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Elemental ontology is a simple stupid pointing. Phenomenology is a helpless pointing.

A sign is a thing in the world. A word is a sign is a thing in the world. A sign can point like a finger. Formal indication. The rose at which I point is not on or in my finger, signs are empty. They have all of their life between us.

A word is a thing but every thing is a "word." Things are generalized signs. A theory of the sign gives us, in one step, a theory or seeing of things.

Primitive ontology is a stupid pointing at one strange but familiar structure. The one is many and the many are one.

Saussure gives us the "sound image." Everything is here. Consider the word MOTHER. Forget about its "meaning." That is a distraction. Consider only the sounds that ~~make~~ people hear AS this one word MOTHER. How many sounds are there that count as sayings of this one word?

The one is many. The "unity" is there in the singular sound. The sound is treated as a saying -- one among many possible others -- of this one "timeless" word.

The sayings come and go, are here and there, earlier and later. The word is there and not all there in every case. The word is there. This saying is a saying OF. The word is not there. To hear just this saying is to not hear all of the other sayings. Each saying is a "face" of the word.

Each saying is sound in the sense of quality. Low pitch, high pitch, rough or smooth, fast or slow. Angry or ecstatic or serene.

Each saying is "music" that is temporally bounded on both sides. The sound stream is linear. The saying is a segment. The saying happens all the sudden & soon is over. In most speech there is only a "virtual" break of the spoken sentence into its pieces. No tiny silences. We hear the stream into a chain of sonic segments.

The soundimage has no official saying. No true face. The soundimage has no core, no inside. The soundimage is a sonic form, an idea. Saussure even calls it an image. He calls this soundform an image, probably because he also lived in written signs. I use these written signs now to talk about sound signs. I use marks to talk about noises.

Goodman is the Saussure of marks. The scribble-image he calls a character. How many scribbles count as an "A"? The one letter A has scribbles for its faces but no true face.

I teach math and my students must turn handwritten work. I count many many scribbles on many pages as scribbles of the numeral 3. This numeral has no true face.

Does the soundimage "exist" at all without sound quality? The soundimage lives in quality, is a form that swims in quality. Or does the quality swim like a fish? The soundimage does not hide BEHIND all sound. But the soundimage is never a particular sound. Never only this particular sound. Never all there in any particular saying.

The object hides behind itself. The presence of one saying is the not-here-ness of its other sayings. On those stepping into rivers other and other waters flow.

The river has temporal depth. To say the word this way is to not say it in many of the other ways it may be said.

This is Plato --- or a reading of ~~Platx~~ of Plato's "esoteric" doctrine toward the primitive ontology of absolute empiricism. The world is chunks of ~~xxx~~ quality. The world is an articulated qualitative continuum. These words are a helpless pointing at the most basic structure of experience.

Experience is world. Phenomenology is not a science of the internal. It is presearch that digs under grandiose theories. The world is there as familiar THINGS. Ontology is a helpless point at the thing-ness of things.

The thing is "there." Perhaps w/ the ^{ing} quality of the smell of garbagetruck juice at 3AM. Perhaps the thing is "there" with or as the quality that gets it described as a "memory."

We are digging BENEATH ideometaphysical and even just mundane pragmatic categories. The thing is "there" as A thing first. The unity of the thing is basic, primitive, primordial.

Metaphysics as speculation or explanation cares about categories. It divides what is just there into "really there" and "not really" there. The gesture of metaphysics in general amount to "experience is not real." Or "this flavor is real but not that one."

I use "experience" as a helpless pointer to "everything that is there in any way." I do not use "being" as label for tiny part of what is "there" that I am willing to credit as "good" or "holy" or "true."

I use ^{being} "being" to point at the "presence" of ALL that is "there." The feeling of thirst. The pain of a rotten tooth. The sound of a screaming saxophone. The "remembered/imagined sound" of the "internal monologue." A thing is there as unified quality. But it never completely there. The coin is there as heads (brown penny brown penny brown penny) by/as NOT being there as tails. Specification is exclusion. The brown round quality for the eye, the hard smooth edge for the finger, the taste of the penny.

Bite the object like a false coin. You will not taste its "essence." You will not taste the "idea" of the coin. The "idea" from ~~xxx~~ is not "mental." The sign "idea" points at a structure "deeper" than all others.

We aren't playing with categories but something that is "taken for granted" in every "metaphysics" that obsesses over "arranging the world" in terms of "more real kind of thing" and "less real kind of thing." We are not trying to predict and control "physical" objects. We are digging for a stupidly basic and BORING "structure." The thing is only here by not being here at the same time. The coin is there as heads by not being there as tails. The coin hides "behind" itself. She sings a pretty tune for me. That tune is heard as she sings it by not being here as all the other ways of singing it. The tune is not THE tune otherness. The "the-ness" of the tune is its temporal depth. Things show/hide themselves.

show-hide

HHeidggersounds like a "mystic" here as I try to say the "same thing" in English. Phenomenology is destructive. The ~~xxx~~ positivistic mockery of metaphysics is an attempt to sneak ^{around} (your) prejudice/projection.

The thing hides behind itself. Stuff & nonsense. Perhaps if you follow the word finger up when it points straight down. Everything flows but the world is enduring chunks of quality that hide behind themselves. We need a verb that means showing and hiding at the time. That verb is is.

