

TRANSCRIPT WITH COMMENTARY
Gabriel H.: A college senior interested in philosophy
Gabriel Interview 8

Below in black is a word-for-word transcript of the January 25 interview with Gabriel that is available on YouTube at <https://youtu.be/WHAQ1fogUH8>. In green are comments about and explanations of the Descriptive Experience Sampling process. If you have corrections, suggestions, or questions, please post them as YouTube comments.

RTH = Russ Hurlburt
AG = Amber Goto
CK = Cody Kaneshiro
Gabriel = Gabriel H.

0:00 RTH: So this is Gabriel 6 or 8 or 2 or something?

0:06 AG: 8.

0:06 CK: Day 8. [RTH: And-] Based on our calendar looks like. Yeah.

0:09 AG: Yeah, day 8.

0:11 RTH: And anything we should be talking about before we talk about his samples? He's got a [Gabriel: There was-] He's got a good haircut. [Gabriel: I guess there was one thing.]

0:20 Gabriel: Oh, thanks. Uh, there was one thing, um, which I already mentioned to Amber, but the, uh, whoops. [Retrieves the beeper from off screen] The, um, the beeper has, uh, I do have a small problem with beeper, which it would be nice to resolve, but I-but there are also, uh, plenty, I, I can deal, I can deal with it as well. Um, this little thing, [holds up transistor-radio-style ear hook] it [RTH: Yep.] has a, it has a, it, it cracked right, right there [Points to the part of the ear hook that fits to the earpiece] where it goes around it. [RTH: Okay.] So now it doesn't really have a friction fit anymore, so it doesn't stick on there.

0:55 RTH: All right. That I think we can solve that issue before next time.

0:59 Gabriel: Okay. Sounds good.

1:00 RTH: But don't throw it.

1:03 Gabriel: Okay.

1:03 RTH: Don't throw that away, cuz we might have to solve it with scotch tape or something and use that.

1:07 Gabriel: Okay, no worries. I, I, I'll be, uh, I'll probably end up getting like a new pair of earbuds or something as well, so I could just do that.

1:16 RTH: It turns, it turns out that, uh, that hook is a rare animal.

1:25 Gabriel: Oh, really? Okay.

1:26 RTH: You can't get, you can't get them anymore.

1:28 Gabriel: Oh, well sorry it broke.

1:30 RTH: And I'm gonna have to figure out exactly what to do about that, because it's sort of an important deal for our research. [Gabriel: Okay.] You wanna have it sort of securely in your ear. [Gabriel: Mm-hmm.] You can buy earphones that don't come with the hook, but you can't buy earphones with the hook anymore.

1:43 Gabriel: Right. Okay.

1:44 RTH: And, uh, so we're gonna have to print 'em on a printer, on a 3D printer or, [Gabriel: Hmm.] or make them outta wire or something. We're gon, I'm [Gabriel: Hmm.] open to suggestions from anybody who, who, uh... We're gonna have to, we're gonna have to do, do a workaround pretty soon. We don't have very many earphones left.

2:03 Gabriel: Okay. I see.

2:07 RTH: Any other issues? I sent you, I sent you, I think, uh, transcript and comments and whatever.

2:18 Gabriel: Yes. Yes. Uh, [RTH: I'm not <inaudible>] I went over, I r, I read through that. I assume we're gonna do, we're gonna talk about it after, uh, after the beeps?

2:25 RTH: Yeah, I would say we should talk about the beeps. It might come up, some of the things in there, I'm presuming, might come up during the conversation. [Gabriel: Okay.] I don't think we should be shy... First off, I don't think we should be shy about acknowledging that I have *sent* you that thing and you've *looked* at it [Gabriel: Mm-hmm.] and, uh, so we don't need to *pretend*—there's, there's absolutely no pretense involved in what it is that we're doing here.

2:50 Gabriel: Okay. Got it.

2:51 RTH: But, but I would rather spend our time focused on the beeps then [Gabriel: Mm-hmm.] on some quibble about what words I used or didn't word [Gabriel: Mm-hmm.] or said or didn't say or whatever.

3:01 Gabriel: And by the way, I'm 100% okay with this being recorded. Just to get that outta the way.

3:05 RTH: Okay. I appreciate that. And it is recording. So beep number 1, [to Amber] you're gonna do it [AG: Oh!] or me, Amber?

3:16 AG: When, when did you wear the beeper?

3:18 Gabriel: Okay. So I wore, uh, the beeper for a little bit this morning, but mostly I wore it last night.

3:26 AG: Okay. And did you collect some this morning and some last night? Or? [Inaudible]

3:30 Gabriel: I, uh, let me check really quickly, which ones, um, were ton, were this morning...

3:35 AG: You can just give [audio cuts out]. It's fine.

3:37 Gabriel: It was one this morning. [AG: Okay.] No, actually it was two this morning. My bad.

3:42 AG: Okay. So four last night and then two this morning?

3:45 Gabriel: Yes.

3:46 AG: Okay.

3:47 RTH: So why don't we start with the two this morning? So we'll call that, we'll call them sample number 5, 8.5 or something like that.

3:52 Gabriel: Okay. That [RTH: Is that right?] sounds good. Yeah, I will, [RTH: (Inaudible)] I will say, um, I think, uh, I, I had some trouble last night with the sam, with the beeps. Uh, I think maybe I was a little tired or something, and it was making it difficult. Um, so I'm gonna avoid, I'm gonna try to avoid doing it when I'm tired, uh, because I think it made me less effective

4:14 RTH: Well, I would say, let's look at the beeps and we'll see what, we'll see what happens.

4:19 Gabriel: Okay. Okay, got it.

4:19 RTH: Cuz it could be that it could be that what seems difficult to you seems informative to us, for whatever reason.

4:24 Gabriel: Okay.

4:25 RTH: And, and, and it also could be that what seems difficult to you seems difficult for us, and so we think we gotta skip that kind of stuff. But...

4:32 Gabriel: Okay.

4:33 RTH: ...but let's, let's keep an open mind about that.

4:35 Gabriel: Okay. That sounds good. I can do that.

- 4:37 AG: We're gonna start with beep 5. And Dr. Hurlburt, you could, uh, take the lead on that one.
- 4:42 RTH: Okay.
- 4:45 Gabriel: Okay. Uh, we're gonna start. This is, uh, this is actually, I don't know if this matters. This is actually technically the sixth beep because I, uh, there was one that I didn't write down, so I just did an extra one. [RTH: Alright then.] I dunno if that matters.
- 4:59 RTH: Let's call it beep 6.
- 5:01 Gabriel: Okay. So should I, uh, should I explain beep 6?
- 5:06 RTH: Yes sir.

SAMPLE 8.6 DISCUSSION STARTS HERE (we begin with sample 8.6 because the sampling was spread across two days, and there are advantages to starting with "fresh beeps")

- 5:07 Gabriel: Okay. So, uh, I was listening to my professor speak, and, um, in my experience were the words "know the rest", a, and it was, I was hearing my professor say "know the rest." That was what was my, that was my experience of the words. Um, and then there was also a, uh, confusion as to how we *could* know the rest of what he said, uh, because he said, "you know the rest" but all that was in my auditory, auditory experience was "know the rest." So there was a confusion as how we *could* know the rest of this thing he was talking about because it's infinite. Um, and then additionally there's a visual experience of, uh, looking at like a, a caret bracket. I don't know if that's what it's called, but it's the, the little bracket that's just an angle. And, um, so that was visually in my experience and the, and the sense of them being logical. So I was looking at logical caret brackets.
- 6:21 RTH: So by caret bracket, so I'm picturing the right thing, you mean like a less than sign or more, a greater than sign?
- 6:26 Gabriel: Yes, yes.
- 6:27 RTH: Okay. I'd call that an angle bracket, uh, [Gabriel: Okay.] but caret bracket's fine. Caret, caret bracket's fine with me. [Gabriel: Okay.] I just wanna know we're talking about it.
- 6:27 Russ comments: DES is *not* about words; it is about the experience that is pointed to by the words. So as long as I know what we are talking about, I don't care whether we call it a caret bracket, an angle bracket, or a wriggle.
That said, if the choice is between using a word that is familiar to *me* ("angle bracket") or a word that is familiar to *Gabriel* ("caret bracket"), I would always prefer to use the word that is familiar to Gabriel. I want Gabriel to be focused on his experience with as little distraction as possible, and to require him to use *my* terminology is to add an unnecessary distraction. It is *Gabriel's* job to describe his

experience using whatever words are comfortable to him. It is *my* job to keep track of what his idiosyncratic words mean.

