[l]y cha[l]lenged, [C]urtis Yar[v]in, [R]eim[i] [s]aid, was "[v]e[r]y po[ss]ib[l]e [m]enta[l]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]ll
[w]hats[o]ever—yet the [f][a][c]t tr[ans]f[orm]ed his
pole[m]i[c]s [r]egarding A[m]e[r]i[c]an l[Q] in[t]o
s[o]mething [f][u]nda[m]en[t]ally [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][rop]" [r]egar[d]ing [r][a]cial [l]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][au][gh]ed, you've [r][ea][l]l[y]
[r]attled m[y] [d]e[p][r]i[ved] [l]ittle b[r]ain [w][i]th
your—[p]oor[l]y [w]or[d]ed [d]e[r]i[va]t[i]ve
[r]e[i]n[t]r[od]uction [t]o [f][a]scism? 36:36 1.00

08: Sh[e] def[ini]n[te]ly a[p]pr[e]c[i]ated Yar[v]in's
o[u]r[e] [f]rom th[at] [v]a[n]tage [p]oint, as a [s]ort of
mi[dd]le [s]c[h]ool le[v]el [f]orm of ab[s]ur[d]ist
[p]ro[p]ag[an]d[a], be[c]a[us]e, [f]rom th[at] [a]ngle,
Yarvin w[a]s, [t]o some [e]x[t]e[n]t, [a]n [e]njoya[b]le
author—yet the [f]a[c]t he'd [b]e[c]ome [i]n[fl]u[e]ntial
[i]n A[m]e[r]i[c]an [p]o[l]i[t]i[c]s wasn't even "[m]i[d]l[y]
sur[p]r[i]sing". 65:83 .783

09: Of [c]ourse not, [B]u[dd]y [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]l[iz]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]m[ent] "how [n]ice" [c]o[n]g[re]g[ating]
with [n]ewly [f]ound [f]e[l]low [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][o]w Ex-[P]ats" mo[c]king the n[o]tion—it [s][ee]med wh[o][l][l][y] gr[o]te[s]que and di[s]gusting [t]o "want [t]o [b]ump in[t]o" [o]ther [o]bje[c]tiona[b]le [A][m]eri[c]ans in [a] [b]eautiful and [u]l[t]i[m]ate[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][c]k [t]o [T]o[k]y[o] was th[at] a [p]ro[p]ortiona[l]l[y] [l]arge [a]m[ou]nt of [A][m]e[r]i[c]ans a[c]tually "[e]x-[p]at[r]iated [th][e]ms[e]lves" in [th]e [m]e[t]r[o]p[ol]is. 42:52 .808

12: A[m]e[r]i[c]a, [B]u[dd]y [c]on[s]i[d]ered as he [s]tood [s]o[l]em[n]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[l]led to the b[r]i[m] 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]i[ng] 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]o[r]d[ing] to [B]u[dd]y, have [b]a[s]i[c]a[l]l[y] m[a]de the [s]tandard of [l]i[v]i[ng] th[ey]ve [i]nhe[r]ited a g[r]a[ve] [i]nju[s]tice, d[ue] p[r]ima[r]i[l]y [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[en]d[e]n[c]ie[s]. 50:56 .893

14: "N[o] offense" (th[i]s) was [s]i[m]p[ly] h[i]s o[p]i[n]ion), but ev[e]n [i]n the [s]o[c]iall[e]d [m]et[r]o[p]olitan [c]enters of A[m]e[r]i[c]a like [M]a[n]h[at]tan—[n]ot only were they fi[l]led w[i]th the [s]te[r]i[l]e [r]un-of-the-[m]i[n] [n]eol[i]b[e]r[a]l [s]ects of

[i]m[b]e[c][i]les [b]ut then "you [n][ow] [s]ee" the [s]omeh[ow] even more o[b]j[e][c]tional[b]le [c]oa[l][e][s]c[e]n[c]es [i][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][y] [c][ar]je to [d]i[s][c]over who they were! 86:102 .843

15: There ex[i]s[t]ed [s][p]e[c][i]f[i]c grou[p]s of [p]eo[p]le, Buddy [s]ugge[s]ted, that a [p]er[s]on r[ea]ll[y] [d]i[d]n't [e]ven "n[ee]d to in[q]uire a[b]out" to [c]on[f]irm [b]eyond a reasona[b]le [d]oubt 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]ns y[ou] k[n]ew [w]er[e] [w]or[th]less [w]ithout even k[n]ow[ing] 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[s]ed [D][i]mes [S][q]uare, [d]e[s][p]i[s]te the [f]act she k[n]ew [n]ext to [n]o[t]h[ing] about [t]hem. 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]t[t]e[d], she'd st[i]ll [i]ngest[e]d [m]ore than e[n]ough [C]urtis to de[f]i[n]i[t]ive[l]y [c]on[c]l]ude th[at] he was [a]t b[e][s]t a [s]e[ve]nth-rate [s]ty[l]ist, [a]nd, with th[at] in m[i]nd, how [c]ould she [p]o[s]sibly ju[s]tify [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]sings" from a [c]om[p]u]ter [p][r]o[g]r[a]m]mer who [c]ouldn't [e]ven t[ea]ch [h]imself [h]ow to [c]om[p]o]se a [p]a[r]ag[r]aph [p][r]o[p]erly? 91:115 .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][i][ai]med,
[w]hich [w]as [b][a][s]i[c]al[l]y 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[g]n [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][o]re 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[ss]erted, [a]nd [a]b[s]o[l]u[te]l[y] no one [c]ould
di[s]p[ute] [th]at, [th]at [B]rown was [b][a][s]i[c]al[l]y
a[n]other ite[r]a[t]i[on] of orga[n]i[z]ed [c][r]i[m]e in [N]ew
Engl[and]. 78:109 .716

