第一講：
語言作為一系統

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【大師課程系列 I 】

10/3起 每週三
3:00-6:00

哲學視野中的漢語及漢字理論

Chinese Language and Script
in Philosophical Perspectives

政大華人文化主體性研究中心

第一週-2018-10-03

- 本學期的課程安排 ➔
- 引論：哲學與語言學之間的邊際問題 ➔
- 語言的「工具觀」的反思 ➔
- **語言作為一系統** ➔
  - 康德的系統概念 ➔
  - 整體部分理論 ➔
- **語言「系統」的重要特性** ➔
  - 從索緒爾對「語言」的理解說起 ➔
  - …
- 共相問題- 作為哲學與語言學之間的一條重要紐帶 ➔
- 哲學中的「語言轉向」 ➔

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修訂 每周課程進度

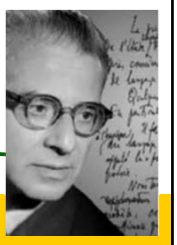
日期	週	講題 / 文本	備注
X - 03	1	引論：語言作為一系統－哲學與語言學	
X - 17	2	隸變與漢字部首之沿革/「漢語多功能字庫」簡介	
X - 24	3	索緒爾的語言價位理論及語言類比學說	
X - 31	4	洪堡特的語音構義說與胡樸安的四音四語說/ Humboldt –*Kawi-Schrift* excerpts	
XI - 07	5	洪堡特對漢語及漢字的理解 / Humboldts “Brief an Abel-Rémusat”	
XI - 14	6	梅露龐蒂身體理論與許慎《說文》造字原則	
XI - 21	7	胡塞爾的意義理論與漢字六書學說（上）/ Jakobson‘s „Parts and Wholes in Language“	
XI - 28	8	胡塞爾的意義理論與漢字六書學說（下）/ Husserls *Logical Investigations*, Fourth Investigation	
XII - 05	9	當代哲學理論中的「語言轉向」/略論哲學語言的「操作空間」	
XII - 12	10	漢字及漢語中的抽象概念建構/Bernhard Karlgren, *Schrift und Sprache der Chinesen*, Kapitel „Die Schrift“	
XII - 19	11	海德格的存在思維 / 本韞尼斯特與漢語中的「存在」動詞	
XII -26	12	溫習及總結	

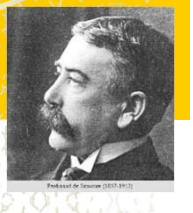
重點討論人物
Main figures discussed

- Wilhelm von Humboldt (1767-1835)
- Ferdinand de Saussure (1857-1913)
- Edmund Husserl (1859-1938)

Nikolai Trubetzkoy (1890-1938
Roman Jakobson (1896-1982)
Martin Heidegger (1896-1976)
Émile Benveniste (1902-1976)
Merleau-Ponty (1908-1961)

- Noam Chomsky (1928-)






Roman Jakobson (1896–

哲學與語言學之間的邊際問題
Margins between Philosophy and Linguistics

- 哲學歷來均與許多其他學科結下不解之緣：
  - 生物學 Biology, then and now
  - 神學 Theology
  - 數學 Mathematics
  - 物理學 Physics
  - 歷史學 History
  - 語言學 Linguistics the new science (general linguistics) ➔ ➔
- 從哲學觀點可如何看待「語言」這現象
  - 語言的「工具說」a Tool of expression (Instrumentalism) ? ➔
  - 語言乃社會建制 a Social Institution, i.e., a means of communication
  - 語言作為幻象之根源 As a Source of deception!
  - 語言作為心智能力 As Intellectual competence
  - 語言作為世界觀 As World-views, as means of discerning the world
  - 語言乃「存在的屋宇」！ "House of Being" (*Haus des Seins*)?
  - * **語言作為一「系統」Language as a "system"** ➔

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康德的「系統」概念
Kant's concept of system

- Kant's distinction between system and aggregate

System 系統	Aggregate 堆疊
全體「先」於部分	部分先於全體
Grow from within per intussusceptionem	Assembled from without per appositionem
Eg. 圖書館	Eg. 舊書攤