- 6:33 CK: I put it in the chat. Is it those, Gabriel?
- 6:35 Gabriel: Oh, let, uh, let me check. It's a little difficult for me, uh, yes. It's those.
- 6:42 RTH: Okay. So tell, tell us what you see and, and calling it a caret bracket's fine with me.
- 6:48 Gabriel: Okay. So yeah, I just, I see a, uh, a closed caret bracket, and it's wider. Uh, it was actually on the whiteboard, so I, this was something I was seeing in real life. And, um, it was, it was, uh, taller. So it was, it was taller and, and skinnier, and I was seeing it as a closed caret bracket.
- 7:15 RTH: Okay. And this is in real life. I'm, I'm looking at the, I'm looking at the board and seeing a closed caret bracket?
- 7:23 Gabriel: Yes.
- 7:24 RTH: And are there, is there anything else on the board that's in real, in the universe? There's other stuff on the board? Or is it just on the board...?
- 7:31 Gabriel: There's, there is the knowledge that it's a closed caret bracket which is surrounding *stuff*. But, uh, I don't, in my experience, that *stuff* is not, uh, in my experience.
- 7:43 RTH: So yours, your experience is of *just* the closing, high, narrow closing caret bracket...
- 7:52 Gabriel: Yes.
- 7:52 RTH: ...even though in the universe there's quite a bit of stuff o, other stuff on the blackboard, but you've filtered that entirely out.
- 7:59 Gabriel: Yeah. There, there is, uh, uh, in my experience, the *knowledge* that there is other stuff, but it's, but what that stuff is, is not in my experience.
- 8:10 RTH: And, so the, so the word *knowledge* is a problematic word for us. [Gabriel: Okay.] So we need to, we need to flesh that out. Cuz we've got, there's knowledge of all different kinds of ways. Like there's knowledge that the war in Ukraine has got some problems, and there's knowledge of $E = mc^2$, and there's knowledge of the, keep your arms straight when you [Gabriel: Mm-hmm.] hit the golf ball. And so there's all, all different kinds of knowledge, some of which is present to me at the moment, and some of which is, is [Gabriel: Okay.] part of my sort of bodily, mental, psychophysiological, whatever you wanna call it [Gabriel: Mm-hmm.] stuff, y'know?
- 8:51 Gabriel: Okay. I would say the knowledge was present to me in the sense that I was experiencing the caret bracket as one small part of what had been written. So I, that, because it's a *part* of what had been written, there's, that means that in my experience is the knowledge that there was other stuff, I think.

9:18 RTH: So I, so, so this, this is a hard and important word for, for us, for me, or whatever. [Gabriel: Okay.] The, so, first off: Is what I *see* just the caret bracket? I don't see the rest of the stuff?

9:35 Gabriel: Um, well, I know that we've talked about how in visual experience there's like undefined, there, there can be undefined elements that are still there, but when you really look at it, like it's hard to say exactly what it was like. And I, I think that there was kind of a, a vague smudge of the rest of the board. Um, but I don't, i, and I do, and I, I *do* feel like that was in my experience to some extent.

10:13 RTH: Okay.

10:14 Gabriel: Um-

10:15 RTH: But I'm gathering not much.

10:17 Gabriel: Not much, no.

10:19 RTH: And by not much do, like 10%? Or 1%? Or 49%? or...?

10:25 Gabriel: Well, I would say it's more, it's like, um, it's con-

10:30 RTH: And, and I don't wanna hold us to a number. I, I just [Gabriel: Right.] wanted to know...

10:34 Gabriel: Okay. It's concentrated like, closer to the bracket. So the stuff that's closer to the bracket is more in my experience, um, especially the stuff directly behind the bracket, not so much the stuff above it. [RTH: Okay.] And, I, I don't know if I can give you a number, but, um, it, e, e, everything, like beyond a few characters before the bracket was barely in my experience.

11:07 RTH: Okay. So then let's get to the word *know*. So I know that there's other stuff there. So is the knowing that there's other stuff there, uh, uh, separate knowledge? I see the caret bracket *and* I am thinking, *well, there's other stuff up there, but I'm not paying attention*. That would be one kind of knowing. [Gabriel: Mm-hmm.] *Or* does it seem like the, as an integral part of the seeing of the caret bracket is some sort of *this is a caret bracket that is a part of some, some other larger expression*?

11:43 Gabriel: Okay. It is, uh, the, the, the, no, it's more the second. So the way in which I know that there's other stuff, what I mean by that is to say I'm experiencing the caret bracket as a small part of, uh, something else. [RTH: Okay.] Like uh, more things.

12:01 RTH: Okay.

12:02 Gabriel: Mm-hmm.

12:03 RTH: And then I hear my instructor say, “know the rest”, and he *has said*, in the universe, [Gabriel: Mm-hmm.], “*you* know the rest.”

12:15 Gabriel: Yes.

12:17 RTH: And, and so what’s the difference between “*know* the rest” and “*you* know the rest”? So I, um, um, you said my experience is of “*know* the rest” *not*, “*you* know the rest” [Gabriel: Mm-hmm.], and I’m trying to understand what, what you’re conveying about that.

12:37 Gabriel: Well, at the moment of the beep, um, when, when I got the beep, um, it ju, it, it just felt like, uh, the words “know the rest” were, uh, right there, but the word “you” was not. [RTH: Okay.] Um, that’s the best way I can put that, I think. I, there might be a better way to put it, but that’s what I got at the moment.

13:16 RTH: And, and so by *right there* in the “know the rest”: does that mean I’m really sort of tracking along the whole sentence and I think the beep came in, somewhere in here in “know,” in “know the rest”? Or does it seem like really for the most part, I am s, hearing “know the rest” more or less in the same way as I heard, as I see the caret, I guess, that, I’m not really paying attention to anything else; I’m hearing just this piece; then I’m gonna hear this other piece?

13:53 Gabriel: Um, yes. It, I, it, it’s, uh, okay. I’m not actually sure I understand the distinction there. Could you, could you, uh, rephrase that again? Or, or maybe just explain one more time?

13:53 Russ comments: He’s right; RTH was not very clear at 13:16.

14:08 RTH: So the distinction that I’m interested in is: does it seem like I have extracted this chunk “know the rest” and that’s what I am hearing? Or does it seem like I’m hearing a whole sentence flow by and at the moment of the beep, it just happens to be the, it, I, “know the rest” portion of it?

14:31 Gabriel: Hmm. Um, it feels like, uh, okay. It feels like I, um, am experiencing the whole sentence when it comes to the *meaning* of the sentence, um: *you know the rest*. But when it comes to the *auditory experience* of the sentence, it was just the words “know the rest,”...

14:31 Russ comments: The distinction that RTH has ferreted out here is that the experience of hearing is *not* (for Gabriel at this beep) a meaningful flow that is randomly interrupted by a beep, but rather is a heard series of apparently arbitrary chunks. Somehow those arbitrary chunks are knitted together to create a flow of meaning, but the experience itself is not of a flowing sentence. (We have made a similar distinction on previous sampling days; see the 45:54 comment of interview 6 and the 24:45 comment of interview 7; and see chapter 2 of Caracciolo & Hurlburt, 2016.) I think that there are large individual differences in such worded experience, but these distinctions are not well known in reading science.

14:54 RTH: Okay.

14:54 Gabriel: ...at the moment of the beep, that is.

14:58 RTH: Okay. And then there's some confusion.

15:04 Gabriel: Yes. Um, so yes, there's confusion because when he said, "you know the rest," it almost sounded as though he was saying, "y'know, you've seen this whole thing before," but the whole thing would've technically been infinite, so it's impossible to have known the rest. So I was like momentarily confused. And, uh, the confusion represents itself as, um, uh, not in words, but just me wondering if *I*, *I* have something wrong or if *he* has something wrong.

15:51 RTH: And is that a, a cognitive wondering? *is that right? Is that not right? Am I right? Is he right?* Or is that a, some kind of an, an other kind of confusion?

16:03 Gabriel: Um, I would say I don't, uh, so when I, oftentimes, when I hear the word *cognitive*, when we're, when we're doing these, I kind of assume that that means like it's some, something I'm actively thinking through. But at that moment, the confusion felt more like something that *happened to* me as opposed to something I'm *actively*, uh, vol, like, uh, *voluntarily pursuing*. So it's cognitive in the sense that it's mental, but it's not, it, it's something that I, I feel like I'm receiving more so than creating.

16:45 RTH: So I was using cognitive in the, as pretty much a synonym of mental, I thi, uh, I think. [Gabriel: Okay.] But what I... [pause] So I could, I could, uh, I could imagine that confusion is closer to, *I wonder whether it's me that's got the problem or him that's got the problem*. That, that I would call sort of a cognitive end of the spectrum that I'm trying to define. And the other end of the spectrum would be, about *confusion*, would be the things are just flying all over the place: *man, there's, there's a meteor going this way and a kaboom going that way and whatever. And, and I can't keep track of all of that stuff*. That could be called *confusion* as well.

17:29 Gabriel: Right. Okay. Uh, I would say it's more at the cognitive end of the spectrum, then.

17:36 RTH: So I don't, I don't *feel* confusion in the sense of, I dunno exactly how to say it, as an af, as an *affective* thing. I feel it as a mental...

17:56 Gabriel: Hmm. I think it's actually both. There was some discomfort associated with it, which I call like, the affective part.

18:05 RTH: Okay. [Gabriel: Mm-hmm.] And, and is that discomfort a mental thing as well, or a bodily thing? If you recall?

18:11 Gabriel: It is a ment, it is a mental thing. It's like a frustration. Um, and I'm not, I, I'm, I know you're, you, you'll wonder, um, how it manifests itself. Um, uh, and I've always had trouble trying to figure that out when it comes to frustration or confusion, like how it manifests itself. Um, and I don't know if there's, I don't know if I can describe it. It might be, uh, it might be the end, end of the road just saying that. [pause] I can't

describe like, the components of like, y'know, color red or something like that. I don't know if I could describe the, that frustration that I was feeling in that moment, especially because it was kind of a short feeling of frustration. So its impact on my memory is kind of small.