530:685 .774

21: [S]o it r[ea][l]l[y] made comp[l]e[te] [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[l]y pu[b]e[s]c[en]t) "int[e][l]l[e]ctual
re[b]e[l]lion" he would still [r]e[m]ain [m]ore or l[e]s[s] a
c[r]i[m]i[n]al of ae[s]th[e]t[i]cs, an una[p]o[l]og[e]t[i]c
[f]e[l]ion of ana[l]y[t]i[c]al thought, [a] re[p]eat offe[n]der
[a]g[ai]nst the inte[l]l[e]ct, [m]a[k]ing [l]eag[ue]s of
[m]isgu[i]d[ed] y[ou]ng [p]eople i[r]re[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]dl[y]
anything of [Y]ar[v]in's oeu[v]re, [y]et she kn[ew] deep in
her [b]o[n]es th[at] [h]e [h]ad [a]bso[l]u[te]l[y] [n]othing
of [n]ote to [c]ontrib[ute] to Ame[r]i[c]an [c]ulture,
[a]dding th[at] p[eo]ple [l]ike [C]urtis were ba[s]i[c]al[l]y
littl[e] [m]ore than [m]eat s[oc]kets, [th]at [th]ey were

[e][ss][e]ntia[ll]y int[e][ll][e][c]tual [v]oids th[at] a[dded] [v]ery [l]ittle to hu[m]anity [b]eyond the [c][y][c][ll][i][c]al sh[itt], p[iss], and [s][e][m][e]n that got ex[c][r][e]t[e]d f[r]om their [s]t[ill] [l]iv[ing] [b]o[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]ses w[e]ll any[m]ore, had she [n][o]ticed th[at], [a]nd [h]ard[ly] [a]ny[o]ne [a]c[tual[ly] [w]or[k]s [h]ard, [a]nd [a]bs[ol]ute[ly] n[o] one has anyth[ing] [i]ntere[s]t[ing] to [s]ay, [e][v]e[r], [B]uddy [s]aid, and there was no [b]e[tt]e[r] [e]v[iden]c[e] of [th]is [th]an [th]e [f]a[ct] th[at] JD V[an]ce him[s]elf was in[f]lue[n]c[ed] b[y] the wr[it]ings of [C]ur[t]is Yarv[i]n, that Dimes [S]q[ua]re in [L]ow[er] M[a]nh[at]t[an] was [a]c[tual[ly] [c]on[s]idered [c]ounter-[c]ultural and "[q]u[ote]-un[q]u[ote] edgy" by gr[o]wn adults. 99:128 .773

24: We've [p]re[c][l]i[p]i[t]ou[s][ly] [d]e[s]cen[d]ed from A[ll]an [V]e[g]a [s]tarv[ing] on the [s]t[r]eets of T[r]i[B]e[c]a, [B]uddy n[ot]ed, to a [s]er[ie]s of [m]iddle-aged tr[us]t [f]u[n]d gr[o]wn u[p]s [s]q[ua]tting in the [m]ost una[ff]orda[b]le, ex[p]en[s]i[ve] [c]i[ty] on the [p]l[an]et, who [b]e[lie]ve [b]a[s]i[c]a[ly] [n]othing, ex[c]e[pt] [th]at [th]e n-word [n]ee[ds] to [b]e re[c]l[aim]ed 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]i[c]a[ly] [n]o [d]oubt in [B]u[dd]y's mind that even [N]ew York [C]i[ty] w[i]th [i]ts [f]ive [b]o[r]oughs, the gr[e]atest [m]et[r]o[polis] A[m]e[r]ica had to [o]ff[er], was [f]un[d]a[m]e[n]tally s[t]e[ri]le [t]o[d]ay, th[at] M[a]nh[at]tan had [a]chieved [a] n[ew]

[l]level of p[u]trid, th[a]t it was [a][c]tua[lly] [l][ea]gues more "[a]estheti[c]a[lly] [p][r]o[d]u[c]tive" [d]u[r]ing the [c][r]a[ck] e[r]a! 62:86 .721

26: These L[ow]er [M][a]nh[at]tan [m]iddle-aged [t]r[us]t f[u]nd in[t]ern[e]t [p][o]ets would [b]e [b][e]tter [s]erved to d[i]tch the [p][r]e[s]c[r]i[p]t[i]on [p][i]lls and gene[r]ational w[ea]lth and in[s]t[ea]d [r]esort to [c][r]a[ck] [a]dd[i]c[t]i[on]!"—"[a]rt[i]s[t]i[c]a[lly] [s]p[ea]k[ing]". 47:51 .922

27: It was [a]n [e]m[b]a[r]assing [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[an]s[ve]r[si]ng to [f]o[r]eign c[ou]nt[r]ies was [f]u[n]ctional[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[om] [b]eing [f]orced to en[d]ure your [o]wn [f]e[l]l[ow] Am[er]icans [d]ay [a]fter [d]ay, yet, [a]t the [s]ame time, v[i]s[i]t[ing] a [f]o[r]eign [l]o[c]ale [o]n[l]y [r]e[in]f[or]ced how utterl[y] Ame[r]i[can] you [r]eall[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]r[r]ever[s]i[b]le Ame[r]i[can]. 84:116 .724

29: There's [r][ea]lly [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[tiz]e[n]s are [c]l[earl]y the [o]nes [i]i[k]e [C]urtis, the [f]aux-inte[l]l[e]ctual [f]l[a]ccid [r]e[ac]t[i]o[n]a[r]ies [s]ym[b]o[l]izing [n]othing [b]eyond the [f]a[ct] 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]oylly [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[lly] [s][e][c]ond
[c][l][a]ss to [C]au[c]asians. 91:116 .785

