

- 1 Total explicitness is impossible.
- 2 All interpretation is ultimately oral (Sebeok: radioactive).
- 3 When they are asked to repeat verbatim what they have just said, oral peoples may be expected to interpret.
- 4 Signs do not originate in monolog (Tyler S&U 461).
- 5 A dictionary is a book that someone(s) wrote.
- 6 Mathematical statement: 2+2 is/are/make/makes/equal/equals/add up to/adds up to/is (are) equivalent to 4. Math: near-zero audience.
- 7 Since everything in the real world connects with everything else, interpretation has no end.
- 8 Hightech culture of simulation and superreality.
- 9 Print fosters a sense of closure. hence both downgrades interpretation and makes interpretation more urgent.
- 10 Computer: no one knows all that goes on, but community of specialists does.
- 11 "I," "you" are shifters (see Ricoeur, Interpretation Theory (1976), 13.
- 12 Deconstruction: issue is not "presence" but "representation."
- 13 In "Critical Response," Critical Inquiry, 13.1 (Autumn 1986): 167-168, Derrida explains that he generalizes "text" almost without limit, to stand for just about any activity or institution.
- 14 "Correct English" that of persons who wrote for pay.
- 15 Displacement of language (writing, print, computers) distinctive of humanity. Derrida seems to be trying to say that it is of the nature of language to move toward displacement.
- 16 "Information" vs communication.
- 17 Electronic communication is removing "the great protection provided by doubt"--Anthony Smith, "Technology, Identity, and the Information Machine," Daedalus, Summer 1986: 167.
- 18 Interpretation in oral cultures: praise-blame vs negotiation/rhetoric/pre-Hegelian philosophy and negotiation/phenomenology, existentialism, and negotiation.
- 19 Interpretation moves toward verbalization but at root is nonverbal.
- 20 The first verbal utterance seemingly had to be interpretation--of a desire or an understanding or of a relationship or whatever.
- 21 Illusion that text removes verbalization from extratextual discourse.
- 22 Oral epistemological tradition culminates in iconographic arts of memory, showing its dissociation from Derridean "presence" (cf. "representation"). Ramism culminates (really begins) the "presence" tradition of logocentrism by resort to print epistemological model.
- 23 Reading and writing are not inversely related processes like encoding and decoding. "Reading is a language-based skill like Pig Latin or versification and not a form of primary linguistic

activity analogous to listening" (141).--Ignatius G. Mattingly in Language by Ear and by Eye (MIT P, 1972), ed. James E. Kavanaugh and Mattingly. A speech code involving sound is used in reading because sound best sustains the short term memory absolutely essential for thought (237)--ibid.

24 Alphabet most technological of all writing systems: like every oral language, it works by "dual patterning" (Pyles & Algeo 4), using absolutely meaningless units ("technology") to create a potentially infinite number of meaningful words. To generate the meaningless visual units, the sounded words have to be broken down into meaningless sounded parts (phonemes). This demands a tremendous analytic effort, conscious or unconscious.

25 Heidegger's "enframing" of thought, Gestell, in The Question concerning Technology--cited in Heim, who, however, does not give an exact reference to Heidegger or Heidegger's German term.

26 Early on, masculinity (in short supply--high infant mortality, wars, etc.) needed because agonistic is needed to declare individual's dependence of environment and to make the species stronger (eliminate weak males from genetic pool).

27 INTRODUCTION There is no way to discuss at any depth in purely analytic and linear fashion the relationship of speech and thought and the social matrix in which these take form. You have to work out of complex cultural patterns more or less familiar to all. Particularly to catch which I have called the "interfaces of the word." This is what I propose to do here. Other cultural patterns could also be used as starting points. These are ones familiar to me and to many of my readers.

28 Greek logos (sight & touch) vs rhema (sound): development.

29 Latin ratio, laus, etc.: primal conflation of what is later differentiated.

30 Little girl "writing" on Candid Camera vs common notion that when children learn to talk they are learning dictionary words.

31 "I" no name, etc.

32 Kant's point defined (see Heim on Ong).

BEFORE GOING ON, EXPLICATE LAST ITEM HERE.