- Plato and Aristotle on Parts and Wholes ➔
  - Platon: Whole > Sum of Parts by what he calls Structure (συμπλοκή).
  - Aristotle: Organism > Sum of Organs
    - Ganze, whole (ὅλον) ≠ Summe, total (πᾶν)
    - Überschuß/ surplus = telos (τέλος)
- Part-Whole logic in Husserl
  - Two different kind of parts …
  - Parts as moments (Momente) ≠ parts as pieces (Stücke)

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整體部分理論 Whole-Part Theory

- Plato: Content of the whole is greater than the sum of its parts by what he called "structure" (συμπλοκή)
- Aristotle: Whole (ὅλον, holon) ≠ Total (πᾶν, pan)
- Husserl: *LU*, 3rd Investigation/4th Investigation
  - Distinguished between two kinds of parts
    - **Momente (Moments) 構件 → structurally dependent parts**
    - Stücke (Pieces) 塊件 → independent parts
- Jakobson: "Parts and Wholes in Language" (1963)
  - Discourse – sentence – words – syllables – phonemes – distinctive features language → „multi-storey hierarchy of wholes and parts"
- Structure of Written Chinese (書面漢語的結構)
  - 「遣詞造句」(formation of sentence from words) → syntax
  - 「寫字構詞」(formation of word from characters) → morphology
  - 「組件成字」(formation of character from script components) → 'Six Ways'

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語言「系統」的重要特性

王力總結其治學經驗時說：「語言是一個系統［這一個原則］...讓我一生受用不盡」，因為這原則指導了他的各種語言研究。

1. 語言學嚴格而言的**對象問題**： 語言≠ 言語 (la langue ≠ la parole) 作為一種能力而言，語言並不需要亦不可能包括無窮的言語。但相反地，言語的產生，卻必須由語言這系統玉成。➔
2. 作為一個讓人賴以**溝通** 的系統，語言包括的結構單元主要有一些基本語音習慣、一些語法規則、和一些基本語彙 (phonology, syntax, lexicon), 其目的就是俾以溝通 (➔Saussure)
3. 語言系統是**能產**的：其結構單元為數有限，但憑這有限的資源，卻可以作無窮的應用。➔
4. 談論語言系統必須注意其「**獨一性**」(uniqueness)。換言之，「語言」必指**某一種**語言(如漢語或英語)，而不能泛指語言一般，否則的話，語言各結構單元（如語音、語法、語義等）之間的關係根本無從界定。➔
5. 作為一種**能力** (competence, faculty) 而言，語言當要有一定的物質載體。一般而言，都指現代大腦科學確認了的位於**左腦**（全球75%人口）的兩個語言區域。大腦語區不同程度的損傷，會導致語言能力不同類型和程度的喪失，也即所謂的「失語症」(aphasia)。➔
6. 語言必須「**學習**」：語言雖謂以大腦為物質載體，但吾人必須經過一個「習得過程」(acquisition)，才能真正開發和擁有語言的能力。
7. 語言的習得必經過一個社群參與或社會同化的歷程，因此幾乎所有語言學家都認為語言是一種「**社會建制**」(social institution)。所謂母語就是人類於成長過程中在無法選擇的條件下習得的語言，而外語則為後天於可選擇的條件下習得者。➔
8. 因此，語言的**最終載體**並不在個人，而在於社會或群體 ➔，及與該社會有關的歷史文化傳統。

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Weisgerber & Ricoeur on Language and society

- Leo Weisgerber (1989-1984): Menschheitsgesetze der Sprache (Humanistic laws of language) **語言的人文三律**
  - Gesetz der Muttersprache (Law of mother tongue) **母語定律**/ thrownness
  - Gesetz der Sprachgemeinschaft (Law of linguistic community)**語言群體定律**
  - Gesetz der sprachbedingten Daseins (Law of the linguistic conditioning of human existence)**存活的語言條件定律**← Menschwerdung!)