30: [R]acism, if you [r][ea]ll[y] th[ou]ght [a][b]out 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[o]ta[lly] [a]greed, [n][o]ting
[th]at [th]e [o]n[l]y way the [m][e]d[i]an A[m]er[i]can
[c]ould [m]a[k]e them[s]elves [s]tart to feel [a][i]ve
[a]gain, at this [p]oint, was b[y] [q]u[o]te-un[q]u[o]te
[p]o[st]-i[roni]c[a]lly [p]ostu[l]a[t]ing, by
e[l]e[c]tro-sho[c]king themselves into
[c]ontem[p]l[at]ing that m[a]y[b]e [B][l]a[c]k [p]eo[p]le
are [l]o[w]er [c][l]a[ss] [b]y [p]r[o]c[ess]iv[ity]. 83:108 .767
760:973 .781

31: [E]ve[r]y Am[e]r[i]can [e]njoyed a [G]od-[g]iven
[r]i[gh]t to [s]ub[s]c[r]i[be] th[e]m[s]e[l]ves to
non[s]e[n]s[i]c[a]l [r]a[c]ist [p]hilo[s]o[ph]ies if they [s][o]
ch[o]se, yet it was [o]nly these p[ost]-i[roni]c im[b]eciles
who [f]ound their [o]wn un[f]ortunate [b]igot[r]y [a]s
[a]ctuall[y] edg[y]—it was [o]nly in t[o]i[lets] [i]k[e]
D[i]mes [S]q[ua]re that [r]a[c]ism, wh[i]ch [i]n [r]ea[l]ity
was j[ust] the [b]u[n]t, u[b]i[qu]it[ous] and
ulti[m]ate[l]y st[e]rile p[re]-[c]on[d]it[i]on of
[e]ve[r]ything [A]m[e]r[i]c[an], somehow, i[d]ioti[c]ally,
be[c]ame high [a]rt. 88:122 .721

32: It was the [l]ogi[c]al [c]on[c]lusion of the An[d]y
Warhol i[d]io[c]y—as o[pp]o[sed] to [p]ainting
[i]n[s]i[p]id [s]ou[p] [c]ans, the [p]o[st]-i[roni]c
[s]o-[c]alled art[i]sts, un[a]ble to [p]ai[n]t or w[r]ite or
[c]om[p]o[se] [p]r[o]ficiently, w[e]nt a [s]t[e]p
[f]urth[er] into the ba[n]a—[i]n[s]t[e]ad ch[oo]s[i]ng a
[s]n[o]oze-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[j]ust" [t]hat [t]hey, as [r]ich [w]hites who, a[pp]r[oa]ching [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[pp]le[m]ent their Chinatown [r]e[n]ts, were [m][or]e [or] le[ss] [m][a]nh[a]ndled into "[n]ot [s]aying the n-word", and [n]ot [o]n[l]y the [h]i[p] [h]o[p] "s[oft-a]"—[n]o, these [o]p[er]at[ing] [c]au[c]asians re[que]st[ed] a[cc]ess to the "h[ar]d-[r] n-word" [p]a[ss]s, and [i]f [i]t [s]o h[a]ppened they were a[c]tua[l]l[y] [d]enied [t]hen [t]his [c]o[n]tr[y] was f[u]n[d]amental[l]y, [t]hey [t]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[en]ta[l]l[y] [e]n[s]laved [i]f [t]hey, as [r]ich [d]ouche bag t[r]u[st] f[un]d Soviet [a]n[d]/[o]r [O]ttom[an] [C]au[c]asians, [c]ouldn't sh[ou]t [ou]t the "h[ar]d-[r] n-word" in [p]ub[l]ic w[i]th a [p]o[mb]! 38:50 .760

35: Yes, the on[l]y [a]uthenti[c]al[l]y [a]v[ant-g]a[r]de [A]m[er]i[c]an [m]ove[m]ent of the ear[l]y tw[en]ty first [c]entury was th[is] [i]n[s]p[ired] [p]et[ition] to [r]ecl[aim] the n-[w]ord for [w]hites, [R]ei[m]i [n]oted as she [b]e[n]ignly [n]odded [a]t a [p]a[sser-b]y in a [m]a[nn]er th[at] [m]e[an]i[ng]fu[l]l[y] [c]o[m]mu[n]i[c]ated she was [s]imply e[x]p[re]ssing a [p]er[s]o[n]al o[p]i[n]i[on], that she [o]bviou[s]ly int[en]d[ed] [n]o [o]ff[en]s[e]. 73:99 .737

36: I'm r[a]c[i]st, the au[d]ac[i]ous [D]imes [S]quare p[ro]p[er] would [b]ell[ow], and for that [s]o[le] [r]eason I'm the [b]r[av]e[st] [m]an in [L]o[wer] [M]a[n]h[at]tan!—[s]till un[a]b[le] to actua[l]l[y] [b]r[i]ng h[i]m[s]elf to [s]ay the word a[l]l[ou]d, [s]urr[ou]nd[ed] [b]y the [b]ourgeois [d]aughters of [R]ussian [m]athe[m]a[t]i[c]ians 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[t]u]tion [t]o avoid being [f][i][n]a[l]ly [r]e[c]og[n]i]zed [f]or [w]hat they [f]unctio[n]a[l]ly [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]lves, 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]s]ly [r]e[s]t[r]i]ct[e]d f[r]om 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]ting, i[m]m[e]n[s]e[l]y [d]e[p]r[re]s]sing, and [b]a[s]i[c]a[l]ly a s[tu]p]endous [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]r[esh] li[f]e a[b]r[oad], on any other [f]u[ck]ing [c]ontinent! 62:74 .834

532:703 .757

—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]eal[l]y [n]othing [b]eyond the objective [s]umma[r]y o[f] a [c][ou]p]le [b]e[n]ign o[p]i[n]ions of [B]uddy and [R]eim[i], who were [b]oth [s]im[p]l[y] [e]x[p]r[re]s]sing their [G]od-[g]iven [r]ights of f[r]ee [s]p[ee]ch in their [r]e[s]p]ective [c]o[m]m[en]t[aries]—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]s]s[er]t, [a]cc[or]d]ing to Bu[dd]y, that [M]anila was "an unre[p]e[n]t[a]nt [m]all