- 19:17 RTH: Mm-hmm. So I, I'm, I'm inclined to say I've asked the questions that I've, I've got to ask. Anybody else have anything they wanna add, subtract, whatever?
- 19:33 AG: Um, I just wanted to clarify. So, you used a few words to describe this feeling. I just wanted to double check that these are all, are these all words to describe the same phenomenon? Or are they somehow separate? Does that make sense? Like you've said, confusion, [Gabriel: Oh, which words?] frus, *confusion*, *frustration*, *discomfort*. Are those all three terms to describe the same kind of process or phenomenon here with the, this, this, uh, mental something received, confusion, whatever? [Gabriel: Yes.] Or are confusion, frustration, discomfort three different things, [Gabriel: There the,] and they're all occurring?
- 20:09 Gabriel: They're, uh, the, the frustration and discomfort are the same thing. Uh, but, and they're part of the confusion. The confusion is the combination of the discomfort/frustration, and the question, *am I wrong or is he wrong*?
- 20:28 AG: Okay. And these things are all occurring at the moment of the beep, right? [Gabriel: Yes.] Okay.
- 20:36 RTH: And I couldn't hear what you said there. Did you say: as a consequence of *am I wrong or is he wrong*?
- 20:42 Gabriel: Uh, n, uh, I was saying the frustration and confusion, or sorry, the *confusion* is a combination of the frustration/discomfort and the quest, oh, the *question*, *am I wrong or is he wrong*? [RTH: Mm-hmm.] Okay.
- 21:01 RTH: And is the question, *am I wrong or is he wrong* somehow, explicitly present to you? Not [Gabriel: Um.] as, not necessarily in words in that way, but, uh...
- 21:14 Gabriel: Uh, yes, I would say so. Not as, yeah, not as words or language or anything as, as, as a, a curiosity.
- 21:30 RTH: And a specific curiosity: *Is it him or is it me*? [Gabriel: Mm-hmm.] Or a general curiosity: *I don't know what the hell's going on here*?
- 21:37 Gabriel: It's specifically, *is it him or is it me*?
- 21:40 RTH: Okay. So, so for future reference, that's the kind of thing that I would call at the cognitive end of the spectrum. So if we've got a choice between X and Y, him or me, that's more cognitive; where I would say [Gabriel: Okay.] *discomfort*, discomfort is more at the affective end, whatever end of this spectrum.
- 22:03 Gabriel: Okay. That's good to know.

22:05 RTH: Because discomfort there, there's, there's, there's no *or*, *and*, or *disjunction*, or *conjunction*, or whatever in [Gabriel: Right.] discomfort, necessarily.

22:13 Gabriel: Okay. That makes sense.

22:14 RTH: And, And so that's, that's, that's what I mea, When, when there *is* some kind of logical construction that you could, I suppose, put on it, then I would say that's at that cognitive end.

22:27 Gabriel: Okay, got it.

22:29 AG: I think in the past we've used like *analytical* as a synonym for that too, for *cognitive* in the sense of all this is maybe happening mentally, but there's sort of a, one end is sort of an analytical sort of a thing, where I'm, yeah, there's some sort of evaluation going on in the others, just, uh, emotional, affective sort of a thing. [Gabriel: Okay.] Not holding too fast of the words there, but that, y'know.

22:51 Gabriel: Okay. That makes sense. Thank you.

22:55 RTH: So, on to beep 7?

22:59 Gabriel: Okay. 7. [CK: Yep.]

23:00 CK: Yep. And, how [Gabriel: Alright.] do we wanna order this? Amber, do you wanna go next? Or... [AG: (shrugs)] I can take it, or...

23:09 AG: It, it, it doesn't matter.

23:11 RTH: When don't [AG: However we (Inaudible)] we go Amber, Amber and then Cody.

23:11 Russ comments: The initial purpose of sampling with Gabriel was as DES training for Amber and Cody, set up by Amber.

23:13 CK: Yeah.

23:14 Gabriel: Okay. So should I go ahead and, uh, describe, uh, the beep?

23:18 RTH: Please.

23:19 AG: Yep.

SAMPLE 8.7 DISCUSSION STARTS HERE

23:20 Gabriel: Okay. So auditorially, uh, auditorily, uh, I was experiencing the words, uh, "Hesperus is Hesperus" also spoken by my professor. And, um, oh, sorry. Actually no, the, uh, I was *reading* these, um, it was not my professor speaking. So I was reading these and, um, they were in my, um, they were in my experience.

23:49 AG: Sorry. Really quick. What were the words?

23:52 Gabriel: Hesperus [AG: What were you reading?] is Hesperus. H e [AG: Okay.] s p e r u s.

24:00 AG: Okay.

24:01 Gabriel: I'm not [AG: Sorry.] sure I have the pronounce, pronunciation correct, but

24:04 AG: No, that's fine. I, I just didn't, uh, get it, but go ahead.

24:07 Gabriel: Okay, got it. And, um, visually in my experience was the, the last "Hesperus" there. Um, so, uh, this was also auditorily in my experience because I was reading them. And, uh, it was in that voice that I have described, which is my, my voice, uh, but my, like, my reading voice, my internal reading voice. Uh, and so it was an internal speaking. And, um, and, uh, at the same time I was wondering if, with omnipotence, those words would have a different meaning than the other phrase, uh, because they were, this was part of a paper and, y'know, they were being compared with another phrase. That other phrase wasn't in my experience, but I was wondering if they would still have the same, if those words would have the same meaning as the other phrase, if a person was omnipotent.

25:13 AG: Okay. [Gabriel: Mm-hmm.] Is that, is that everything?

25:16 Gabriel: That is everything.

25:18 AG: Okay. So you said quite a few things here. So I was just wondering, is any of these, are any of these things more salient to you? Or are they all the same?

25:28 Gabriel: Uh, the most salient thing would be, was wondering if the two phrases would convey or mean the same thing as somebody who was omnipotent, or, sorry, omniscient. I didn't mean, if I said "omnipotent," I think I said "omnipotent." I meant to say "omniscient."

25:45 AG: Okay. [Gabriel: Mm-hmm.] Okay. So let's start there. Um, so tell, tell me more about that.

25:54 Gabriel: Uh, which, uh, which thing? The, the wondering? Uh, so I can [AG: Yeah.] give you like a percent breakdown if you want.

25:59 AG: Um, well, just since that's the most salient thing, [Gabriel: Okay.] if you have, if you have numbers you can put to it, sure. If not, [Gabriel: Okay.] it's okay as well.

26:08 Gabriel: Okay. Specifically, I, I was wondering like if somebody was God, so like they had the omniscience of God, um, and, uh, I would say this was probably 70, uh, 70%. And the, the, the auditory experience was like, um, 20%, the visual experience was, uh, was like 10%.

26:36 AG: And then what about, is the reading separate from the visual and the auditory, or is that part of... that, or,?

26:43 Gabriel: The auditory experience *is* the reading there.

26:46 AG: Okay.

26:48 Gabriel: Mm-hmm.

26:49 AG: Well, so let's go back to the [inaudible due to audio cutting out]. So how, how, how is this wondering in your experience?

26:58 Gabriel: Okay. Um,

27:00 RTH: And before you answer that, could you tell us exactly what you were wondering? [AG: Yeah.]

27:03 Gabriel: I was won, Okay. So, uh, I was wondering, do you wanna know exactly what I was wondering as a whole, or exactly what was in my *experience* of wondering?

27:18 RTH: Probably both. But would we, I, I'd like to keep those separate. [AG: Yeah.]

27:21 Gabriel: Okay. So I'll tell you what I'm wondering as a, I was wondering as a whole, right now. [AG: Okay.] So *as a whole*, I was wondering if the phrase "Hesperus is Hesperus" would have the same cognitive value as the phrase 'Hesperus is Phosphorous' to, eh, to someone who was omniscient.

27:51 AG: When you said Hesperus is, what was that?

27:53 Gabriel: Phosphorus.

27:55 AG: Okay.

27:56 Gabriel: And these are two, these are two words, uh, for Venus. [AG: (Nods)]

28:06 RTH: And is the second word with a B or a PH?

28:09 Gabriel: PH.

28:15 RTH: And there are two words for Zenith? With a Z?

28:18 Gabriel: Venus, the planet.

28:19 RTH: Venus with a V. It's the disadvantage of Zoom. It's Zoom...

28:23 Gabriel: Yeah.

28:25 RTH: ...makes, makes things a little bit tough.

28:28 Gabriel: Audio, audio gets a little messed up. Okay.

28:42 AG: Okay. And what, so this is, you said this was the, I guess *general what I was wondering*, is that what you said? This, *this* portion is...?

28:56 Gabriel: [Audio and video freeze for a few seconds]... what was in my experience of wondering at that moment.

28:59 RTH: You froze a little bit. Would you say that again?

29:01 Gabriel: Oh, uh, yes. That was what I was wondering overall, but that wasn't exactly what my *experience* was at that moment.

29:08 AG: Okay. Could we get the experience? What's in the *experience*, [Gabriel: Okay] now?

29:14 Gabriel: Um, uh, my, what was in my experience was if the phrase "Hesperus is Hesperus" would have the same cognitive value to an omniscient being as *the other* phrase.

29:32 AG: Okay.

29:32 Gabriel: So the other phrase wasn't in my experience, but I was still, like, it was still *referenced* in my experience.

29:47 AG: Okay. So is this, is this, this is a, again, with our: is this like a cognition kind of a deal? Like *I'm trying to decide*? Or is this a...?

30:04 Gabriel: Yes, it was definitely cognition.

30:07 AG: Okay. And, um, are, are any of these words in this wondering at the moment of the beep, or is this more of a, there's this kind of, I'm having this cognition, I'm thinking about these things, and when I'm describing it to these guys, that's what it's about?

30:28 Gabriel: Okay. I would say, uh, omniscient. Oh, yes. Oh, yes. The, uh, okay, uh, sorry, I misunderstood your question at first. I get your question. Um, those words were not, okay, "Hesperus is Hesperus" was in my experience, but tho, the wondering, the way I was describing it, those words of the wondering were *not* in my experience.