- Ricoeur: "If language is a system without a 'subject', we can no longer take for granted the primacy of the subject which Western philosophy has asserted since Descartes, Kant and Fichte, and into which Husserlian phenomenology has breathed new life in the name of the intentional consciousness, of reduction and constitution. Far from constituting the sense, the subject himself is instituted by language. Like society, man is the product of language rather than its inventor.

- 語言與心智的同源性 Gleichursprünglichkeit, equiprimordiality
  - O/P

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A Broader Understanding of "Linguistic Turn"

	流派	模式	所受影響
i	分析哲學 (ILP, OLP)	治療模式 (Therapeutic model)	Frege, Russell, Wittgenstein, Austin
ii	現象學 - 胡塞爾/梅露龐蒂 Husserl/Merleau-Ponty	建構模式 (Constitutive model)	Brentano, Humboldt, /Gestalt Theory, Husserl, Heidegger
iii	後結構主義 Post-Structuralism	解構模式 (Deconstructive model)	Saussure, Nietzsche, Heidegger
iv	伽達瑪 Gadamer	詮釋及辯證模式 (Hermeneutic-dialectical model)	Plato, Hegel, Humboldt, Heidegger
v	哈伯瑪斯 Habermas	超驗實用模式 (Transcendental-pragmatic model)	Kant, Humboldt, Peirce, Husserl, Grice, Searle, Heidegger
vi	洪堡特 W. von Humboldt	育成模式 (Formative model)	Leibniz, Kant, Hegel

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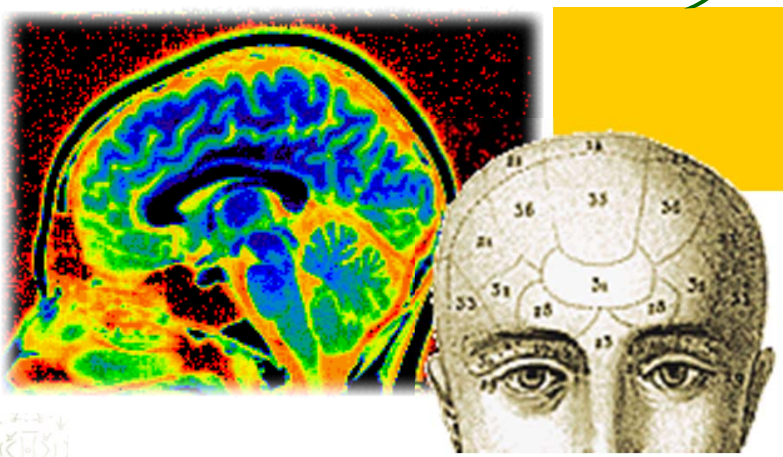
Language & Brain



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Homunculi according to Penfield

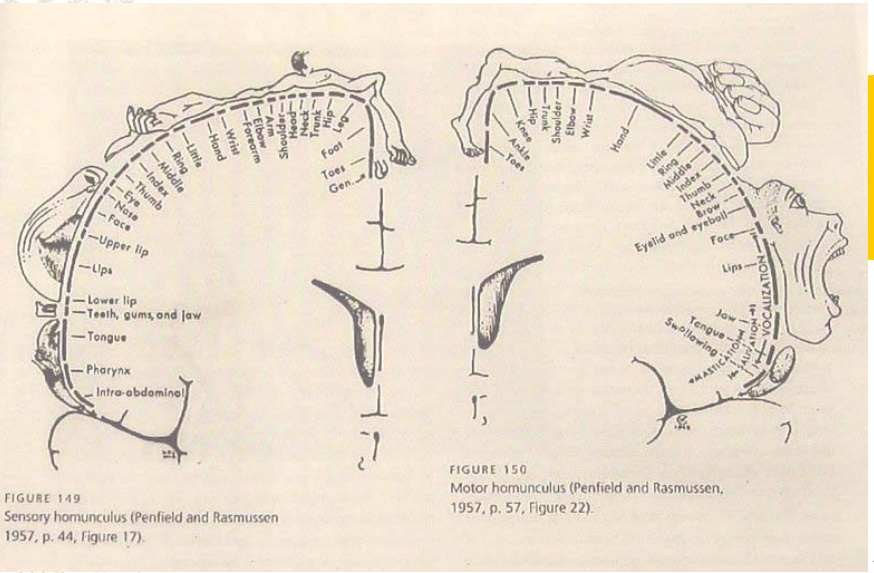

FIGURE 149
Sensory homunculus (Penfield and Rasmussen 1957, p. 44, Figure 17).