[c]ulture"—[th]at eve[r]y[th]ing [a]bout
[M][a]nila-[p][r]o[p]er [r]ev[o]lved [a][r]ound [m][a]lls, [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]ri[c]a for [d]e[c]ades, if
[e]ver! 111:158 .703

02: Y[e]t, Bu[dd]y [s][ai]d, [e]verything [e]x[i]s[t]e[d] [i]n a
fu[ck]ing [m][a]ll in [M][a]n[i]a—out[s]ide of the [m]alls
there was [i]tera[l]ly [n]o [c]o[m]mer[c]e that
[c]o[m]men[c]ed [i]n the [c][i]t[y], to the [b]e[s]t [o]f
[B][u]dd[y]'s k[n]ow[li]edge. 40:47 .851

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

04: [R][ei]mi asked [B][u]dd[y] if he [r]e[c]alled the [c]ool
[u]n[d]erg[r]ound [j]azz [b]ar [i]n Sh[i]n[uj]u[k]u, [th]e
[p]i[a]c[e] that [p]l[ay]ed "[C]Ds in[s]t[ea]d of [r][e]c[or]ds",
and of [c]ourse [B][u]dd[y] [r]e[c]alled [i]t [v]i[si]v[e]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[[a]xed for [u]p[w]ards [o]f an [o]ne hour [a]t
th[at] j[azz] [b]ar, [b]eg[i]nn[ing] [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]ea[k]kn[i]fe, [c]re[a]ting "[w]onder[fully a[s]ymmetri[c] [c]ubes", [w]ithout [o]nce g[l][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]i[c]a[l]ly [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[n]t. 106:130 .815

06: Mo[s]t [p][l]a[c]es in the [w][or]ld [w][er]e [c]om[p][l]ete[l]y [p]oint[l]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[u]t 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]ll [c]ulture" in [p]er[p]etuity. 50:64 .781

07: A white m[a]n s[a]t [n]ot [f]ar [f][r]om [B]u[dd]y and [R]eimi and [n]oted to [th]e [b]ar[t]en[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[ll]ins, but [w]ith [o]ne str[i]c[t] [c]ond[i]t[i]o[n]: he [w]anted it [w]ith a "[t]o[n] [o]f Juni[p]er"—a [C]ollins that [r][ea]ll[y] [c]a[p]tured "that in[t]e[n]se [b][e]rry" [f]l[avor], [b]e[c]ause "s[a]ns Juni[p]er" the m[a]n [f]r[a]nk[l]y h[a]d n[o] [i]n[t]e[r]est [i]n a [T]om [C]o[ll]ins [a]t all, where[a]s m[o]st [p]eo[p]le who [e]n[j]oyed [g]in [l]iked [J]uniper to [s]ome [e]xt[e]nt, yet they'd al[s]o r[e]adily [a]dmit [th]at "[th]e [J]uni[p]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[pp]arently [c]ouldn't "get e[n]ough Ju[n]i[p]er"—[n]o, h[e] [n]e[e]ded the [m]o[st] [p]o[tent] ite[r]jation of [g]i[n] w[i]th [r]egard to [i]ts d[i]vis[i]ve [J]u[n]i[p]er [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]er[ge] [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]en[s]o[r]y-adj[a]c[ent] [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]ise 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]e[d] [f]or[m]s that in[f]or[m] our ve[r]y [c]oncepts d[ri]ft [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[te]d—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[e]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]o[m] [R]u[ss]ian tiger [c]or[p]s[es] with g[r]eat [c]are for [p]re[c]ise [u]s[e] in [e]x[p]en[s]ive [s]ou[p]s? 68:88 .773

10: [W]ell, that [w]as [e]xa[c]tly her [p]oint, of [c]ourse!—[b]ut Rei[m]i had [m]ore [c]onj[e]c[t]ure for [B][u]dd[y] to [c]ons[i]d[er], [i]f he was [d]ow[n], [a]s they [m]e[a]n[d]e[d] [d]ow[n] yet [a]n[ot]her [m]u[gg]y [a]ve[n]ue [a]round [Q]uezon [C]i[ty] [l]oo[k]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[ru]ctured wate[r]ing hole, [t]o [s]ip 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]nt [b]or[d]er [p]oli[c]i[es] of [Ea][s]t [A]sia and her p[r]edi[ct]ion 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]e[ech]—did the Ame[r]i[c]an far-right [p]erh[a]p[s] h[ave] a [p]oint?—was it [p]o[s]sible [p]eo[p]le [i]k[e] Charlie [K][i]r[k], who [v]o[c]iferousl[y] [v]oi[c]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[th]in the [r]ealm of [p]o[s]s[i]b[i]l[i]t[y] his [p]er[s]p[ect]ive h[eld] m[e]r[it]? 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[ows] [r]o[se] s[l]o[wl[y] in [a] wh[o]l[e] [a]mused [m]anner, 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]sto[r]ic[al] [i]mm[i]g[r]ation, [i]f th[ey] were [t]o [t]r[u]ly [c]on[s]t[r]uct a [t]ar[get]ed [i]mm[i]g[r]ation agen[d]a, and th[en] [d]e[te]r[m]in[e] which n[ati]on[al]it[ies] were [a]ctuall[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]tl[y], that'd b[e] [ea]s[y] enou[gh]. 92:107 .860

13: The [c]on[c]l[usion] [c]ame to R[ei]mi [i]k[e] a [b]olt of [l]ightning—as it seemed [b]i[ta]ntl[y] [c]l[ear] [th]at [th]e wh[o]le n[oti]on of "[w]hite [r]e[p]l[acement]" [w]as [w]ay [b]eyond a [c]on[s]p[irac]y theo[r]y, [b]e[ca]use it was, in [f]a[ct], an [a]ctuall[y]. 43:55 .782