30:52 AG: Okay.

30:53 Gabriel: Okay.

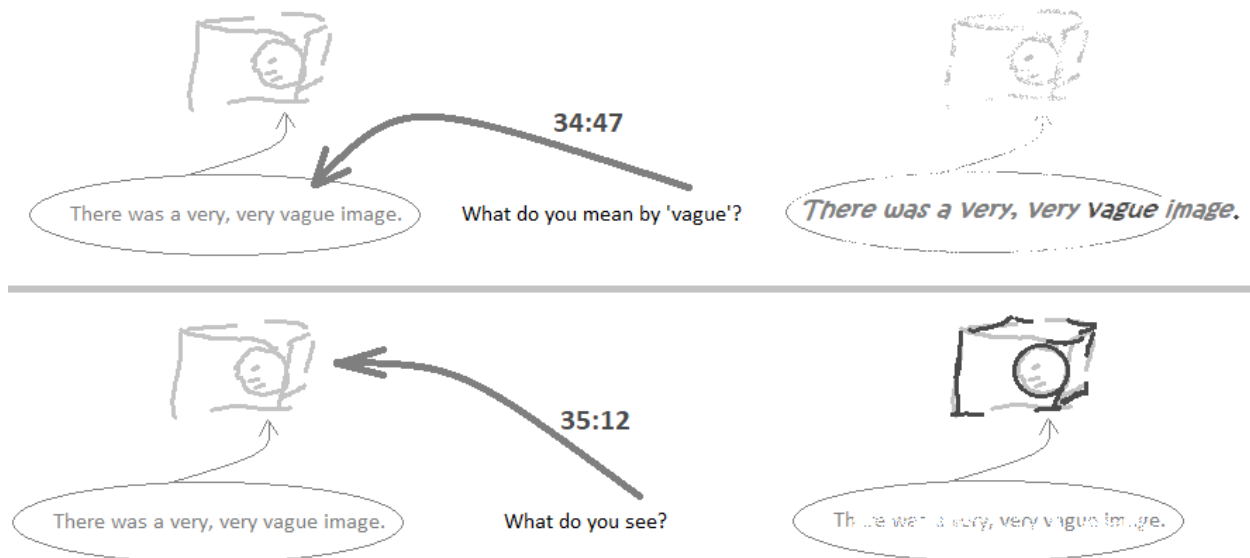
30:54 AG: Okay. So how is this wondering in your experience?

30:59 Gabriel: Um, mostly it, it was in my experience just as, uh, just as analysis.

30:59 Russ comments: This wondering is an example of unsymbolized thinking.

- 31:07 Gabriel: [continues] Um, however, there was a very, very vague image, um, which was imagined. And it was the, the image of, um, it was the image of what an omniscient being would see if they were looking at Venus.
- 31:39 AG: Okay. And then what is the image?
- 31:42 Gabriel: Um, I, I, the image is like, like a, uh, a three-dimensional black box with I, uh, a, a sphere somewhere inside there. And the upper half, [Laughs] the upper half corner of the box is white.
- 32:13 AG: Okay. So is there anything else to say about this wondering, I guess? Broadly this wondering? Is there anything else to say other than it's a co, it's somehow a cognition, um, and then there's this image as part of this...?
- 32:13 Russ comments: Carefully considered, Gabriel has not said that the image is *part of* the cognition. He said [31:07] simply that there was an "image which was imagined."
- 32:33 Gabriel: Mm-hmm, uh, I don't think there's any other aspects of it than that.
- 32:40 AG: Okay, Okay. So, okay. So let me see if I got this right. I, I, in this portion of my experience, I'm somehow thinking about, if, without words, if Hesperus is Hesperus is the same as this other phrase, or it's the same cognitive values as this other phrase, and I am somehow have this image of a 3D black box with a sphere in the upper half corner of the box is white?
- 32:40 Russ comments: It is risky to use the word *image*, because to say *there is an image* is to imply that there is an *image* and, separately, a *seer of* that image. That may be what Gabriel intends (he did use the word "image" in his original [31:07] turn), but there are at least three possibilities: (a) he innerly sees the 3D box; (b) he innerly sees *an image* of a 3D box (in which case the image aspect would have image characteristics (border, glossiness, etc.); or (c) a 3D box with visual characteristics is somehow present without being seen. The art of DES is not to presume and not to guess which of those is experienced.
- 33:11 Gabriel: Mm-hmm.
- 33:12 AG: Did I get all of it? Okay. And so this image, how is that,?
- 33:17 RTH: So can we, can we back away from this word image? So...
- 33:21 AG: Okay.
- 33:22 RTH: And I understand you to be saying at the moment of the beep, I'm seeing a black rectang, black cube, that, black on the bottom circle on the inside? *I'm seeing it?*
- 33:33 Gabriel: Yes. It's like the visual experiences there. [RTH: Okay.] In my, in my imagination, it wasn't in the real world.
- 33:42 RTH: Okay.

- 33:43 AG: Mm-hmm.
- 33:45 RTH: So let's find out about what exactly he sees. And it, so the, the distinction is that, is the, is the, is the experience of *seeing*, or is the experience of *seeing an image*, which are two very different [Gabriel: Mm-hmm.] things. *Seeing an image* implies that there's a two, there's a Cartesian deal, there's a seer and an image, whatever. And that some, some people experience that they, y'know, some people will say, *well, I was seeing the image and the image floated away*, or whatever. People, people do say that, but most people, more commonly, say *well, I was seeing this box* and it wasn't really, *I was seeing an image of a box. I was seeing the box in my imagination*. So the question is, are you more seeing this box with a sphere in it, or are you seeing actually an *image* of it?
- 34:33 Gabriel: I'm not seeing an image. I'm seeing the box and the, the sphere.
- 34:37 RTH: Okay. Is that distinction clear to you, Amber?
- 34:42 AG: Yes, Yes it is. [RTH: Okay.] Do, do you have more questions? You could...?
- 34:47 RTH: Yeah, I do have some more questions about that. [AG: Okay.] So, so at first you said "it was very vague," but then you g, then you gave some pretty, pretty clear, distinct description of it. And so I'm wondering what, how, how I should understand that.
- 35:06 Gabriel: Okay. Um... [pause]
- 35:12 RTH: And so what I would like to do is I don't, I don't care about the words. I don't care whether you called it "vague" or not. And I don't care whether you gave clear dis, distinction or not. I want to go back to the experience. Because the, people, I, I view these things as sort of a first draft. So in my first [Gabriel: Mm-hmm.] draft I said it was vague. And then, and then later on when I write a second draft, I may, I might wanna retract those words or redefine those words or use entirely different words. And, so I'm, I'm not interested in defining what you meant by vague. [Gabriel: Okay.] I'm interested in understanding what this experience of seeing what the box was like.
- 35:12 Russ comments: The distinction between an interest in the words and an interest in the phenomenon is important. It could be schematized like this:



The top panel schematizes what RTH asked at 34:47, which was (approximately) “What do you mean by ‘vague’?” That question, as the upper panel schematizes, would encourage Gabriel to focus on the *words*, to elaborate on what he *said*, on what *vague* means in this context. so the words themselves become clearer, more prominent. The problem is that while we are clarifying the *words* that have been used, it is likely that the *experience* (what he *saw*) will fade from view.

So at 35:12, RTH tries to retract his original question and proceed as if he had asked “What do you see?” As the lower panel illustrates, that would encourage Gabriel to focus on the *seen characteristics*, while what he originally *said* would fade from view.

DES is a performance art. It would have been better if RTH had originally asked “What do you see” at 34:47. That would have allowed Gabriel to go directly toward his experience more efficiently.

- 35:51 Gabriel: Okay. Um, well, I’ll say that it was a small part of my experience. Um, and I’ll also say that I was experiencing this, uh, visual thing that I just described as, um, I was experiencing it as the point of view of *God*, or an omniscient being. Um, that’s how it was experienced. And, um,
- 36:28 RTH: As, as in *this is what God would see*?
- 36:31 Gabriel: Yes. [RTH: Okay.] Mm-hmm. And, uh, it was, uh, I mean, I wasn’t experiencing it as undefined, but it was, it was definitely very, uh, like, upon reflection, it was more undefined than most of the things that, uh, I, y’know, imagine. So that’s what I meant, that is what I meant by *vague*. Even, even though you weren’t too interested in defining that. But...
- 36:31 Russ comments: Gabriel is, to some extent, thinking about the words. That is the penalty resulting from RTH’s inefficiency as described in the previous comment.
- 37:00 RTH: So there’s a, there’s an indefinite to, ness to it. Is that...?

37:06 Gabriel: I mean, the indefiniteness wasn't something I was, y'know, consciously reflecting on, so I, maybe it wasn't in my experience, but...

37:18 RTH: So let me, uh, so, so let's start over. Let's start over again. So there's a cube involved here, is that to start with?

37:27 Gabriel: Yes. Well, the inside of a box, it was...

37:32 RTH: Okay. The inside of a box. And is this a little box, or a big box, or a huge box, or doesn't that make...?

37:38 Gabriel: Uh, well, the box is small in my, it, it's like not very big in my imagination. A, as in, it doesn't occupy like a, a big portion of whatever my visual field is. [RTH: Okay.] But it is big in the sense that the box is, uh, a big chunk of the solar system.

38:01 RTH: Okay. [Gabriel: Mm-hmm.] But so what I, what I see is this big [Manipulates the fingers of both hands such that they form a small square between them] in my, in my... or this big [enlarges square] or this big [shrinks diamond], or...