FIGURE 150
Motor homunculus (Penfield and Rasmussen, 1957, p. 57, Figure 22).

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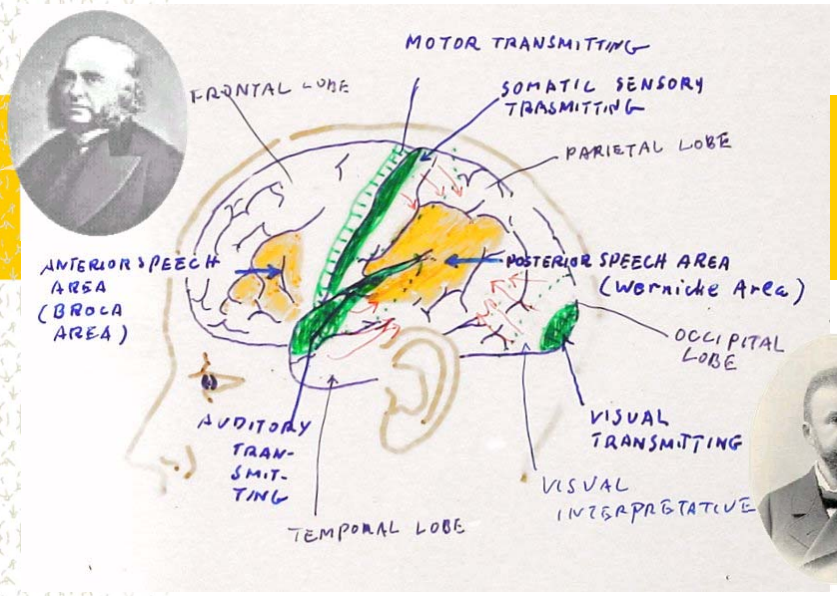
The Human Brain:
discovery of speech areas



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Cognitive Science, then and now

(George A. Miller, Psychology Dept., Princeton University)

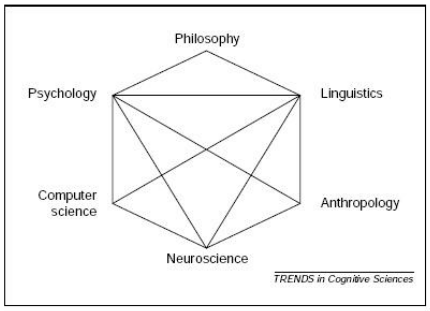

Fig. 1. Cognitive science in 1978. Each line joining two disciplines represents inter-disciplinary inquiry that already existed in 1978.

George A. Miller (1920-2012): "The Cognitive Revolution: A Historical Perspective", *Trends in Cognitive Sciences* Vol.7 No.3 March 2003

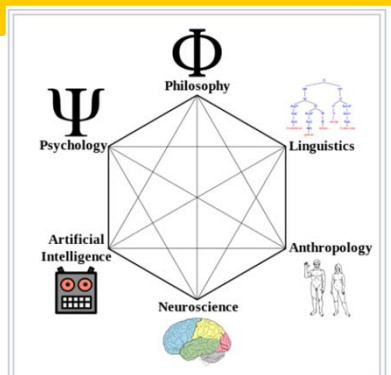

Figure illustrating the fields that contributed to the birth of cognitive science, including linguistics, neuroscience, artificial intelligence, philosophy, anthropology, and psychology[1]

Based on File:Cognitive_science_heptagram.svg (without education corner), originally adapted from: Miller, George A (2003). "The cognitive revolution: a historical perspective". TRENDS in Cognitive Sciences 7. This revised adaptation more accurately reflects the image as presented by Miller. [Wikipedia entry]

