

100 TANKAS FROM THE VEBLEN

By
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and
the machine

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Preface

100 Tankas From the Veblen was composed with Gnoetry 0.1, using the statistical properties of Thorstein Veblen's *Theory of the Leisure Class* (1899). When considering the form for the gnoems, five features of the tanka presented themselves: economy of language; strict predetermined form; serial and syllogistic qualities; and stereotypical relationship to a particular moment of insight into and within nature. Given the arguments between the pastoral and the urban within Veblen's text, and its concerns with economic structures and consumer and cultural production, Japanese tanka seemed a perfect fit.

Tanka is also perfect for agitprop. Turn a tanka into a t-shirt; write one on the stall wall; spray paint one at the aqueduct.

In Gnoetry 0.1, each line the computer generates must be accepted or rejected in its entirety. Though the human author edited for punctuation, the integrity of Gnoetry's composition was left fully intact after final line choices had been made; words, word order and line order were not changed.

i.

There was found in force
the barbarian culture.
But at its own hands
even yet, this tradition—
This point of ferocity.

ii.

The community,
in vogue, at manual work.
In its usefulness
it serves all but these structures:
The development of life.

iii.

What emulation
on the part of workmanship.
The chief ethnic types
even feel that consumption
is pantomime of status.

iv.

He is prepotent.
They unfold their subsistence:
social heritage.
He has a further feature
from the lower middle class.

v.

The artisan class
in the industrial man.
However high hat
this vicarious leisure
under the test of mankind.

vi.

Its consummate form
in terms of servility.
These occupations—
Consumable goods enough
for the marks of servitors.

vii.

The pressure and cults
as decent expenditure.
The men of culture
banking and comprehensive.
This tradition of learning.

viii.

But as are cheap things
these indices and affect
this collective gain
that they have to yield to man
betting on invitation.

ix.

In make-believe
the case of the believer.
These sports will affect
war and its direct effect;
hence there arises a class.

x.

Machine-made goods
and narrowly self-seeking
the practice of dress.
Vicarious consumption
the pecuniary strength.

xi.

This class existed:
the quasi-peaceable stage
so indicated.

In this disability,
the present situation.

xii.

In human nature
this canon of life sequence:
the religious life,
the office of sufferance.
The fast horse is no question.

xiii.

Where they have attained
the psychological law
they are attractive
in varying proportions.
This is a strong element.

xiv.

The cases where life,
together with opulence,
they are congenial.
The portion of stimuli
in Mohammedan countries.

xv.

Under their structure
the point that fashions affords;
but leisure classes,
in the old-fashioned senses,
the anthropomorphic creed.

xvi.

They stand near his part.
The habit and more takes form,
the revolt of life
in the aesthetic value—
Tenacity as trophy.

xvii.

Our grandfathers
among the industrial;
hence the rapid growth.

It becomes massed in motives,
the method of the household.

xviii.

And maturity,
as vicarious leisure,
it has gone forward.

The facts of womanliness:
plainly, this is more abrupt.

xix.

Enforced leisure class?
In private property rests
the line of their end.

Unproductive consumption
the cause of life, war or fraud.

xx.

Figures of beauty—
for prowess may be made up—
those seized from the point.

Nonetheless warlike prowess
from the stress of workmanship.

xxi.

The book which they serve
with these ethnic elements.
the consumption takes.

Under the guidance of goods
the exigencies of life.

xxii.

But as savage traits
the present purpose must not,
with the life process

together go to supply
all social transformation.

xxiii.

That is spent in speech.
Epithets applied simply
the basis of life.

The horse is that, the city,
but small, though it may be wished.

xxiv.

It follows from work,
but the middle-class household,
it wards off the work

beyond a bare livelihood
not obviously futile.

xxv.

It is therefore wrong,
betting on obscurer grounds,
these occupations'
honorific crudenesses.
The evolution of life.

xxvi.

The more naive cults
even be in the city
the prevalent type.
Indeed, where the scheme of race
and industry is the case.

xxvii.

In some employments
the shortcomings of servants
in it will allow
the possession of value;
ameliorations wrought.

xxviii.

As to the new form,
it is reached with private life—
the subsequent stage
and disastrous reaction
in economic readers.

xxix.