38:17 Gabriel: Well, I don't know if I could do, uh, could uh, do that.

38:20 RTH: Is it this, is, is it this big [extends hand such that they lie on either side of his video feed] as far as my visual field is concerned?

38:25 Gabriel: Well, I mean, do you mean I guess...

38:29 RTH: So you said, what you said was, something like, "this was a small part of my visual field."

38:35 Gabriel: Mm-hmm.

38:35 RTH: And a "small part of my visual field" could mean, so if, if this screen is my visual field, this is a, (that's sort of hard to do!) This is a small part [extends hand such that they lie on either side of his video feed] because it doesn't include everything or...

38:47 Gabriel: Oh! Okay.

38:47 RTH: This is a, *this* is a small part [manipulates the fingers of both hands such that they form a very small square between them].

38:50 Gabriel: Okay.

38:50 RTH: I, I want you to know, I just wanna know where...

38:51 Gabriel: We're talking about a ratio to your, to your screen. Okay. Now I understand what you're saying.

38:56 RTH: I, I wanna know why you, I really wanna know what's behind saying "it's a small part," [Gabriel: Okay.] "it's a small part of my,"

39 Gabriel: Okay. Uh, because it's like if, okay, so if you, you stack the two frames of your glasses on each other, that would be like the percentage of my visual field that I felt it was encompassing.

39:13 RTH: Okay.

39:14 Gabriel: So like the two, the two glasses.

39:17 RTH: Okay. And inside that is a sphere.

39:23 Gabriel: Mm-hmm.

39:24 RTH: And does that cover, does that sphere co, take up that whole space, or is it like a little space in between in there? [Inaudible]?

39:32 Gabriel: I can't, I don't know. I don't know how much it takes up. Um, it, it's not more than half, but that's all I can say.

39:43 RTH: Okay. And, and then there's some part of it that's white.

39:50 Gabriel: Yes. Somehow the, uh, it's, uh, it's like the, if you, if you cut the box in half...

39:59 RTH: This way? [Raises his hand, which is horizontally oriented so as to convey a horizontal cut.]

40:01 Gabriel: Uh, y'know how like you can cut a sandwich in, diagonally?

40:05 RTH: Uhhuh. This way? [raises his hand, which is oriented at a 45 degree angle so as to convey a diagonal cut]

40:06 Gabriel: Um, it's like, yeah, it's exactly, um, it's like that but three dimensional. And then the top corner is, the top, like half of that is white.

40:20 RTH: And, and is it the, is it the *box* that's white or the **space inside** the box that's white and black?

40:27 Gabriel: It's the, the border, the box that's white.

40:30 RTH: Okay. And, and here again, I'm, I'm, I'm explicitly *not* asking about what the significance of any of this thing I, I, I'm interested in what you *see* [Gabriel: Mm-hmm.] and what I've, what I have, what I, what I understand you to be saying is something like, *I'm seeing a box that's sort of this size*, [manipulates fingers such that the pointer and thumb of his right and left hand form a space large enough to visually encompass his right and left glasses frames, respectively.] so three dimensional like this, [brings the finger outlines together to convey three-dimensionality] and in that,

and that box is sliced diag, diagonally through it, and the upper half is white and the bottom half is black. And in, in there is a sphere, which is a, no bigger than half as big as the box?

41:08 Gabriel: Mm-hmm.

41:10 RTH: And that I *see*, and I understand that to be, this is what God would see if he was looking at (or she, or whatever) the omniscient being was looking at Venus?

41:21 Gabriel: Right. [Pause] And Venus is white, by the way.

41:32 RTH: So the wall, the Venus is the ball inside?

41:34 Gabriel: Yes, the ball is Venus.

41:36 RTH: Okay. Okay.

41:47 CK: Real quick, Gabriel, on the, when we're talking about the diagonal portion of this box that's white, is that to say like the sides of the box are white, is that correct?

41:58 Gabriel: Yes. The sides of the box.

42:00 CK: As opposed like a three, dimensional, like triangle being, like a region being colored. It's just the, [Gabriel: Yeah, correct.] the, ... Okay.

42:07 Gabriel: Yeah, it's an area, [audio and video cuts out for ~6 seconds]

42:15 CK: Sorry, you froze up there, Gabriel. You said the area and then...? We lost,

42:19 Gabriel: Right. Oh, sorry. It's an area that's white and not a volume. [CK: Oh. Okay.] I think my internet connection is a little worse here than it was in, uh, California, so I apologize for that.

42:32 RTH: No problem. It's, it's adequate.

42:35 Gabriel: Okay.

42:36 RTH: So, so I'm ready to leave the visual portion. Do you wanna resume, Amber? Or do you want me to ask some other questions, or...?

42:48 AG: If you've got more questions, I think you should just keep the ball rolling here.

42:52 RTH: Okay. So I'm, I'm back to the wondering portion. [Gabriel: Mm-hmm.] So what I, what, this is what I understand you tell whether this is right. I'm *reading* "Hesperus is Hesperus," and I'm *wondering* whether the omniscient being would think that this thing that I'm reading ("Hesperus is Hesperus") is the same as this other thing, which I *know* to be 'Hesperus is Phosphorus,' but I'm not, that's not so present to me because I'm not reading it?

43:25 Gabriel: Right.

43:26 RTH: Is that right?

43:27 Gabriel: Mm-hmm.

43:28 RTH: And so the reason that "Hesperus is Hesperus" is present to me is because that's what I'm reading?

43:34 Gabriel: Yes.

43:36 RTH: Okay. And, and if I, we have been putting it into words and the words would be: *well, would the omniscient being think that "Hesperus is Hesperus" is the same as "Hesperus is Phosphorus"?*

43:58 Gabriel: Yes. Or I would say, *would the omniscient being think it has the same cognitive value?*

44:09 RTH: Okay. Okay. I don't think I know what *cognitive value* means, but I'm not sure that I need to know what cog... Do, do you think I need to know what cognitive value is to understand what's happening here?

44:30 Gabriel: Um, let me think about that. [pause] I don't, uh. [pause] hmm. Uh, I don't think so. I don't think it, it's necessary.

44:56 RTH: So what I, what I gather is it's the same in, what I can say in my, in my lingo or my understanding is, is it's, it's the same in some very specific way that I know what it is. I'm, I don't have to, I don't have to spell it out for myself cuz I know what it is. We'll call it *cognitive value*, but...?

45:16 Gabriel: Yes. Right. I guess, oh, by *cognitive value*, it's like *communicates the same thing*.

45:24 RTH: So does the phrase "Hesperus is Hesperus" communicate the same thing as the phrase "Hesperus is Phosphorus"?

45:31 Gabriel: Yes.

45:34 RTH: Okay. From the view of the omniscient being,

45:37 Gabriel: Yes. [RTH: Mm-hmm.] But I mean, if I really wanted to be specific, I would say it's not e, it's not even the word "communicate" because, um, it would be the word "represent, *represent* the same thing.

46:05 RTH: Okay. [Gabriel: Mm-hmm.] Then I would like to go back to the reading experience.

46:21 Gabriel: Okay.

46:21 RTH: So I'm, I am reading in my reading voice. And could you tell me again what, what you mean by that?

46:29 Gabriel: So, um, there, I am auditorially experiencing, uh, the words "Hesperus is Hesperus." They're present to me auditorially at the moment of the beep. Um, and it, it is *my voice* that's reading them. Uh, but we've made a distinction between my voice as, uh, the *speaking* voice, um, when I'm speaking in real life as opposed to my voice that, uh, is the one where I'm reading something. They're, they're both my voice, but I experience them differently.

47:11 RTH: And how do you experience this one?

47:14 Gabriel: So, um, it *sounds* different. So it's like, uh, there isn't a, a vocal tone to it. It's kind of like a raspy-almostwhisper. It's not *experienced* as a whisper, um, but that's what it sounds like.

47:36 RTH: Okay. And, and does this, so you, you, you, you said 'I experienced it auditorially.' that from my, In my world is a sort of an ambiguous thing. Does that mean I'm speaking? My experience is of speaking these? It's obviously an imaginarily deal. I'm not [Gabriel: Yes.] saying it out loud, but [Gabriel: Mm-hmm.] do I experience myself as *speaking* it or do I experience myself as *hearing* it? Or both, or neither?

48:00 Gabriel: I, I experience myself as *speaking* it.

48:06 RTH: So I'm *speaking* in my reading voice [Gabriel: Mm-hmm.] along with the, along with what I'm reading?

48:15 Gabriel: Yes. [RTH: So it's,] And I am hearing myself speaking.

48:18 RTH: I don't, I don't mean to rule it out, but...

48:21 Gabriel: Okay.

48:22 RTH: When you speak aloud, you hear yourself speak aloud, too.

48:24 Gabriel: Right.

48:27 RTH: But when you hear your voice on a tape recorder, you don't experience yourself as speaking. [Gabriel: Mm-hmm.] Most, most people don't anyway.

48:33 Gabriel: Right.

48:34 RTH: Then it becomes sort of purely auditory.

48:36 Gabriel: Right. I'm sorry, I interrupted your question there. What was, uh, what was your question?

48:44 RTH: So I understand you to be saying, I am reading “Hesperus is Hesperus” and speaking those words in my inner voice, in my inner reading voice, *as* I read them?

48:56 Gabriel: Yes.

48:57 RTH: And in the reading, in the, in the *speaking* portion, it’s the second of those two words? The second...