14: The [f]a[ct] of the [m]a[tt]er [w]as the [w]hite [m]a[n] in A[m]e[r]i[c]a h[ad] al[r]eady been [r]uthl[essl[y] [r]e[p]l[aced], and h[er] was [r]e[p]o[u]l[ated] al[m]ost ex[c]l[usiv]e[ly] v[i]a the [l]a[te] n[i]ne[t]eenth [a]nd first h[al]f [t]wentieth centu[r]y [w]a[ves] of [i]mm[i]g[r]ation that b[r]ought [w]ith them not [o]nly

the [m]ountains of [f]reckled l[r]ish, but [m]ore s[o] the
[f][ur]th[er] [s]outh Italians, and [e]ven more [ea]st[er]n
[J]ews—[a]ll egr[e][g]ious non-wh[i]tes [a][cc]ording to
s[o]me[o]ne [i][i][k]e, [s]ay, Ben[j]amin
F[r]an[k][i][i]n—[i]nto th[i]s [i]nn[o][c]e[nt] [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]ive[ly] a [r][a]d[i]c[a]l[ly] [d]iff[er]ent white
[m]an [th]an [th]e [C]au[c]a[s]ian m[a]le of nineteen
[s]ixty [f]ive—the Angl[o]-[P]r[ote]s[t]ant [b][a][s]e[li]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] would [b]e [u]p[en]d[ed] and [r]e[p]l[ac]e[d] [b]y
a more [n][a]scent [q]u[ote]-un[q]u[ote]
Jude[o]-Chr[i]st[i]an [i][i][n]eage. 77:97 .794

16: The [A][m]e[r]ican white [m]an had [o]bvious[ly]
al[r]ea[d]y [r]uth[le]ss[ly] been [r]e[p]l[ac]e[d], [a]nd
[s]a[d]l[ly] on[ly] [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[re]s[e]nt [e]v[e]l [C]au[c]a[s]ians, these
b[l]a[n]c[o] [s]i[m]u[l]a[c]r[a, now [s]c[r]eamed the
[l]oudest into the h[e]l[p]e[ss]ly d[e]af 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[al]led "white
[r]e[p]l[ac]e[m]ent"—a[cc]ording to [R]ei[m]i at [l]east.
98:108 .907

17: Yet, a[s]t[ute]ly, sh[e] me[li]fif[uous]ly
[c]on[t]inued on [t]o [s]ay to Budd[y] that of [c]ourse
un[r]egu[late]d [m]ass w[a]ves of [i]mm[ig]r[ati]on
[c]ould easi[ly] [e]nd with [d]et[r]i[m]e[n]tal
[d]own[s]t[re]am 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[ll]y[w]ood [w]hite[w]ashing of the [m][a][f]i[a] as [l]ittle [m]or[e] than p[oor] [i][mm][i]grants who [l][a][c]ked [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[i]ous [c][r][i][m][i]nal [s][y]n[d][i]c[ate] [s]t[ar]ted by the [i][mm][i]g[r]ants [L]u[c]ky [L]uciano [a]nd [M]eyer [L][a]ns[k]y, th[at] h[aj]d [a]s its [m]ost [p][r]ofita[b]le enter[p]r[is]e sexual [b][a][c]k[m]ail—which [e]ventua[l]l[y] a[l]lowed it to [c]om[p][l]e[t]e[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[us]t be[c]au[s]e the [l]ittle g[uy] [l]i[k]ed to p[a][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]pp[os]ed to the [o]ft-[c]i[t]ed "v[i]ct[i]m[li]e[s]s [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]ant [c][r][i][m][i]n[a]l [s][y]n[d][i]c[ate] [j]oint[l]y est[ab]l[i]shed [b]y an It[al]ian m[an] [a]nd a [J]ewish f[e]llow, and its [l]ower [l]e[v]els of act[i]v[i]ty, the [s]ort [g]o[r]i[f]ied in [g]rote[s]que [S][c]o[r]sese [f]ilms, were ulti[m]ate[l]y [s]ub[s]id[i]zed [b]y [b]l[ack]m[ai]l[ing], o[ff]ten [l]a[s]c[i]v[i]ous[l]y (what [b]etter w[ay]!), United [S]t[ate]s govern[m]ent o[ff]i[c]i[als]. 113:137 .825

20: [R]ei[m]i asked Budd[y] [i]f [i]t [r]e[m]inded him of any cu[r]re[n]t ev[en]ts?—[a]nd [a]s she [l]aughed a[l]oud, she [p]o[s]ited the [r]hetor[i]c[al] [i]n[qu]i[r]y [o]f wh[at] [c]ould [p]o[ssi]b[ly] [b]e [m]ore anti-A[m]e[r]i[c]an, [b]ut she ad[m]itted of [c]our[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[u]nd[r]ed years [p]ast with [c]ontem[p]o[r]a[r]y [i][mm][i]g[r]ation, [a]nd [i]nstead of [a]d[m][i]tt[i]ng [C]au[c][a]s[i]an [R]e[p][a]ce[m][e]nt h[a]d already o[cc]urred [a]nd th[at] Judeo-It[a]lic [i][mm][i]g[r]a[nt] [c][r][i]m[i]n[a]l [s][y]nd[i]c[ate]s [s][u]c[ce]ssfully [c]o[r]r[u]p[te]d the [u]pp[er] [e]chelons of governm[e]nt, these [d]ouble [d][i]g[it] IQ gr[i]ffers [a]cted [a]s [i]f these ev[e]nts were [i]nst[ea]d "[p]ot[e]ntially [i]m[p]e[nd]ing". 136:176 .773