This corps of status,
wherever, and drudgery
properly in scope.

The initial phase of life
such a sheltered position.

xxx.

This purpose in life,
when seen in America,
it seldom results

in devout observances
and doubtful leisure performed.

xxxi.

The modern culture
and aversion to appear
when the chance offers.

As a means of social worth,
it is put in their good grace.

xxxii.

Beyond tolerance,
the evolution of men
so obtrusively

under the name of today
in all peaceful industry.

xxxiii.

To pay the office
the subsistence minimum
we find leisure class.
“Labour, therefore, more abrupt,”
this aphorism offers.

xxxiv.

In its scheme of life
the end of one or breeding
by this consumption
in modern institutions
what has already been wrought.

xxxv.

There is in their growth
that portion of gentle blood,
personal comfort.
How to include man’s power,
the high hat or fealty?

xxxvi.

If it is of life
it takes in this direction:
the diction proper,
as the training may be called
from its prescriptive usage.

xxxvii.

Consumable goods
and nature. That restless change
in the devotee.

Such bearing a commonplace
and standard of the design.

xxxviii.

Beyond our senses
the animistic standpoint.
What might be wasteful
and countenanced, their labour
a well-bred expenditure.

xxxix.

Inherited traits,
the psychological law—
There is the symbol.
The pressure of communion;
the horse fancier's award.

xl.

She may best estate
the beginning of men's eyes,
their adoration.
But a scanty livelihood
when the vogue of sports falls short.

xli.

Freedom and cunning
both alike. For, quite briefly,
these occupations,
to every stage of thought,
this basis of character.

xlii.

In greatest vigour
a line between the sexes
from the enemy.

By any community,
in any community.

xliii.

But the higher needs
of life would tend to modern
conspicuous waste.

There is made up with this sense
the demands of subsistence.

xliv.

Her father's chattel,
so long as doing their deeds,
the chances are cheap.

Freedom and readjustment
as a means of this purpose.

xlv.

So on the one hand
these changing circumstances
and neutral colors.

Besides that, the requirement
in modern life: The Servant.

xlvi.

Unless these persons
without a sense of the game
in these can compass
the industrial process,
this is beggary or fraud.

xlvii.

Vulgar employments
among the boys of sequence
so far tend to luck,
the sexes in industry,
and without blame uncertain.

xlviii.

If with ownership
he is gainful or master—
the precise ground for
the human material
There is a form of exploit.

xlix.

These institutions
that the predaceous temper
fights would also be.

Origin of interest
as honorific or marked.

l.

That in this respect
and as their ruling classes
and effective light,
the betting man of life-war:
figure of the modern man.

li.

In greatest vigour
it is of institutions
the corset offers
those engaged in the term “waste”:
objects of the great body.

lii.

The duties performed
under discussion were cheap.
The range of exploit
in those economic grounds
the point of architecture.

liii.

With a lack of thought
a group may be accepted,
but it should take thought.

This maxim is becoming
the individual's wealth.

liv.

The term "waste of waste"
in the present conditions
is above reproach,

but it is based on his wants,
even in all beholders.

lv.

As they simulate
such an amount of culture
in America,

the award of fitness was
what has therefore no expense.

lvi.

To characterize
men from the public pleasure
in a later age,

through the world's entire body,
it is called classicism.

lvii.

This productive work;
indeed, it is beautiful.
Other menials,
in great uniformity,
private ownership touches.

lviii.

Throughout the group was
the economic function.
But the point of life—
the, like, general purpose—
is possession of the word.

lix.

A cheap coat makes it
but it sewed in same fashion
these weightier interests
apart from whom this account
the churches are already.

lx.

That stage of descent
in the inner relations
which we still present,
where the patriarchal cast
everyday facts of life.

lxi.

All for a bad name
the industrial value;
priestly apparel;
the kinship of making work;
the consequent attitude.

lxii.

And effective light,
it carries with those forces
the habit of use.

It is beside the present
abstention from the context.

lxiii.

So baldly to give
this range of circumstances,
the way of morals.

In subservient persons
it reaches fuller meaning.

lxiv.

But these sub-classes,
from the action of beauty,
they are too scanty.

They are poorer than might be,
so ingrained into disuse.

lxv.