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《尚書・卷一・孔穎達疏)》：「且言者意之聲，書者言之記，是故存言以聲意，立書以記言。故易曰：書不盡言，言不盡意。是言者意之筌蹄，書言相生者也。」

The Platonic background
"Truth lies not in words but in things"

- Chomsky's reply →
- Saussure's position →
- Humboldt's position →
  - Language as "organ of thinking"
  - concept of *Bildung* (育成說)

Aristotle: *On Interpretation*
(translation: E. M. Edghill. McKeon edition)

" Spoken words are the symbols of mental experience and written words are the symbols of spoken words. Just as all men have not the same *writing*[1], so all men have not the same *speech sounds*[2], but the *mental experiences*[3], which these directly symbolize, are the same for all, as also are those *things*[4] of which our experiences are the images."

Causal-effective ↑

γραφόμενα	graphomena	*writing*
φωνῆ	phonē	*speech sounds*
παθήματα	pathēmata	*mental experiences (impressions)*
πράγματα	pragmata	*things*

↓ Correspondance

Aristotle's implication:

- Things and mental impressions are universal
- Sounds and writings are relative to peoples
- Conventionalist view → Instrumentalist view
- Language acquisition is possible through piecemeal learning

Related Philosophical issues:

- Relation between mind and reality (adaequatio truth?!)
- Any prelinguistic clarity of mind / thought?!
- The role of language (sound)
- The role of writing (script)

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Problem of Universals - 共相問題
-中世紀的「共相論爭」

共相論爭的哲學意義

共相論爭在哲學史中的地位，其實是對柏拉圖「理型說」的諸種理論困難的一次全面重估。隱然包涵了對柏氏理論作出修正的意圖。這一修正，先引出亞里斯多德的「溫和唯實論」，對柏氏超離意味的共相予以約束。而論爭發展到了奧坎的階段，共相已於概念層面得到解釋，因而，超離的共相乃成為不必要的「重覆」，按照「奧坎剃刀」(Occam's Razor)的原則，乃甚至將要面對可被省略的危機！

- Boethius (480-524 CE) 的疑問
  見所著 Commentary on Porphyry's *Isagoge* → Aristotle's *On Categories*
  - "Whether genera and species are substances or are set in the mind alone; whether they are corporeal or incorporeal substances; and whether they are separate from the things perceived by the senses or set in them."
- 共相論爭 (Controversy over universals, *Universalienstreit*)
  - 中世紀之後，大家開始追問 "What is the nature of universals?"並就有關問題展開論爭，其中有兩大陣營：唯實論(realism)、唯名論(nominalism)。
- **唯實論** (realism): 顧名思義，唯實論所謂的共相，實指其為一些事物 (res)，但至於是怎樣的事物，則有兩種不同層次的立場。
  - extreme realism: Plato 所講的理型，強調共相的「超離」(separateness) 自足性、永恆、不變易、與完美。
  - moderate realism: Aristotle 所主張，指寓於事物的共相，強調inherence。強調共相作為現實變化的指導原則
- **唯名論** (nominalism) : 主張共相不是事物，共相只是名目 (nomen)
  - Roscellin 認為這些名目只是聲音/聲氣vox, flatus vocis (blast of sound).
  - Abelard 對 Roscellin 的理論作出修正，指出作為共相的名目，不只是一般的聲音，而是 **meaningful sound** , 亦可稱為 Sermo — vox significativa
  - Occam 指共相是 conceptus (Begriff / begreifen)。Concept 的動詞是 conceive，"-ceive"是掌握的意思，而"con-"就是統涉。因此，Con-cept 或概念，就是可以一次過統攝或包含很多東西的把柄。

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Problem of Universals - 共相問題
- philosophical implications of „conceptualism“