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

941:1173 .802

—I-III: Tokyo Gyro
496:609 .814

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]otel [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]ou[p]le [Sh]in[j]u[k]u [b]ars th[at] h[a]d [j]ust re[c]entl[y] [c]l[os]ed at give or t[a][k]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]e[d] [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][u]t, given the [e]x[c][e]ssive [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][e]ll[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[usion] [B]u[dd]y got a whi[ff] [o]f s[o]me [c]uisine he [f]ound [q]u[i]te [d]e[li]ght[ful]—was it p[o]ssib[le], he th[ou]ght ... a [g]yro?—in T[ok]yo? 33:42 .786

04: While a [p]ita [s][t]uffed with [t]atz[i]k[i] wasn't ex[a]ctl[y] the Asian [s]tr[ee]t [m]eat [m]o[s]t [p][eo]p[le] [a]n[t][i]c[i]pate [i]n their Y[ou]t[u]be [a]lgo[r]i[thm]i[c] [d]ay[d]r[eam]s of Ja[p]an, [B]uddy also [f]elt [i]ike 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[is] [s]t[om]ach w[as] [a]rea[d]y [a]cc[us]t[om]ed [t]o [d]ige[s]ting? 65:76 .855

05: W[i]th th[is] [i]n [m]ind he [p]o[li]te[l]y chauffeured Rei[m]i exc[i]ted[l]y to this [p]articu[lar] [c]orner, [a]s[k]ing the m[a]n [s]t[an]ding [b]ehind the [c]ounter for a l[am]b gyro, [o]n[l]y to [b]e [b]lunt[l]y [c]orre[c]ted that it was "chi[ck]en on[l]y". 41:56 .732

06: [S]ome [p]lace in the [d]ee[p], [d]ark [r]e[c]e[s]es of [B]uddy's [b][r]ain he [r]e[c]alled the [t]r[ea]che[r]ous gy[r]o [t]r[u]c[k]s of New Yor[k] Cit[y] and their [a][b]u[nd]ant use of poult[ri] as a st[ir]r[ee]t m[eat]—[b][u]t ch[i]c[k]e[n] was [b]a[s]i[c]all[y] [a]n un[a]c[c]e[p]t[a]b[le] [s]t[ir]r[ee]t [c]or[p]se when it [c]ame [r]i[gh]t [d]own to it, [b][u]t [B][u]dd[y], [m]es[m]er[i]zed [b]y the [s]mell of the [a]malg[a]mated [s]p[ices] [w]ent [a]l[ong] [w]ith the bird o[p]tion any[w]ay,

[s][e][l][e][c]ting—[n]o [n]ot [t]zatz[i][k][i], but the [q]u[o]te-un[q]u[o]te [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]n[h]a[ttan] food t[r]u[c]k bull[sh]it [m]a[ch]ine. 118:127 .929

07: Of [c]ourse the w[r]ap [d]i[d]n't [t]aste g[r][ea]t, [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]ng a [s]e[c]ond [s]andwich. 33:48 .688

08: The [c]on[s]umed ch[i][ck][e]n gyro was a [d]irty [b]omb that [w]ould [w]ai[t] to [d]eton[a]te in [B][u][d]y's [s]t[om]ach [u]ntil [r]ight a[r]ound [s][u]n[s]et—and eve[r]y[b]ody kn[ew] Shinj[u]k[u] had the [b]e[es]t [s]e[tt]ing [s]uns—[w]hen [B]uddy [w]as a[tt]emp[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[pp]er to [n]o avail. 54:75 .72

—I-IV: Tagaytay Math

1139:1396 .816

01: [Th]e [th][i]ng 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[ng] 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]ouse [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]articlar, [p][r]og[r]e[ss]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[lay] i[m]m[e]n[s]e[ly], as sh[e] [c]o[ll]e[c]t[ed] the [k][i]tch[e]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[bb]y [a]t th[a]t [a]ge—[b][a]sically, in sh[or]t, when [B]uddy [t]urned [f][or]ty his mom'd [t]urn seventy [f][our], and [w]hen h[e] [w]as [th]irty [th]r[ee] sh[e]'d [b][e] [s]ixty [s]ev[e]n, [b]ut wh[e]n he [t]urned [t]en sh[e]'d b[e] [f][or]ty [f][our], 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]nny [s]ix year old [b]oy in [T]agay[t]ay exh[i]b[i]t[i]ng a [s]i[m]ilar [p]rac[t]ic[e], [t]elling a[tt]endees their [c]u[r]rent [a]ges [b][a]sed on the [r]e[s]p[e]c[t]ive years th[ey] were [b]orn, w[i]th all the [p]art[i]c[i]p[an]ts at the [p]arty [b]eing [w]ildly im[p]r[ess]ed [w]i[th] h[i]s [a]r[ith]met[i]c, [b]ut, "at [a]r[e]ady age [s]ix", [B]uddy wh[i]s[p]ered to Reim[i], th[i]s [k]id was a[c]tuall[y] [k]ind of fu[ck]ing [b]eh[i]nd the eight [b]all, [s]o to [s]p[ea]k—that [i]f, at [s]ix, he [c]oul[d]n't [c]al[cu]late "[a]t [l]east i[f]-thens" [a][f]ter [d]et[er]m[i]ning the [p]er[s]o[n]'s [a]ge, [w]ell, [h]e [h]ad a [w]ay[s] to go. 108:138 .783

04: The [k]id was [c]o[n]f[us]ed [q]uite [p]roudf of h[i]s [a]r[ith]met[i]c [a]bilit[ies], and may[b]e [h]e should [h]ave [b]een—it was [p]ossib[le] [h]e [h]ad good r[ea]son to [b]e, [b]ut, to [B]udd[y], as he [c]onv[ey]ed to [R]ei[m], he [p]robab[ly] [n]eeded to [b]e just a [t]ad [m]ore [t]y[r]annic[al] [a]bout his [p]rac[t]ic[e] [m]oving forward. 66:73 .904

