

*T J Watson 01.06.2019*

*T J Watson 01.04.2017*

*T J Watson 30.10.2019*

*T J Watson 15.01.2019*

*T J Watson 15.12.2016*

*T J Watson 1.10.2019*

*T J Watson 01.03.2017*

*T J Watson 01.04.2019*

*T J Watson 01.12.2018*

*T J Watson 15.12.2018*

*T J Watson 30.01.2017*

*T J Watson 01.08.2017*

The enclosed work consists of a PDF catalogue and digital library. The latter – documented within the former – comprises several gigabytes of data, distributed over three hundred and fifteen files. Each entry therein was once a constituent unit of a prior work, amalgamated with others to constitute a temporary unity. Disencumbered of accompanying determinations, every file falls independent and mobile, free to begin again.

Further interventions upon the newly alienated items, might introduce unity to the qualitatively distinct through quantitative commensuration; the proliferation of novel forms of exchange provides a model by which to do so. In their wake, trajectories of accumulation throw guides for synthesising the isolated. The enclosed work consists of a digital library and PDF catalogue. The latter – documenting the former – comprises an illustrated repository of files, distributed over thirty-one pages. Each pictured entry was once a constituent unit of a prior work, amalgamated with others to constitute a temporary unity. Distanced from accompanying determinations, every file falls vulnerable and mobile, exposed to instrumentalisation elsewhere.

Further interventions upon the newly alienated items, might introduce plurality to the quantitative commensurate through qualitative distinction; the retention of traditional forms of use provides a model by which to do so. In their wake, trajectories of accumulation throw guides for isolating the synthesised.

Yet how, if at all, might qualitative particularity be reconciled with quantitative identity?



T J Watson 30.10.2019





As the cultural industrial logic of the ever-new ever-same hardens, the boundaries of the once individuated image-commodity soften, its borders eroded by a putatively limitless stream of archived materials. Regurgitated amalgams of audio, text and video accumulate to render the production of the individual object subordinate; the formerly resistive unique work is supplanted by an economic imperative to engender mere continuous, uncritical consumptive experience.

To compensate for the single work's diminution, the category of the "artist" enlarges, foregrounded as a means to navigate a persistent flow of image-commodities. Thus, the "artist" permits the displacement of "work" as a predominant organising category, its expansion undergirded by fantasies of individuality and authorial production; listeners, readers and viewers make their contextually-contingent, transient judgements therewith. Seemingly, a series of individual names provides the conceptual determinacy required to sustain mechanized comprehension and its pleasures, with market participation now mediated by a memorised model of personal relation.

If the "artist" affords a provisional unity through which to apprehend streamed information, the concept's limits and capacities remain malleable. Minimally, each name threads garlands of digital assets, to be summoned through computational command or not. Today, "artists" figure constructed arrangements of properties. Though the "artist" often fulfils a capitalistic function, it presents a potentially oppositional form nonetheless, disrupting the deluge of affirmative market participation with disaggregative, and reaggregative, models that exceed profitability's strictures.

The enclosed work consists of a database of digital files, each element extricated from prior works. The database comprises 315 files used by T J Watson.





001  
TIF  
26.9MB



002  
TIF  
24.9MB



003  
TIF  
22.1MB



004  
TIF  
23.9MB



005  
TIF  
24MB



006  
TIF  
23.4MB



007  
PDF  
36KB



008  
PDF  
43KB



009  
PDF  
38KB



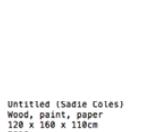
010  
TXT  
4KB



011  
TXT  
1KB



012  
TXT  
1KB



**013**TXT  
1KB

Untitled [Marian Goodman]  
Wood, paint, perspex, paper  
120 x 160 x 110cm  
2016

**014**TIF  
28.1MB**015**TIF  
28.1MB**016**TIF  
28.1MB**017**TIF  
28.1MB**018**TIF  
28.2MB**019**TIF  
28.2MB**020**TIF  
28.1MB**021**TIF  
28.1MB**022**TXT  
29KB**023**TXT  
29KB**024**TXT  
28KB



