

Deixis (n.)

the contextually referential quality of words or phrases in an utterance;
the quality of certain words, articles, pronouns to locate a speaker or
subject in time, space, or identity. From Greek deiknynai - to display,
to point to something. **There** is yet to be a recorded language that does
not exhibit a deictic aspect.

This "There" is what is termed
'existential "there"' - the use
of the word in a supposedly
'non-locative' modality.
Apparently this usage is not
deictic.

But, if "There Is" something, that
presupposes that it is possible for
There Not To Be something. Which
denotes a duality of presence--
existence or non-existence, and a
relativistic spectrum of time--

To have passed < to Be > to come

or to have never been There
at all.

Then again, if something was once "Here", Then--
like a sound in a room,

or love for someone long before
they kicked you, screaming,

but Then There Is
No longer,

like the silence that follows,

or the silence that follows,

or the silence
that follows,

Then it is "There" in the past. But "There"
are no longer any of these things, Here. Now.

This "that" is not
deictic. Here, it
is a subordinating
conjunctive, or
complementiser.

Still, Here, I would like to
argue that existential There is
still deictic. If it matters at
all, I should like to argue
that existence is a state of
peace

But if referring to "that"
existence, the existence I
am pointing towards, the
usage is surely deictic.

I should like to argue,
Then, that There Is a
Place where All that Is
must go once it Is Not.
I argue, then, now and
then, I argue for my
own existence. Before
There Is None. I argue
that language is a war,
a separation

If "I", as personal
deictic referent, can
point to an existence,
mustn't "I"
be outside of said
existence?

And if
"I" is itself deixis, who is
it, then, that's pointing?

a letter

Over ten thousand years ago i,
started writing you in salt, in dirt
the blood i spilled into it

then centuries turned themselves
inside out, i was gargling ways
in which to say i needed you
to help me, or as food

more time and i was waiting by a fire
in a cave, attic window

doctor's office
post box, and a letter

closed with wax, then
licked in marrow

then the bright came, made it darker
couldn't find my own way back

had to use the lesser light
to write you, all my letters

then the letters bled together
became the dirt they spilled in

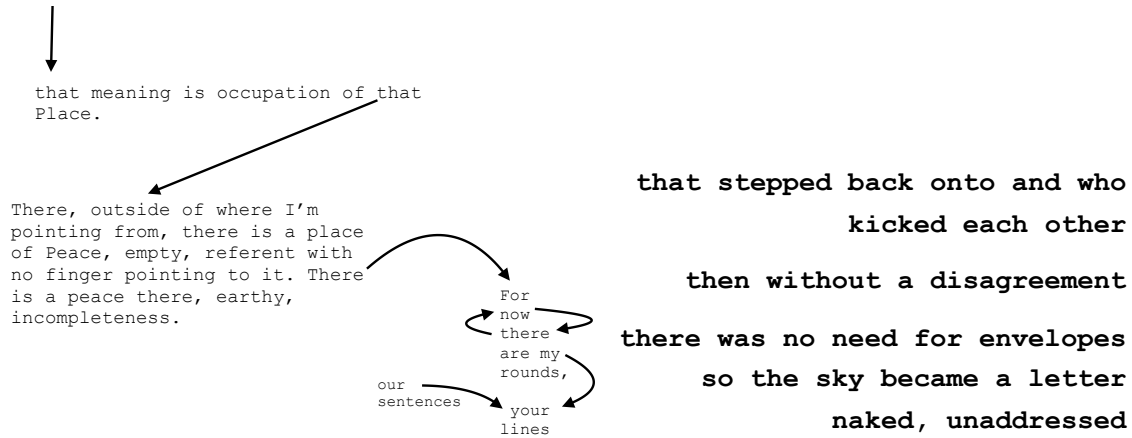
then the dirt grew fingers,
hairy knuckled, clicking
tapping out a message

pattered me to bedtime,

little letters, lasting god knows
how long, i am still yet not awake

dreaming down the building
hardening to concrete

then my symbols came with footnotes[†]



† Through this expanded definition, which includes existential 'There' as deixis, Meaning is an inherently deictic entity. It exists necessarily in relation to the signifier and the signified (Saussure), to form the amalgamation of these entities into a 'meaningful' concept, a resultant experience which may be termed "The Signature" (akin to Peirce's 'interpretant'). But this process is carried out by what may be termed a 'signee', that is, a signee is the assignee of meaning. The assigning of meaning is a descriptive act performed at Will, but this Will is itself prescriptive, being polluted by prior experience and bias accumulated through its own development.

A sign is an entity that stands for something else, and between someone else that 'points' to it (ascribes its meaning). In turn, each meaning is inter-relational, as well as intra-relational, infinitely pointing to recursively deferred references, a la Derrida's Différance. Similarly, all speakers and authors exist in a state of outsideness, both in order to conceptualise (or perceive) the world, and in order to communicate said conceptualisation. These respectively receptive and insertive metaphysical 'locations'--of perception and of narration--are not one and the same, due to the insufficiency of language and the unavoidable divergence in experience and significance in any given signee. Thereby each descriptive speaker not only exists elsewhere to Other (the addressee *to* whom she speaks the untranslatable), but each speaker, upon experience exists elsewhere to herself, the Self who experiences (the silent listener within her, the unaddressable address for whom she speaks in poor translation).

Finally, this untranslatable quality of experience, exacerbated or evidenced through language's insufficiency, is requisite for the transmission of meaning-as-pathogen. Absolute fidelity of significance would render all communication not only useless but also impossible. Thus is revealed a paradox: without language's insufficient mistranslation of meaning, language would be meaningless.

Meaning is a pseudo-life form, which requires a living vessel through which to propagate. "Signs" do not, and cannot exist a priori, but rather hijack the replication machinery of the Signee. Semiosis is, necessarily and by definition, a compressive violence upon the 'host'.

The Sign, under this formulation, is therefore a Tetradic unit event within a fractal, comprised of the:

1. Signifier: the perceptible or apprehensible form
2. Signified: the concept or indicated content
3. Signee: the situated consciousness performing or undergoing signification
4. Signature: the resulting interpretive effect, inscription, or alteration produced in that consciousness, giving rise to a novel signee, to whom each of the counterparts are also transformed, and interpreted anew.