05: [N]o, he "wasn't th[a]t [b]ad", [B]uddy [s]aid, he [w]as [w]ay [b]etter than [s]ome ad[ul]ts [a]t the g[a]the[r]ing!—[b]ut he should [s]till [r]eally [c]on[s]ider, you k[n]ow, [b]r[u]shing [u]p on h[i]s "i[f]-then [s]k[il]ls". 36:42 .857

06: [B]e[c][au]se "[e]veryth[i]ng [i]s ult[i]m[at]ely [a]n [i]f-th[e]n", whether [v][i]s-[a]-[v][i]s [a]r[i]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]el[f], [B]uddy [c]ould o[ff][i]c[i]al[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, [t]hough at [t]he time, [b]a[c]k [i]n the [b]r[i]c[k] [h]ouse, [i]t'd [h]ave [b]e[en] [a]n [i]mpo[ss]i[b]i[l]i[t]y for either to k[n]ow with a[n]y [c]ertaint[y] if th[at]t'd h[ave] trul[y] [b]een [t]he [c]ase, [t]hat [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]uon[g]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]i[t]y to [s]to[p] [b]y [N]i[ck]a[n]jee's to[n]ight", which h[e] [f]elt to [b]e [o]ne h[u]ndred [p]er[ce]nt [f]act, that [p]re[c]ise v[er]b[age], that [s]to[pp]ing [b]y [N]i[ck]a[n]jee's that [n]i[ght] would've [b]een [c]om[p]l[e]te[l]y ab[s]ur[d]!—[s]t[i]t[i]ng 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[ght]l[y] [s]p[i]k[ed] with M[e]z[c]al [h]e [h]ad [n]o [d]oubt in the [p]ur[e] ve[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]ple [n]ote[p]a[d]. 123:136 .904

08: [B]uddy h[ad], in [f]a[c]t, a ve[r]y [f]irm [c]om[p]r[e]hension [o]f [w]h[at] ex[a]ctly [w]as ab[s]ur[d] th[at] [n]ight, [i]t was the [s]i[m]ple i[d]ea [o]f [a]tten[d]ing [N]i[ck]a[n]jee's. 31:38 .816

09: On[ly] m[in]utes [l]ater, [s][i]tt[ing] [i]n a bar in [L]uongo [S][q]uare, [d]r[i]n[k][i]ng a M[e]z[c]a[al] th[a]t was [n]o [l]onger [d]umped [i]n[d][i][s][c]r[i]m[i]n[at]ely [i]nto a [c]an of [l]ime [s][e]tzer, [B]ud[d]y [c]on[s]id[er]ed an un[c]om[fort]able [i][d]ea that "[w]hatever [w]as [i][d]enti[fi]ed as mo[r]ally una[cc]e[p]table" [w]as [p][r]e[c]ise[ly] [w]hat got [p]eo[p]le [e][r]e[c]t in [e]ve[r]y [p]arti[c]u[lar] e[p]o[c]h, that [w]hatever [w]as [w]idel[y] [a]g[r]e[e]d to b[e] in[a][pp]r[io]p[r]iate was, in fact, sy[n]o[n]y[m]ous [w]ith [w]h[at] [w]as "[p][r]o[b]a[b]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[ly] [p]rett[y] would [b]e[c]ome ex[p]ed[i]t[i]ous[ly] [l]e[s]s [s]o the [v]e[r]y [s][e]c[on]d it [b]e[c]ame "g[e]n[e]ra[l]l[y] a[cc]e[p]ta[b]le", [B]uddy [th]ought at [th]e [b]ar?—that [w]ide [s][p]r[e]ad a[cc]e[p]tan[c]e [w]as the [u]tter d[e]a[th] of a[p]e[x] erot[ic]i[s]m? 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[at]ant[ly] ab[s]urd and [c]on[s]id[er]ed, j[u]st a [c]o[u]p[le] [s]treets [u]p, on [A]t[we]lls [A]v[e]nue, 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[ct]ed that [e]very[o]ne [w]ould [c]ome [e]q[ui]pp[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[we]lls [A]v[e] the [e]x[a]ct o[pp]osite was [e]x[p]e[ct]ed. 90:112 .804

12: It was a f[a]ct th[at] no one [h]ad, [i]n the [h]i[s]to[r]y of the [s]t[r]ee[t, ever been [s]ee[n] [c]lutching a [s]mall [n]otep[a]d on [A]t[we]lls [A]v[e]nue,

[b][u]t [B][u]ddy [a][c]tual[ly] [c]onsidered [a]m[b][l]ing up to [A]twells th[at] [v]e[r][y] [e][v]e[n]ing, but h[*e*] [n]ow [r][ea][l]i[*z*]ed o[ccu]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[ly] have to [b][e] a [c]om[p][l]e[te] knob to [b]e[lie]ve you [c]ould ever [s][c]urry u[p] to [A]twells [A]ve[n]ue with a [n]ote[p]ad and [s]u[cc]e[s]sfu[ly] jot [d]own i[d]eas in [p][u][b][l]ic. 37:50 .740

14: [T]o [B][u]dd[y], h[*e*] [t]old R[ei]m[i], there exi[s][t]ed [t]wo l[a]tent ab[s]ur[*d*]ities that [n]ight: the f[ir][s]t [w]as [w]ithou[t] a [d]oubt [s]topp[*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]e[r]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[tai]n [b]eyond [a] reaso[n][a]b]le doubt, [b]ut [n]one of th[at] [a]ltered the [f]act 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]h[ni]c[ally] [s]e[v]e[n]ty [f]our", while [f]or [e]ss[e]ntially [s]e[v]e[n]ty [f]ive per[*c*]ent 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[ni]c[ally] [f]orty", [b]e[c]ause [a]t th[at] [m]o[m]ent, in [L]uon[*g*] S[*q*]uare, [B][u]ddy was forty [b][u]t his [m]om was [m]ere[ly] [s]event[y] thr[ee], [w]hich [w]e[n]t di[r]e[ctly] [a]g[ai]nst [th]e if-[th]e[n] he'd [a]ll[*e*]ged at [th]e age of [th][r][ee]. 136:167 .814