**025**

TXT  
29KB



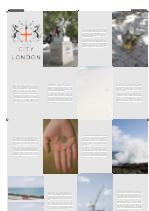
**026**

PDF  
11.3MB



**027**

PDF  
5.5MB



**028**

TIF  
16.9MB



**029**

TXT  
1KB

Whether with Joy or in Fear  
post, folded paper, distribution  
2017

**030**

TIF  
43.6MB



**031**

TIF  
43.6MB



**032**

TIF  
16.1MB



**033**

TIFF  
16.1MB



**034**

TIFF  
16.1MB



**035**

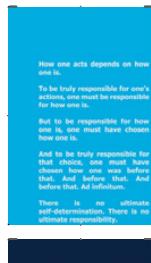
TIFF  
16.1MB



**036**

PDF  
9.2MB



**037**PDF  
9.4MB**043**PDF  
9.7MB**038**PDF  
8.3MB**044**JPG  
1MB

Design No.	Height	Width	Background	Height crop	Width crop	Position	Order	Comments
1	9	42	644	46	42	12	27	
2	24	102	117	112	107	22	28	
3	16	56	542	20	40	44	76	
4	12	41	644	46	40	1	2	
5	16	56	644	46	40	2	14	
6	16	56	644	46	40	12	3	
7	17	41	544	142	140	4	4	
8	14	214	46	36	3	20		

**039**PDF  
11MB**045**TXT  
1KB

How one acts depends on how one is.  
To be truly responsible for one's actions, one must be responsible for how one is.  
But to be responsible for how one is, one must have chosen how one was before that. And before that, Ad infinitum.  
And to be truly responsible for that choice, one must have chosen how one was before that. And before that, Ad infinitum.  
There is no ultimate self-determination. There is no ultimate responsibility.

**040**PDF  
9.1MB**046**TXT  
1KB

Vanishing Mediation  
Wood, paint, paper  
Two objects, both 175 x 128 x 5cm  
2017

**041**PDF  
8.9MB**047**TIF  
28.6MB**042**PDF  
9.2MB**048**TIF  
28.6MB



**049**

TIF  
26.6MB



**050**

TIF  
28.6MB



**051**

TIF  
28.6MB



**052**

TIF  
28.6MB



**053**

PDF  
5.3MB



**054**

PDF  
2.4MB



**055**

PDF  
3.9MB



**056**

PDF  
1MB



**057**

PDF  
500KB



**058**

PDF  
1MB



**059**

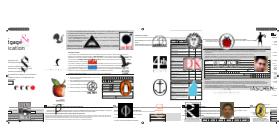
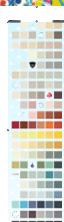
PDF  
1.7MB



**060**

PDF  
210KB



**061**PDF  
2.3MB**067**PDF  
3.8MB**062**PDF  
1.5MB**068**PDF  
2.8MB**063**PDF  
1MB**069**PDF  
2.2MB**064**PDF  
1.4MB**070**PDF  
3.1MB**065**PDF  
27MB**071**PDF  
2.8MB**066**PDF  
1.6MB**072**PDF  
600KB







**097**

TXT  
1KB

Untitled (Sadie Coles)  
Digital model  
2010

**103**

TIF  
28.8MB



**098**

TXT  
1KB

Untitled (Sadie Coles)  
Digital model  
2010

**104**

TIF  
28.8MB



**099**



**105**

TIF  
28.8MB



**100**

TIF  
28.8MB



**106**

TIF  
28.8MB



**101**

TIF  
28.8MB



**107**

TIF  
28.8MB



**102**

TIF  
28.8MB



**108**

TIF  
28.8MB



**109**TIF  
28.8MB**115**TIF  
28.8MB**110**TIF  
28.8MB**116**TIF  
28.8MB**111**TIF  
28.8MB**117**PDF  
2.8MB**112**TIF  
28.8MB**118**PDF  
2.5MB**113**TIF  
28.8MB**119**PDF  
1.6MB**114**TIF  
28.8MB**120**PDF  
1.3MB

12

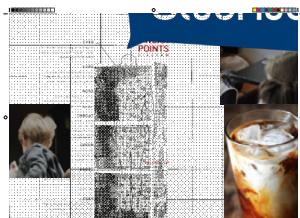


PDF catalogue, page twelve (A4)

14



121

PDF  
642KB

122

PDF  
1MB

123

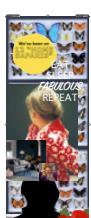
PDF  
1.4MB

124

PDF  
447KB

WHERE I ALIVE  
...is where my people are, the places we go to, the  
memories we make, the family we meet, and the things  
we do. But what does it mean when they will fight and die for us? And when they're a bunch of  
christians living in the Cold War era? The central phenomenon of global politics, and why  
it makes no sense, other than my absolute, a total being point for understanding  
and concern with the choices made on the world.