49:10 Gabriel: Um, in the, uh, yeah. Uh, okay. So I’ll, I’ll, uh, retract that. I’ll say in the visual, not, uh.... I guess I was *reading* all those words, but I was only *visually experiencing* the last one, uh, at the time of the beep. So I was *looking at* that word on, on the book and uh, or in my notes. And, uh, it was *visually* in my experience. [inaudible] the real world.

49:45 RTH: That is, that is what you said it was visual. According to my notes, you said it was visually the last, the second “Hesperus.”

49:51 Gabriel: Ok.

49:52 RTH: And I, so I misspoke when I said you were reading the second Hesperus. Sorry about that.

49:55 Gabriel: Oh, okay. No worries.

49:56 RTH: So the, so does, does that mean that you are also speaking the second “Hesperus”? That the beep comes when I am both seeing and speaking the second of “Hesperus is Hesperus”?

50:09 Gabriel: Uh, probably, but I, it, I was experie, I didn’t experience it as that specifically. I experienced it as, uh, I guess I experienced it as I, uh, speaking all of them.

50:25 RTH: So I’m speaking, “Hesperus is Hesperus” and I’m seeing “Hesperus”?

50:31 Gabriel: Yes.

50:35 RTH: Huh. [Pause] And, and we’ve asked this question before, maybe about the previous beep. Does it seem like you’re seeing one word, and then seeing another word, and then seeing another word, and then seeing another word? [Gabriel: Um...] Or does it seem like the beep just happens to get me on the, I’m, I’m seeing a sort of a train of words going by and the beep happens to get me on the, this one?

51:12 Gabriel: Well, that’s a, let me, uh, that, I don’t know how to answer that. And here, here’s why. Because I d, well, I don’t experience, I wasn’t in that moment experiencing it as a train of words. Um, but I also wouldn’t say I was experiencing it as one word after another. I was just experiencing one word visually at that moment. So maybe that means that I was, I experienced all the previous ones at one as one word as well, but all I know is that for *that particular one word* I just saw it as one word.

51:50 RTH: Okay. Fair enough. And that's exactly the answer that I was, the, so my, you're right. [Gabriel: Okay.] The question, my question was less than perfect question, and you answered the question that I was really trying to ask.

52:00 Gabriel: Okay, got it.

52:00 RTH: I, I appreciate that. And I think that answers the questions that I had in mind.

52:10 Gabriel: Okay.

52:11 RTH: Anybody else have any more they wanna ask about that?

52:13 CK: I did have one quick question. And so, so my understanding of all this, Gabriel, is that to go back to the wondering, right, I'm innerly speaking and hearing "Hesperus is He, Hesperus" and simultaneous to that is the wondering around if this phrase that I am innerly speaking and hearing would have the same cognitive value to the omniscient being as the other phrase, correct? [Gabriel: Yeah.] But that whole wondering process is simultaneous to what I'm innerly speaking and hearing? Is, is that correct?

52:48 Gabriel: Yes. It is simultaneous. Yeah. It is simultaneous, Mm-hmm.

52:54 RTH: So I'm a little worried about calling it inner speaking and hearing is if those two things were jointly, when I think we've established that they're really quite different from each other. One is just the second "Hesperus" and the other is "Hesperus" [Gabriel: Right.] "is Hesperus." So they're, to say they're the same thing seems quite misleading to me. [Gabriel: Okay.]

53:13 AG: Also, the hearing part, the hearing the "Hesperus is Hesperus" was that, oh, wait, okay. So is there a hearing portion to this, or am I speaking and I'm hearing myself speak? I'm, I'm a little bit confused as to whether there's a hearing and a speaking, or if this is [audio cuts out likely over the word 'just'] speaking?

53:37 Gabriel: I thi, uh, so I ca, I think maybe I, I have a question. I have to ask a question before I answer that, which is [AG: Sure.] Um, I can, I can imagine, or at least it seems plausible that, y'know, you could be speaking and then like maybe you're deaf and then you don't *hear* anything. So you could still speak and have no auditory experience of it. And so that, I'm just saying that, that's *not* what it was. It wasn't like I was speaking with no auditory experience. So I was both speaking and there was the auditory experience, which was the hearing. But if we just wanna call that inner speaking, then I'm satisfied with that.

53:37 Russ comments: DES understands that for most people, speaking (whether inner or outer) includes, or may include, or ambiguously includes, or slightly includes, the experience of hearing. That is, for most people who are speaking, hearing is *not* a focused-upon aspect; while speaking, hearing is *not* specifically *absent*, but it is also not specifically *present*. So for most people, most of the time, it makes sense to refer to the phenomenon as *speaking*, not as *speaking and hearing*.

On the other hand, there are *some* people, *some* of the time, whose primary experiential aspect when they speak is *hearing*. That is, they do *not* primarily experience themselves as speaking. They *are* speaking, but their experience is of *hearing themselves speak* (as if their words were coming out of a tape recorder).

The situation is complicated because many people (including perhaps especially many philosophers) use some locution like “an auditory phenomenon” to convey the experience of silent (or inner) speech, as if *auditory* conveys *not aloud*. The problem is that *auditory* conveys neither *speaking* nor *silent*, so it requires a fair amount of careful questioning to disentangle whether what is called an “auditory experience” is really an auditory phenomenon or rather a misleading name for inner speaking.

- 54:25 RTH: And that’s the way I understood what you said before. And I think I actually screwed it up. And actually, I think Cody screwed it up, and then I amplified his screwing it up and whatever by calling it hearing in the first place.
- 54:36 Gabriel: [laughs] Okay.
- 54:36 RTH: Because I think it was mostly speaking.
- 54:38 Gabriel: Okay. [AG: Okay.] No worries.
- 54:39 CK: So the, [AG: (Inaudible) clear.] Yeah, so that’s, so that’s where we’re calling inner speaking. That involves both the, like the production of speech as well as the hearing, the speaking of it, right, ver, versus in, hearing it, which would be, [AG: Hmm.] it’s like I’m just passively sitting along [Gabriel: Right.] here and there’s just noise hitting me, and I’m not, I’m just listening to this totally, right? [to RTH] Is [Gabriel: Okay.] that the distinction we’re making here? [RTH: Correct.] [AG: Okay.] And this is an inner, and, and this, and with that distinction, this is an inner speaking?
- 55:05 Gabriel: [AG: Yes.] Yes.
- 55:06 CK: Okay.
- 55:07 AG: Okay.
- 55:08 CK: Um, I got it.
- 55:08 RTH: And it’s an, [AG: Got it.] and it’s an inner speaking of a different thing than what he’s seeing. [AG: Yes.] He’s *seeing* “Hesperus” and he is *speaking* “Hesperus is Hesperus.”
- 55:18 AG: Yes.
- 55:18 RTH: And those are not the same thing.
- 55:21 AG: Yes.
- 55:25 RTH: You in agreement with that, Cody?

55:27 CK: Yeah. I got that.

55:27 RTH: Okay.

55:30 RTH: Then we're going go back to yesterday's beeps and start with, [Gabriel: Oh, okay.] Start with number 1.

55:40 Gabriel: Okay.

55:40 RTH: And Cody, this is Cody's [inaudible]. [CK: Yep.]

55:44 Gabriel: [AG: Oh, uh,] Okay. So beep, Oh, go ahead.

55:46 AG: Really quickly, we are at time. I just wanted to make sure that, that we are good.

55:52 Gabriel: I am.

55:52 AG: To do another. Okay.

55:54 CK: [RTH: I'm good.] I am good until 5:30.

55:58 RTH: Well let's do at least one more.

55:58 AG: So, yeah.

SAMPLE 8.1 DISCUSSION STARTS HERE

55:59 Gabriel: Okay. Uh, so at this moment, uh, I was watch, just for context, this wasn't in my experience, but for context, I was watching a YouTube video and some guy was showing like an antique grenade launcher or something like that. And, uh, so what was, in my experience at the time, were reading the, I was reading the year "1730," um, and I was experiencing that number as a year. Um, ad, additionally there was the concept, just in my mind, the concept of a grenade launcher. And, um, there was, what I found, uh, the way I described it at the time, and, uh, I, maybe I'll rephrase this, but the way I described it at the time was the residual feeling of the image of a fancy ornate gun with a very big barrel. Um, and then also there's the feeling of tiredness.

57:18 RTH: And I'm not sure I heard it. Would you say that sentence, the residual feeling of what again?

57:22 Gabriel: The residual feeling of, uh, looking at the image of a fancy gun that is ornate with a big barrel.

57:45 CK: And is there, is there anything that is more prominent in my experience at the moment?

57:53 Gabriel: Okay. Um, the most prominent thing was the date, the year. [CK: Okay.] Mm-hmm.

57:59 CK: So let's start there. So this is a, I'm, I'm reading this...

58:04 Gabriel: Mm-hmm.

58:07 CK: ...and is there anything to say about how that's present?

58:12 Gabriel: Um, I, for some reason specifically the number "30" is more present to me than the rest of the date. Um, and for some reason there was some satisfaction with it being like a really round, a round number, uh, like 30, 3 - 0. Um, and I, there, part of that satisfaction was also because it was 7 and 3, which makes 10. So I, yeah. And, uh, but I don't know if I was, I know I was reading the characters, but I don't know if there was an inner speaking. There might have been, but uh, I'm really, I'm having trouble remembering that. There might, maybe that means there wasn't. But,

59:08 CK: So the previous beep, we, you were, well, again, with some caveats here, you were reading "Hesperus is Hesperus," right? What then, I'm saying that with the asterisks because what you were seeing was something different. [Gabriel: Yes.] But I took you to be saying in the previous beep, that was an experience of reading "Hesperus is He, Hesperus," and I'm innerly speaking that?