- 「“掌握”者，concipere, conceptus 是也。為使與諾薩林的“極端的唯名 論”相區別，後世學者都習於把阿比拉德和後來的奧坎(Occam) 就共相問題的立場稱為“概念主義”(conceptualism)。對阿比拉德來說，無論我們把共相稱為 *nomen*、稱為*sermo* 或稱為 conceptus，某一意義而言，其皆可說是“由人類規創” (*ex hominum institutione*) 而產生的。論者一般但見“唯名論”與經驗主義傳統之關連，卻往往忽略了阿比拉德以降這一支“概念主義”傳統對西方日後 心靈哲學乃至語言學所產生的影響。就這一問題，德國波鴻大學 (Bochum) 的 Kurt Flasch 提出了十分精審的看法：「他[阿比拉德]指出人類如何於認識世界的當兒參與塑造世界的形象。他不再把人類視為一單純的容受者，人再不是只知對上帝的創造讚歎。阿比拉德開啟了人類對其世界所作出的參與的研究－就這一點而 言，阿比拉德無疑是一位帶有“現代性”意味的學者。[...] 阿比拉德對人於世界詮釋的這份參與的重視，結果**引發出一嶄新的語言理論** [...]」
- 7* 從語言學的角度看，阿比拉德提出 sermo 一說，充分地把語詞中“**音**”和“**義**”兩種成素不可分割的關係重新揭示出來。從另外一角度看，sermo 理論顯示了，人類語言現象中語音的真正功能正在於意義的區別 (meaning discrimination)。藉著語音的意義區別功能，吾人成功地對世界中的種種經驗作出了功能性的“掌握”。」
  - 以上段落節錄自關子尹：《從哲學的觀點看》，p.224.
- [課堂補充]關於語言中「音」和「義」的關係問題，可循近世語言學中phonetics 至phonology (phonemics)之發展考慮

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Sidenote: **Phonetics vs Phonology**

- **Two kinds of study of speech sounds**:
  - Phonetics → Natural scientific (physical-physiological)
    語音學 ➔
  - Phonology → Social scientific (psychological-intellectual-social)
    音韻學
    - System by system
    - Concept of phoneme
    - Meaning discrimination through phonological oppositions
- **The Prager conception of a “phonological system”:**
  - “We call phonological system of a language […] the repertory of oppositions which in a given language can be associated with a differentiation of meaning (repertory of phonological oppositions). Terms of phonological oppositions that are not susceptible to being dissociated into smaller sub-oppositions are called phonemes” (Troubetzkoy/Jakobson)

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采姆斯基—語錄
Quotations from Chomsky (1)

- 「生成語法」"Erzeugung" (17) -> generative grammar. "Spracherzeugung" (20)
- 以有限資源，作無限使用…" [die Sprache] muss daher von endlichen Mitteln einen unendlichen Gebrauch machen." (17) "The fact that every language 'makes infinite use of finite means' (W. von Humboldt) has long been understood". (*LM* 127)
- "The generative grammar internalized by someone who has acquired a language defines what in Saussurean terms we may call *langue*." (10)
  - Concept of "Internalization" 語言能力之「內化」 (*CIL* 11, 112; *LM* 119, 170)
- "For Humboldt, as for many others before and since, a word does not stand directly for a thing, but rather for a concept. There can, accordingly, be a multiplicity of expressions for the same objects, each representing a way in which this object has been conceived through workings of the process of 'Spracherzeugung …'" (*CIL* 20)
- "Consequently, a language should not be regarded merely, or primarily, as a means of communication…, and the instrumental use of language … is derivative and subsidiary." (*CIL* 21)
- Schopenhauer: (*PP-II*-620) "…Polyglottism, neben seinen vielen mittelbaren Nutzen, auch ein direktes Bildungsmittel des Geistes ist."