125

PDF  
5.6MB

126

PDF  
3.1MB

127

PDF  
3.7MB

128

PDF  
1.4MB

129

PDF  
1.4MB

130

PDF  
1.2MB

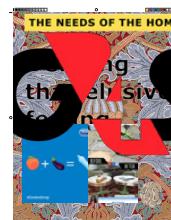
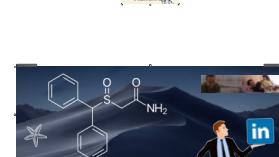
131

PDF  
2.2MB

132

PDF  
497KB

**133**PDF  
3.3MB**139**PDF  
2.2MB**134**PDF  
877MB**140**PDF  
588KB**135**PDF  
3.6MB**141**PDF  
1.4MB**136**PDF  
472KB**142**PDF  
1.2MB**137**PDF  
1.6MB**143**PDF  
1.8MB**138**PDF  
807KB**144**PDF  
1.5MB

**145**PDF  
712KB**146**PDF  
730KB**147**PDF  
2.9MB**148**PDF  
588KB**149**PDF  
1.2MB**150**PDF  
2.7MB**151**PDF  
2.1MB**152**PDF  
2MB**153**PDF  
10MB**154**PDF  
2.8MB**155**PDF  
2.5MB**156**PDF  
1.5MB



**157**

PDF  
1MB



**158**

PDF  
1.3MB



**163**

PDF  
6.9MB



**164**

PDF  
2.2MB



**159**

PDF  
2.7MB



**165**

PDF  
3.2MB



**160**

PDF  
3.7MB



**166**

PDF  
3.4MB



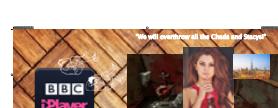
**161**

PDF  
2.7MB



**167**

PDF  
1.5MB



**162**

PDF  
6.3MB



**168**

PDF  
5.3MB



16



PDF catalogue, page sixteen (A4)

**169**PDF  
8.5MB**170**PDF  
3.4MB**171**PDF  
1.3MB**172**PDF  
2.4MB**173**PDF  
1.8MB**174**PDF  
4.8MB**175**PDF  
1.3MB**176**PDF  
697KB**177**TXT  
4KB

177  
PDF  
1.3MB

PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who 'inspired the Bible'. The third point is 'Jesus', which claims that Christians believe in a God who 'became a man'. The fourth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The fifth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The sixth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The seventh point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The eighth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The document also includes a section on 'Conclusion' and a section on 'Conclusion'.

**178**TXT  
4KB

178  
PDF  
1.3MB

PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who 'inspired the Bible'. The third point is 'Jesus', which claims that Christians believe in a God who 'became a man'. The fourth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The fifth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The sixth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The seventh point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The eighth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The document also includes a section on 'Conclusion' and a section on 'Conclusion'.

**179**TXT  
4KB

179  
PDF  
1.3MB

PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who 'inspired the Bible'. The third point is 'Jesus', which claims that Christians believe in a God who 'became a man'. The fourth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The fifth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The sixth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The seventh point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The eighth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The document also includes a section on 'Conclusion' and a section on 'Conclusion'.

**180**TXT  
3KB

180  
PDF  
1.3MB

PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who 'inspired the Bible'. The third point is 'Jesus', which claims that Christians believe in a God who 'became a man'. The fourth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The fifth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The sixth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The seventh point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The eighth point is 'Hell', which claims that Christians believe in a God who 'punishes people for their sins'. The document also includes a section on 'Conclusion' and a section on 'Conclusion'.