59:24 CK: I, like I *had* read "Hesperus is [CK: Yeah.] Hesperus" Yeah.

59:28 CK: Here, it's something similar where I'm reading "1730" as a year [Gabriel: Mm-hmm.] but it's not, but the inner speaking part of it, eh, eh, and that's where *this beep* is different, where I'm not sure whether it was innerly spoken?

59:41 Gabriel: Yes. I don't know if it was innerly spoken.

59:48 CK: And so, so again, just thinking of the reading portion here. Is, is this to say, am I, is this a, is this a *seeing* sort of a deal? I'm taking in the things on the screen, I'm reading this date? Or something else?

1:00:06 Gabriel: There *is*, there is a *seeing* part of it, um, where I was looking at, uh, "1730," 1 - 7 - 3 - 0. Um, so there, there is a visual aspect of like the, these numbers and, uh, them being orange. They were, they were orange. I wasn't thinking of them as orange, but that was in my visual experience.

1:00:34 CK: So there's a part of me that's taking this in visually. And I, and I take, you be saying, I'm reading with comprehension, right? I know, again, like you said, I'm, I'm reading a date here, [Gabriel: Mm-hmm.] not just reading numbers.

1:00:45 Gabriel: Yes.

1:00:48 CK: But as part of that, I take it, there's some additional aspects to this that's directly present, [Gabriel: Mm-hmm.] and a question mark. The, the number 30, and the satisfaction? S, something?

1:01:02 Gabriel: Uh, yes. I mean, there wasn't a question mark at the moment, uh, of the experience, but the number 30, it was satisfying to me. Uh, and I, I don't know if the *reason* it was satisfying was present to me, uh, but it also wasn't a *mystery* why it was satisfying. Like in the, in the same way that, um, uh, it, like it's *a fact of the universe* why it was satisfying, but it wasn't *in my experience* why it was satisfying.

1:01:46 CK: So is it the case that I'm, at the moment of the beep, feeling satisfied?

1:01:46 Russ comments: CK is out ahead of Gabriel with this question. Gabriel said (1:01:02) that the number 30 was *satisfying to him*, and at 58:12, when he introduced this experience, he said *there was some satisfaction with it*. Those are not the same thing as saying that he is *feeling satisfied*. There *may have been* a feeling (that is, an affective experience) involved, but the experience may have been more cognitive or perceptual. We don't know, but now CK has muddied the waters somewhat by suggesting the feeling option.

As a general principle, when a DES participant uses a fairly complicated expression (such as *there was some satisfaction with it*) when there is a simpler expression easily available (such as *I felt satisfied*), I take that to be evidence that the simpler expression is (for some reason) not apt. Not conclusive evidence, by any means, but grounds for exploration of non-simple alternatives.

1:01:51 Gabriel: Yes, by the,

1:01:51 CK: And that's sort of it? Or is it that I'm, or is it that, i, i, is it something more? I'm satisfied and I'm, and there's something about the, the 7 and the 3 making a whole number, or the 30 being a whole number? Something like that?

1:02:06 Gabriel: Um, at the moment of the beep, I am satisfied by 17, uh, by.... At the moment of the beep, I'm satisfied by the number I'm looking at. But it's not, the *reason* as to why, like the whole number and everything, that wasn't in my experience. I should've, I probably, uh, yeah. That's g, I I'm glad I'm clarifying that.

1:02:36 CK: Okay.

1:02:40 RTH: What I would say about that, Cody, is that when, when you say "is a, are you feeling satisfied?" that makes it seem pretty organismic: his whole, the whole Gabriel is feeling satisfied, when I think he's saying there is some satisfaction about the, [Gabriel: Mm-hmm.] this aspect, which *might be* a small part of his affective field, or,

1:03:01 Gabriel: Yes. On the whole, I was, uh, probably feeling *dissatisfied*, but that was, yeah. That, that was just one particular thing.

1:03:11 RTH: And while I'm asking, so is, is the "1730" in text, or is it like the serial number of the gun or... wh, where...?

1:03:21 Gabriel: It's text on the screen. Yeah, like a, like a title, kind of.

1:03:26 RTH: And, and one word on its own, "1730," or...?

1:03:30 Gabriel: Yes, [RTH: Or 'this, or this,'] one word on its own at the,

1:03:31 RTH: ... "This grenade was built in 1730 and in the city of Williamsburg" or whatever, and the...?

1:03:37 Gabriel: As I recall, it was one word on the screen, uh, at the bottom. Uh, and that's, uh, that, that is how I experienced it, as one word on the screen.

1:03:47 RTH: Okay. And as a fact of the universe, it might very well have been that way as far as I can remember. That's the way it was, but I'm not gonna stake the ranch on it?

1:03:55 Gabriel: Right.

1:03:56 RTH: And the letter, the lettering was orange, did you say? 1730 was in orange?

1:04:01 Gabriel: Yes. I'm not completely confident about that, but I, I, I, I remember it being in my experience that it was orange, but I might be wrong about that.

1:04:15 RTH: So what I've got, uh, is that I've seen 1730, the 30 is satisfying to me, in it's round number-ish-ness, but I don't explicitly say, "well, that's round number, isn't that interesting?" It's just, it's satisfying to me, and I can tell you why it's satisfying. It's a round number. [Gabriel: Mm-hmm.] And is it also the case that I, there's a satisfaction from the adjacent-ness of the 7 and the 3, adding to 10? There's something satisfying about that as well?

1:04:42 Gabriel: There is. Uh, but that satisfying-ness is lumped in together with the previous satisfying-ness, but, so there are two things that make up one satisfying-ness.

1:04:53 RTH: So there's some numerological, I guess yo, we could say, satisfaction of this number?

1:04:58 Gabriel: Yes.

1:04:58 RTH: And the, and that satisfaction comes from: 30 is round; and 7 in 3 adds to 10?

1:05:06 Gabriel: Yes.

1:05:08 RTH: And that satisfaction is *present* to me. Is there anything more about how to, how that's present?

1:05:17 Gabriel: Um, there is nothing more as to how that's present that I can describe.

1:05:24 RTH: Mm-hmm.

1:05:32 CK: I'm, I got twisted up here, and so now I'm a little confused. So is it the case, Gabriel, that the, the deal about the 30 being a round number and the 7 and the 3 adding to 10, is that present at the moment of the beep?

1:05:46 Gabriel: Uh, no, not the, not the, like, not that *analysis*, if you wanna call it that. Just the satisfaction of it.

1:05:54 CK: I'm satisfied at the number I'm looking at?

1:05:54 Russ comments: I think it would be better to say "The number I'm looking at is satisfying." "I'm satisfied at the number I'm looking at" makes being satisfied an experiential aspect or property of *Gabriel*, whereas "the number I'm looking at is satisfying" makes being satisfying an experiential aspect or property of the numbers.

1:05:56 Gabriel: Mm-hmm. [pause] Yes.

1:06:06 RTH: So I've heard it slightly more than that. I'm satisfied at the number I'm looking at coming from the 30 in, which is sort of advanced from the others. Visually advanced, I gather. Not sure about that yet.

1:06:21 Gabriel: Right, yeah, okay. That, that's true. It, uh, the, the, the 30 was, uh, I don't know, it was more prominent to me. And, um, it did feel like the satisfaction was somehow a result of, uh, the 30, although I w, I don't know if I would say it was the 30 that was satisfying. I, I think the whole number, but, um, it felt like, uh, it was somehow the 30 that was like the linch, the, the, I don't know, the, the linchpin of the whole thing. The cornerstone of the satisfaction.

1:07:14 CK: Okay.

1:07:18 RTH: So I'm good about that portion.

1:07:19 CK: Okay. Anyone else have questions about that? Okay.

1:07:21 AG: Uh, yeah, I wanted to ask if, so the, so the 30 being more present, I understand that that's in your experience. But is the satisfaction being of the 30, or whatever, I think that's too strong, but, uh, the 7, the satisfaction being related to the 30-ness of it. Is that in your experience? Or is that just like, as an explanation to us? Like similar how you had ex, explained that, well, *I'm satisfied of this, this round number-ness*, but that's not really my experience. That's kind of like where it came from? Does that make sense?

1:07:56 Gabriel: Right, yeah. [AG: Yep. (inaudible),] To some extent the, the 30 i, to some extent, there was a sense that the 30 had something specific to do with the satisfaction.

1:08:09 AG: Okay. And a, at the moment [Gabriel: That, that w,] of the beep?

1:08:11 Gabriel: Yes.

1:08:12 AG: Got it. Okay. [Gabriel: Mm-hmm.] Then I'm good. [Gabriel: Okay.]

1:08:19 CK: And then there is the concept of a grenade launcher. [Gabriel: Mm-hmm.] Something like that. So, [Gabriel: Yes.] could you say more about that?

1:08:30 Gabriel: Um, I, I, it's like, uh, I, I'm just thinking about, uh... I guess it's just the fact that, y'know, y'know, I, yeah, it's, hmm. It's not visual and it's not, um, it's not spoken, it's not words. It's just like, uh, somehow I'm thinking about, uh, grenade launchers. I wouldn't say, no, not a specific grenade launcher. Uh, not a, not, not a single grenade launcher, but just the *idea* of grenade launchers.

1:09:19 CK: And are there words involved in this?

1:09:24 Gabriel: No, not that one.

1:09:27 CK: So this is sort of a, (and, and I guess, and, and there's a question here), you're, uh, cognizing? Like, again, like a, like I'm think I'm *thinking* about, I'm sort of analytically considering or musing on the idea of grenade launchers?

