One important task to prior to the development of the goals was to answer the question of what gestures are, and how does motion relate to meaning. We know that gestures play a role in communication and learning\cite{pine2004more}\cite{macedonia2012gestures}, but we seek out a definition of gesture that would provide an understanding of the information by them encoded. The field of gestural study covers this as well as other topics\cite{kendon1996agenda}, such as their kinetics and shape, however, the typology of consequence, is the relationship between gesture and verbalizations. Gestures can be produced in conjunction with speech, in alternation or replacement of speech, or as their own utterances. \\

Gestures had prior classifications but were categorized, based past work in the field, in a singular set by Adam Kendom\cite{mcneill1987} along a continuum of closeness to speech or, opposite to that, to metaphorical allusion. Wherein, the following five types of gestures were distinguished and still today referenced\cite{mcneill2014}\cite{mitra2007}: \textbf{Gesticulations} are spontaneous movements that accompany speech. These consist of 90\% of the gestures performed by humans and are most usually started imperceptibly, often accompanying strokes in the semantic pattern of utterances, usually synchronizing or preceding emphasis and pauses. Their prevalence is universal in human nature, and not necessarily applicable as an act of communication, as the interlocutor in a phone conversation will often perform these gestures as an aid in speech production; \textbf{Speech-Framed Gestures} are gestures that are a part of the spoken sentences themselves. These replace words directly. They’re no co-expressive the same way gesticulations were, instead replacing a grammatical hole in the message; \textbf{Pantomimes} are used within a similar fashion, but these do not aid verbal communication. Epitomized with the description of “Dumb-show”, it’s any exaggerated mimicry that describes a shape, an action or any other physical concept. \textbf{Emblems} which are familiar symbology conventionalized within a specific culture, translating directly to a specific significance. The meanings are vastly diverse, ranging from polite, to less-than-so, such as they’re addressed informally as ‘quotable gestures’. Despite their innate substance, they can naturally be interweaved with one another or with speech itself as a form of gesticulation. Their meaning is powerful and long lived, such as that many emblems have outlasted their own historical roots, the languages that could describe their meanings they co-existed with. \textbf{Sign languages} which are fully fledge lexicons, with their own linguistic structures, including that of grammatical patterns and vocabulary. These do not directly correlate to that of a native language and have evolved out of the necessity of coordination with speech, with the practice of signing and speaking frequently proving to be a disruption for practitioners.\\

Of these, the ones that most interest our work are the emblems. Culturally charged gestures with a basis on the background their users originate from, such as the thumbs up, or the tongue protrusion. While an accomplished shamanic interface wouldn’t restrict itself to simply detecting emblems, these have the strongest link between a natural movement and an inferred interpretation, and thus, are the most promising towards the primary contribution of the proposal. Also, on their own, they function as idioms, potentially having multiple denotations, and as thus, a rigid system would not be able to utilize one without facing eventual need of teaching them to the user, or directly clashing with the expectation of users from different contexts.\\

In the past work \cite{pinto2015}, an example list of emblems was researched. The following table \ref{tab:Table\_Emblems\_Morris} is a summary of information that was sourced from David McNeill’s article\cite{mcneill1994} on gestures, however, the examples were also themselves further sourced to Desmond Morris’ findings on an earlier book\cite{morris1979} from which the accompanying figure \ref{fig:Figure\_Emblems\_Morris} is sourced. With the prospect of having a more complete set of gestural emblems as a basis for the requirements of the thesis’ work, a later dictionary-like publication by Morris featuring over three hundred gestures that could be contemplated as meaningful was obtained, and important findings will be clarified upon the thesis delivery.