language

themselves; any description of a vocabulary is as lacking as any reference to the living plenitude of experience. We shall not return to the state anterior

However, to suppress the stage of 'things themselves' is not necessarily to return to the linguistic analysis of meaning. When one describes the formation

primal soil, but deploys the nexus of regularities that govern their dispersion.

madwomen, or whether, at a different period, a mystical or aesthetic experience was not unduly medicalised. We are not trying to reconstitute what

used, as a point of reference, a unity like

are in fact highly dispersed. This formation is made possible by a group of relations established between authorities of emergence, delimitation, and

the right to analyse its origin and to determine the degree of responsibility involved). The relation between the filter formed by judicial interrogation,

new objects to the norms of nineteenth-century bourgeois society, to a reinforced police and penal framework, to the establishment of a new code of

the identity and persistence of themes. In 'sciences' like economics or biology, which are so controversial in character, so open to philosophical or ethical

the same deductive structure; one would try to analyse the interplay of their appearances and dispersion.

defined as the general, normative form of any sentence, the concepts of

define the transformations of these d’ rent objects, their non-identity through time, the break produced in them, the internal discontinuity that suspends

'death in the form of an unfinished draft, and another that is merely a collection of jottings, a notebook? The establishment of a com

simply the object that one holds in one's hands; and it cannot remain within the little parallelepiped that contains it: its unity is variable and relative. As

particular field: in those disciplines - so unsure of their frontiers, and so vague in content - that we call the history of ideas, or of thought, or of science,

exemplary power of life (with its adaptations, its capacity for innovation, the incessant correlation of its different elements, its systems of assimilation

But need we dispense for ever with the 'not-said'? I shall not try to reply to this question, since we have already established that even the 'already

inexhaustible speech that animates from within the voice that one hears, re-establish the tiny, invisible text that runs between and sometimes collides

the almost imperceptible fracture of his actual words; in any case, we must reconstitute another discourse, rediscover the silent murmuring, the

a quite different question: how is it that one particular statement appeared rather than another?

Once these immediate forms of continuity are suspended, an entire field is set free. A vast field, but one that can be defined nonetheless: this field is

discourse, therefore, is really no more than the repressive presence of what it does not say; and this 'not-said' is a hollow that undermines from within all

this 'already said' is not merely a phrase that has already been spoken, or a text that has already been written, but a 'never-said', an incorporeal discourse,