**193**TXT  
1KBText file containing a short message from the American Anthropology Association regarding the 1968 Mexico City Olympic Games.**199**WAV  
35MB**194**TXT  
1KBText file containing a short message from the American Anthropology Association regarding the 1968 Mexico City Olympic Games.**200**MOV  
79.5MB**195**MP4  
177.4MB**201**MOV  
172.3MB**196**MP4  
222.1MB**202**MOV  
85.4MB**197**PDF  
541KBDocument containing a letter from the American Anthropology Association regarding the 1968 Mexico City Olympic Games.**203**MOV  
193MB**198**WAV  
30.1MB**204**MOV  
120.6MB

19





**205**

MOV  
160.2MB



**211**

TIF  
50MB



**206**

TXT  
1KB

*Mediation Vanishes  
YouTube video advertisements  
2019*

**212**

TIF  
50MB



**207**

TIF  
50MB



**213**

TIF  
50MB



**208**

TIF  
50MB



**214**

TIF  
50MB



**209**

TIF  
50MB



**215**

TXT  
29KB



**210**

TIF  
50MB



**216**

TXT  
29KB





**217**

TXT  
29KB



**218**

TXT  
29KB



**219**

MP4  
115.6MB



**223**

MP4  
250.5MB



**224**

MP4  
238.9MB



**225**

MP4  
221.6MB



**220**

MP4  
221.6MB



**226**

MP4  
176.2MB



**221**

MP4  
226.6MB



**227**

MP4  
206.4MB



**222**

MP4  
226.4MB



**228**

MP4  
191.5MB





**229**

PDF  
397KB



**236**

PDF  
465KB



**230**

PDF  
477KB



**237**

PDF  
492KB



**231**

PDF  
498KB



**238**

PDF  
483KB



**232**

PDF  
501KB



**239**

PDF  
422KB



**234**

PDF  
483KB



**240**

WAV  
25.4MB



**235**

PDF  
519KB



**241**

WAV  
31.9MB





**242**

WAV  
32.1MB

**248**

WAV  
30.7MB

**243**

WAV  
30MB

**249**

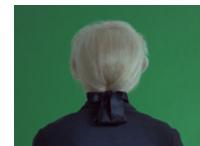
WAV  
31MB

**244**

WAV  
34.2MB

**250**

MP4  
272.2MB



**245**

WAV  
35.9MB

**251**

MP4  
49MB



**246**

WAV  
31.4MB

**252**

MP4  
49MB



**247**

WAV  
33.8MB

**253**

MP4  
479.3MB





**254**

MP4  
52.2MB



**260**

MP4  
44.1MB



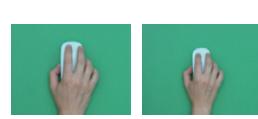
**255**

MP4  
52.2MB



**261**

MP4  
44.1MB



**256**

MP4  
750.2MB



**262**

MP4  
304.8MB



**257**

MP4  
70MB



**263**

MP4  
46.7MB



**258**

MP4  
70MB



**264**

MP4  
46.7MB



**259**

MP4  
342.1MB



**265**

MP4  
667.6MB



24



**266**MP4  
47.4MB**272**MP4  
41.1MB**267**MP4  
47.4MB**273**MP4  
41.1MB**268**MP4  
267.7MB**274**MP4  
348.9MB**269**MP4  
40.9MB**276**MP4  
54.1MB**270**MP4  
40.9MB**277**MP4  
54.1MB**271**MP4  
266.7MB**278**MP4  
723.3MB

25





**279**

MP4  
723.3MB



**285**

MP4  
45.7MB



**280**

MP4  
723.3MB



**286**

MP4  
45.7MB



**281**

MP4  
117.8MB



**287**

TIF  
61.4MB



**282**

MOV  
1GB



**288**

MP4  
88.4MB



**283**

MP4  
77.2MB



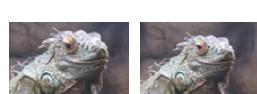
**289**

MP4  
88.4MB



**284**

MP4  
77.2MB



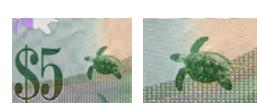
**290**

MP4  
77.4MB



26



**291**MP4  
77.4MB**292**MP4  
76.2MB**293**MP4  
76.2MB**297**MP4  
45.9MB**298**MP4  
45.9MB**299**MP4  
39.5MB**294**MP4  
65MB**300**MP4  
39.5MB**295**MP4  
65MB**301**MP4  
53.3MB**296**TIF  
453.8MB**302**MP4  
53.3MB

27







**315**

TXT  
1KB

Desert Islands  
18 single channel videos  
2019



29



PDF catalogue, page twenty-nine (A4)

31



**Assets**  
⊕  
Digital archive  
2019  
⊕

30



PDF catalogue, page thirty (A4)



31



PDF catalogue, page thirty-one (A4)

33

## **Assets**

PDF catalogue, digital archive  
2019

