White Place

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Sibilant leaves, leaves of the Virgilian Sibyl. To compose: a, b, c, omega. The “place” is white. The four elements, the quintessence—alchemy of the verb. The Cratylus. Socrates, Callicles. Stranger, what do you mean by “god” or other “name”? I beg you, stranger, explain. Stranger, you speak names thanks to the discursus. Very well, what is the meaning of the names you say, what are they? Stranger, please do explain. You started out from the names, stranger, that is from the discursus, and to the discursus I beg you to return, stranger; explain! Is there an inevitable link between Hermeneutics and Metalanguage? “Poetry” allegedly says without knowing that it is saying? “Philosophy” allegedly says knowing that it is saying? We are at the heart of the problem. The last institutional barriers come falling down, the problem is supreme. We are become problem. A white place is the discursus, nourishment—food and drink—of saying, of the saying, saying of.

Hermeneutically we are in language. The hermeneutic “point” is language on the point of saying. Hermeneutics is language, it is language itself. Hermeneutics is constitutionally language. Hermeneutics is language saying it is language. But language is a spiral. Matalanguage bears language with difficulty; at most, metalanguage founds itself once things are over, when language is made word. Metalanguage takes notice of the word of language. Language is already language. Metalanguage attempts to follow its coils: the historicity of language; the word of language. The word of language is the event of language that becomes word. Hermeneutics resounds with language, and it is language—word-language: topos, “place.”
What does it mean we dwell in the white place? Are we perhaps in the Erörterung, even though the distractions of colloquialism and geometricalness nudge us away from where we are? Or perhaps the white place is the "wait" of the word waiting for language and waiting on the discursus of language? Or perhaps the white place is the word itself that is inspired as event—word-without-word in the "place" of the silence of the word, where only the murmur of the discurses of language responds in grammatical unseemliness? What does it mean: to be in the white place? Absence of Inscription? Desire of Inscription? Struggle so the inscription inscribes?

Hermeneutics reflects language by corresponding language. Metalanguage: what reflects on language; hermeneutics: what reflects language . . . Hermeneutics and Metalanguage consolidate their prerogatives. Hermeneutics is haunted by language, metalanguage pries into language. At the extreme limit: language, language again, always language. Man assigns names, he writes. Language accompanies man in his stay. Language becomes its coming, it turns into (a) problem. Language would bear human doctrine. Language is sent as a sending, as the Destiny. Language is hermetically the hermeneutics of language which metalanguage attempts to discipline in disciplined grammar. Man's quotidian doing—language—becomes the principium of language in discursus. Hermetically: what does it mean? The adverb is an attitude. In Parmenides, language is a world to itself, a formal and therefore limited world. The same applies to Heraklitus. Hermeneutic language is hermetic.

Does the hermeneutically hermetic assign names? does it inscribe? or name the hermetic? or inscribe the hermetic? Hermeneutic language is hermetic: it is said and it is not said. Destined to saying, humans take care of hermeneutic language—the language of language (self-renewing metalanguage, language taken as a measure of thought)—knowing that "hermetic" is the saying, each and every time man is on the point of saying the saying that reconciles with the incontrovertible "place" of saying. Hermeneutically hermetic, man is a "u-topic" condition.