1:09:47 Gabriel: Yes. Uh, on, yes. Uh, it, it's, uh, it's like, I'm not *actively* thinking about it. Like there isn't, I'm not *processing* it or anything, but it's just there. Grenade, grenade launcher is just there as, as, as like an ob, like a concept.

1:10:12 CK: But I'm not seeing it, I'm not hearing it, I'm not saying this, I'm not...?

1:10:17 Gabriel: Yes. It's not, it's nothing like that. [CK: Okay.]

1:10:23 RTH: And the image of the fancy gun, that's not part of the concept?

1:10:27 Gabriel: It is not. [RTH: Okay.]

1:10:27 Russ comments: This unworded consideration of the grenade launcher is in the ballpark of an unsymbolized thought, but a not-very-articulated version of such phenomena. Sometimes we call such experiences *cognitive recognitions*, but there is no clear dividing line between cognitive recognitions and unsymbolized thoughts.

1:10:29 CK: Okay. Does anyone have any more questions about grenade launcher? [RTH: I'm good.] Yeah. And then the, yeah, so there's the fancy ornate gun part of this. [Gabriel: Mm-hmm.] So could you say more about that?

1:10:42 Gabriel: Um, so I mentioned how I had some trouble, uh, when it was, it was at the night. And, um, this was one of the things I had trouble with because I, I didn't know how to put it better than that. Um, it, some, it was like, I, I mean, I've seen fancy British guns before, like guns that like British people would use in hunting or whatever, a, uh, uh, when they go out for sport, and they're like, really, some of them are really ornate. And, um, so there's just this sort of feeling of a fancy British gun that I have, which is a result of like, those things I've seen. And, um, that was just, uh, that, that feeling was just there to me. And it wasn't the concept, necessarily, of the gun, of a fancy British gun, but it was sort of the feeling of a fancy British gun [laughs]. Uh, and it was, and also it was like, there was a feeling that it, it was stuck up, like a, a *stuck up* fancy British gun [laughs].

1:11:54 CK: And so *feeling* is a, can be a, is a problematic term because feeling can mean [Gabriel: Okay.] a lot of things, right? It can mean like, I'm, I'm *tactile-y* feeling this. [Gabriel: Mm-hmm.], or I'm moved, I'm *affectively* moved by this, or I have a sense of this thing or whatever, right? So, what do you mean by,?

1:12:10 Gabriel: I would say it's like af, affective. It's not tactile, uh, or sensory.

1:12:23 CK: Or seen?

1:12:24 Gabriel: Not, no, not visual either.

1:12:31 CK: And so could, I mean, could you say more about, than if, if this is sort of an affective thing, just how is, how is that, how is that present?

1:12:48 Gabriel: Um, uh, I guess, I mean, part of it is like the, the stuck-up sensation. Um, the feeling of it being stuck up, uh, is sort of like a, uh, like, oh, like, that it, it's, uh, I don't, I don't know, like, uh, annoyance maybe? Uh, there's like a, some, some sensation of annoyance. Um...

1:13:24 RTH: And, and by stuck up, do you mean in the sense of pretentious...?

1:13:28 Gabriel: Yes. [RTH: Okay.] Like the gun is somehow pretentious itself. And not, not that it's like made by a pretentious person or somebody pretentious owns it. It's like this gun is, *is* pretentious as, it has like the trait, personality trait, basically [RTH: Mm-hmm.]

1:13:44 RTH: And do I understand that there's no visualization involved at all? I have in mind,

1:13:51 Gabriel: There's no visualization.

1:13:52 RTH: I have in mind a British fancy orga, ornate gun with a big barrel, but I don't see any of that stuff, it's,?

1:13:59 Gabriel: Yes.

1:14 CK: Well it's the residual? Correct?

1:14:03 Gabriel: Yeah, it's, well, exactly. So I, uh, it's, um,, I, it, I don't even, it's like the, the feeling. So I *was* imagining it visually, or I *was* looking at it visually. At this point, it was no longer visual. Uh, it was just like the feelings that remained. And I recognized those feelings as the feelings of *that gun*. Uh, but it wasn't, uh, it wasn't *that gun*.

1:14:38 CK: So is that to say what, at the moment of the beep, I feel in an affective sort of a way like that stuck-up-ness, pretentiousness, the source of which was the gun that I had seen, innerly seen, uh, half a second or second ago, or whatever. *Or* is the gun part of that pretentiousness? Like somehow I'm affectively feeling the, y'know, what I first said was just purely kind of affective, right? The source of, there's a source of that affective feeling, but that's all sort of context. All I'm feeling is just the emotion?

1:15:17 Gabriel: Yes, [CK: Like it involves sort of the,] I think it is, [CK: The gun.] I think, I think that's right. I think it was like, as a fact of the universe, the, these feelings were caused by the gun, but the, the gun was not in, uh, my experience.

1:15:38 RTH: And had the gun, was the gun something that was actually on the YouTube video?

1:15:43 Gabriel: Yes. [RTH: So this is th,] And it was the grenade launcher, but, uh, I wasn't, uh, but I wasn't, it wasn't a, a grenade launcher as I experienced it. It was just a gun.

1:15:59 RTH: So does the, is, is the gun that's on the YouTube screen a fancy ornate thing with a big barrel?

1:16:08 Gabriel: Mm-hmm. [nods affirmatively]

1:16:09 RTH: And it is said to be a grenade launcher?

1:16:12 Gabriel: Yes.

1:16:13 RTH: And for the purposes of this feeling, I'm thinking of it as a, as a stuck-up or pretentious British gun, *not* a grenade launcher? [Gabriel: Mm-hmm.] Is that right?

1:16:25 Gabriel: Yes.

1:16:27 RTH: And my feeling is not of stuck-up-ness, my feeling is of, I forget what you said. Pissed-off-ness? Or, [inaudible]?

1:16:35 Gabriel: Frustrate, [RTH: Frus,] or annoyance. [RTH: Annoyance.] Annoyance. Yeah.

1:16:37 RTH: Annoyance. Annoyance at the preten, pretentiousness at the [Gabriel: Yes.] stuck-up-ness of the, of this gun. [Gabriel: Mm-hmm.] Okay.

1:16:37 Russ comments: This is indeed difficult. Gabriel first described having a feeling of pretentiousness, and that feeling was understood as being affective. But now he is saying that he feels *annoyance* (at the pretentiousness). This sounds to me like the same distinction that we had to make in the previous sample (8.1), where we came to understand that *there was some satisfaction* (aimed at the number 30) but Gabriel himself felt dissatisfaction. My guess is that in the current sample, the pretentiousness is aimed at the gun—I feel the gun as pretentious—but the annoyance is part of Gabriel—Gabriel feels annoyance. Perhaps the iterative procedure will help us out as sampling continues.

1:16:58 CK: Mm-hmm. Any one have more questions on that or Gabriel, anything more to say about that? No? Okay. And then there was the feeling of tiredness.

1:17:14 Gabriel: Yes. And that was definitely physical. That was, um, like a, a sensation in my eyes of, uh, uh, them feeling like maybe a little bit dry. And, um, my eyelids kind of wanted to close.

1:17:40 CK: And so is that to say this is just my eye, eye thing? It's a feeling of tiredness in my eyes?

1:17:49 Gabriel: It, I wouldn't... I would say I experienced it as tiredness. Um, but it happens to be the case that the way that that feeling manifested was through the eyes and, uh, probably like some feeling in my stomach, but I don't quite recall.

1:18:11 CK: Okay. [Pause] And so is this sort of two simultaneous eye things? I feel dryness of like my eyeballs and my eyelids wanting to close? Or is that sort of too specific?

1:18:38 Gabriel: Um, so I guess my question is, I, since I didn't experience it as, um, I wasn't like consciously experiencing it as my eyes, that's just what made up the feeling, um, I don't know, I wouldn't say that it makes sense whether I experienced it as two separate sensations of my eyes or not. Uh, so... [RTH: Fair enough.] Because we're, okay.

1:19:13 CK: Yeah, I think, no, that's very, so I'm, I'm, is that to say I'm sort of where I'm, or, organis, organisically [meant to say organismically] tired? My, my being is tired and that happens to include this eye stuff, but it's tiredness?

1:19:28 Gabriel: Yes.

1:19:32 RTH: So I'd, I'd like to go back a little bit to the, to the gun feeling. So I wanna make sure that I understood that what, what was displayed was a grenade launcher, but my *feeling* was about the pretentiousness of a *non-grenade* launching gun. Is that right?

1:19:51 Gabriel: Yes. Well, I wouldn't, it wasn't necessarily non-grenade launching, [RTH: (Inaudible)] but it was, it wasn't a grenade launcher specifically, it was just a gun.

1:19:59 RTH: Right. That's, that's what I, that's what I had intended.

1:20:02 Gabriel: Okay.

1:20:04 RTH: So somehow I had gone from what is being displayed on the screen as a grenade launcher to an, in my imagination, just a British pretentious gun. [Gabriel: Mm-hmm.] And that had aroused some sort of a feeling of arrogance [he should have said *annoyance*] or whatever in me. And, and uh, that's still lingering even though the gun is sorta gone? [Gabriel: Yes.]Then I think I'm good. Yep.

1:20:34 CK : Yep. I'm good as well.

1:20:37 RTH: And I think we oughta', we oughta' say that's enough for today and, uh, I think you're doing great, Gabriel. And I think we're, we're I, I still think this is totally interesting.

1:20:49 Gabriel: Okay. Thank you.