—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]s
i[mm][e][d]i[ate][l]y [s]tarted to f[i][d]dle w[i]th the
[s][e]tt[i]ngs in[c][e][ss][a]nt[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]ote, [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]and new" that R[ei][m]i should [m]ay[b]e use a
[b]it of [c]aution [b]efore [i]nd[i]s[c]r[i]m[i]n[at]ely
[f]i[d]g[e]t[i]ng 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]lfun[c]t[i]on [q]u[i]c[k]ly. 72:82 .878

03: Bud[d]y [r]e[m]in[d]ed [R][ei][m]i l[ate]r of this
[e]x[a]ct [e]xch[a]nge [a]s th[ey] [s]truggled to [s]ee the
[l]o[w]e[r] th[ir]d of the t[e][l]e[v]i[s]ion [s]et [o]v[er] the
now ab[s]urd[l]y [e]l[e]vated [f]oot of the [b]ed,
which'd [b]een [s]tuck in [p]l[a]ce [s]in[c]e [R][ei]mi
[f]irst [r]aised it high as it [p]o[s]sib[l]y [w]ent [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]ote, [f]ollowed [b]y a[b]out [f]ive [m]i[n]utes of [a]
[c]ont[i]nuo[us], [a]rduous d[r]one [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[ame] was, in [f]a[c]t,
immoval[b]ly stu[c]k [i]n [i]ts 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]ly m[i]s[c]on[f]i[g]ured [b]ed
[f]r[ame]—unl[e]s you were [s]ome [k]ind of
[e]l[e]c[t]ri[c]al [e]ngi[n]eer, which of [c]ourse [n]eith[er]

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][ir]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]ing the [r]emote [t]o the [s][k]y [t]o
in[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[ea]ming [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[k]ness of the bed [f]rame—it was a terminal
[d]ef[i]ciency, wh[i]ch, Bu[dd]y re[m]in[d]ed him[s]elf,
[w]as [w]hy he [w]as [s]o a[d]a[m]ant [a]bout [n]ot
[i]n[d]i[s]c[r]i[m]i[n]a[t]e[l]y [f]i[dd]ing with the [r]emote
in the [f]irst [p]l[a]ce, yet a[pp]a[r]entl[y] the
[p]o[ss]i[b]i[l]i[t]y of [r]e[p]ea[t]edl[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[ei]ther [p]ar[t]i[c]u[l]ar[l]y found
[c]om[p]e[l]ing [R]eimi [s]aid it wasn't
n[e]c[es]s[ar]i[l]y th[at] t[r]a[ve]ling was [i]p[s]o
fact[o] [i]n[s]i[d]e, [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]tall[y] [m]eaningl[ess]
[s]ans a [p]ar[t]i[c]u[l]ar [p]er[s]on in the [m]e[t]r[o]p[ol]is
you're [p]ur[s]uing, [d]i[d]n't [B]udd[y] agr[ee]?—that
[b]a[s]icall[y] [a]n[y] town is onl[y] [a]ctivated [b]y a
[s]p[ec]ial [p]er[s]on of [i]nter[est], [th]at [e]ven [th]e
sh[*i*]t[i]e[s]t [c]i[t]y [i]magina[b]le [c]ould [b]e[c]ome
[p]r[of]ound with the [p]r[op]er [o]bje[c]t of [p]ur[s]uit?
117:143 .818

07: [B]u[dd]y felt a [m]o[d]e[r]ately in[t]en[s]e urge to
[t]o[s]s the [r]e[m]ote cont[r]ol di[r]e[ct]ly [th]r[ough]
[th]e t[e]l[e]v[i]s[i]on [s]e[t] as h[e] ag[r]e[e]d with

[R]eim[i]'s [p]er[s][p][e][c]tive, that ar[c]hit[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[if]ul [i]n[s]o[f]ar as th[ey] [c]on[t]ain[ed]
[i]n[t]i[m]ate rel[at]i[on]sh[ips] [b]etw[ee]n hu[m]an
[b]eings, with [a]ll the good [a]nd b[ad] th[at] [w]as
a[ss]o[c]iated [w]ith th[at] [c]on[t]ainm[en]t, and ev[e]n a
[s]p[raw]l[ing] [c]ity [l]ike [T]o[k]y[o] was onl[y]
agr[ee]able to [p]ro[p]le [i]nsofar [a]s they im[a]gined
th[at] [c]on[t]ainm[en]t o[cc]urr[ing] [i]n the [m]id[s]t of
th[is] ar[c]hite[ct]ure, but if th[ey], say, "rel[o]c[at]ed
[t]o [T]o[k]y[o]" but [f]ailed to [f]ind the [p]ro[p]le to
[p]lac[e] in[t]o [s]aid con[t]ainm[en]ts th[ey]'d
[e]ss[en]tially re[m]ain [m]ean[ing]l[ess], and [e]v[e]n
T[o]k[y]o would [q]ui[c]kly be[c]ome a drag! 160:191
.834

08: It was [a]lmost [l]ike, R[ei]mi [c]ontemp[or]at[ed]
[a]l[lo]ud, Shinj[u]k[u] [w]as at [o]nce the [b]est
neigh[b]orhood on the [p]lanet [b]ut al[s]o
f[u]ndam[en]tall[y] [a]t [b]ottom [e]m[p]t[y] and
[s]t[er]ile? 34:44 .773