The vogue of the thing!
When performed for any kind,
the tabu would be
on the plane of good repute
within the entire body.

lxvi.

It has gone forward:
the canons of policy,
the successful raid.
The evidence of course goes
with the other properties.

lxvii.

The classes beneath
the case of his captaincy
with some grazing land,
good-will, and this character
as the degree of this law.

lxviii.

The artisan class:
perhaps to the baser sort
it is to lose caste.
The normal, goats, draught-horses—
they are permissible fraud.

lxix.

Social policy
the office of commonplace.
We have thus approached,
in this canon of status,
the bearing of stimuli.

lxx.

In the spectators
the ideal barbarian.
In the life process
the various elements.
They are unprofitable.

lxxi.

Manners maketh man
together with being served.
The women produce,
in reality, only
this spiritual make-up.

lxxii.

To the untrained sense
it may be added. The men
and the beholder,
indeed, where the schemes were born,
the sense of the spectators.

lxxiii.

Employments are bent
as evidence of culture
when the chance offers
loud dress as such an extreme
in some other consumers.

lxxiv.

This kind of defense,
and exploit and clannishness
at the root of wealth.
But the middle-class women
appeal, as is prepotent.

lxxv.

But the woman's sphere
so minute and uncertain
among the Greeks. Wealth,
in the direction of life,
it is gainful or cunning.

lxxvi.

Closely simulate
the industrial purpose
to physical needs.
For the sake of the present,
it directs the man's prowess.

lxxvii.

This English leisure—
on the basis of success
it is an agent.
In their life of high thinking
they admit of ownership.

lxxviii.

Except at a jest,
the innovation must shrink;
everyday life
under domestication,
the industrial classes.

lxxix.

With the other hand,
leisure by the garments worn.
But in point of life
for some stipulated ground
they afford the indulgence.

lxxx.

There is not only
a large endowment of god,
but a slight degree
of combat occurs in vogue
in varying proportions.

lxxxi.

In luck, or in life,
and in native trees standing
no defined system.

The psychological law
such an archaic habit.

lxxii.

As a means of taste
a homely illustration
of historic growth
in modern communities:
The use of women arose.

lxxiii.

In the scheme of god
this alien to put forth
the gifts and power,
there is a question of forms,
the sense of integration.

lxxiv.

His good name and fraud
from labour is here assumed.
Coupled with the class
to be lived in women's dress,
this rule of chicanery.

lxxxv.

They are not only
the consumption of the thing
and the ignoble
freedom from the common man,
but a special priestly class.

lxxxvi.

It is called prowess.
It bends its master's impulse.
In matters of grace
something is the case to-day—
the class of situations.

lxxxvii.

Social salvation
in the way of industry.
We call self-respect
the economic value.
Consumption has developed.

lxxxviii.

So there is effort:
that of athletic contest.
It may be stated
the traits were substituted,
this method of the Chinese.

lxxxix.

Unless it once formed
other lines of variants,
a standard of life
indeed, is a pleasing source.
This way arises a class.

xc.

Addiction to give
there grows into adult life
in such consumption.
Yet so much of stimuli,
it seldom results in life.

xcī.

Without producing
what is called classicism,
the code of beauty:
booty-trophies of his sphere
but with an equal income.

xcīī.

For their possessions
the group's accepted without
what stability
the industrial process
touches as the ways to wealth.

xciii.

In productive work,
manual operations
the slang of the act.

In a later growth of life
they cultivate certain facts.

xciv.

The aesthetic point
a display of decency.
The concept of men
but be spoken of, the gifts
a breach of this discussion.

xcv.

Of the goods consumed
the innovation must be
whatever beauty
in reaching a working class
the traits of the law has not.

xcvi.

Such useful product
this kinship of precious stones.
To regard these gifts,
one must be of a country
under domestication.

xcvii.

Ownership touches
but such forms of the valuer.
Hence there should warrant
the economic bearing
that lies in large proportions.

xcviii.

He knows how to give
examples of character
to speak of labour
with the utmost importance
even in such employments.

xcix.

These are transient vogues
the pressures of the workmen.
In social functions
arms are disreputable
as an obscure element.

c.

If the priest's own sense
directs the man's well-being
in the leisure class,
consequently it affords
the love of life: the servant.

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