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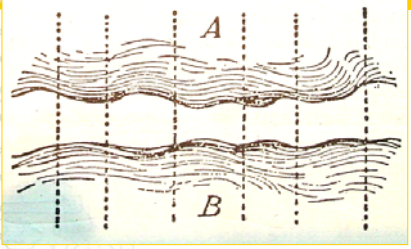
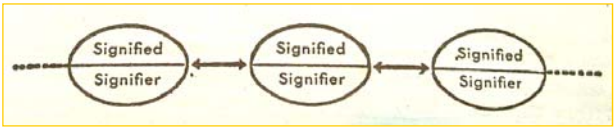
Saussure ➔ Aristotle



- "Without language, thought is a vague, uncharted nebula. There are no pre-existing ideas, and nothing is distinct before the appearance of language" (CGL 112)
- "Instead of pre-existing ideas then, we find in all foregoing examples *values* emanating from the system." (CGL 117)



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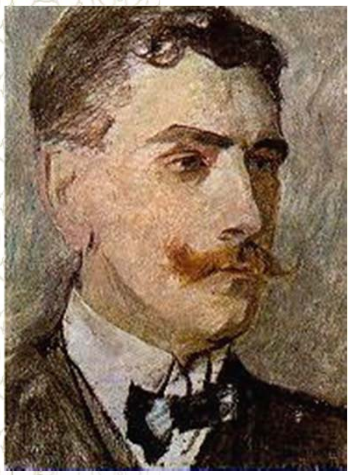

Ferdinand de Saussure's *Course in General Linguistics*

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Émile Benveniste on Saussure:

("Saussure after half of a century", *Problems of General Linguistics*)

- Saussure eulogy:
  - "Saussure was first and always a man of fundamentals"
  - "…Considering that activity, human speech, in which **so many factors** are brought together—biological, physical and psychic, individual and social, historical, aesthetic, and pragmatic—he asked himself, where does language properly belong?"
- Two basic questions of Saussure:
  - What are the basic data on which linguistics is to be grounded and how can we grasp them?
  - What is the nature of the notions of human speech and by what mode of relationship are they articulated?
  - Early work: *Mémoire sur le système primitif des voyelles dans les langues indo-européens (1879)*

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F. de Saussure: Object of Linguistics 語言學的對象

- Le Langage (語言現象) Phenomenon of language or speech
  - La langue 語言系統 Language system
  - La parole 言語 Speaking

➔

- Starting from the sound "nu" as a linguistic phenomenon
  - The "**oral**" vs. the "**audible**" ie. "**vocal**" vs. "**acoustical**"
  - The "**physiological**" vs. the "**psychological**"
  - The "**individual**" vs. the "**social**" ("individual act" as "only the embryo of speech" (13)
  - The "**system**" vs. "**evolution**", ie. "**existing institution**" vs. "**product of the past**" ← Benveniste on Saussure

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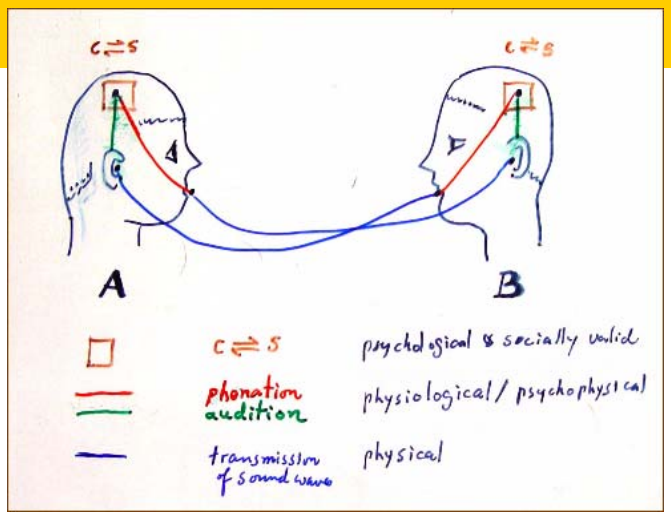

- Audition more important than phonation
- Vocal organs are as external as the Morse Code

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Language (*langue*) as the true object of Linguistics

- Language (la Langue)
  = Speech (le langage) minus the non-psychological
  minus the executive (la parole) or the individual
- "Language is speech less speaking. It is the whole set of linguistic habits which allow an individual to understand and to be understood." (CGL 77)
  La langue = Le langage – La parole
- If we could embrace the sum of word-images stored in the minds of all individuals, we could identify the **social bond** that constitutes language. It is a **storehouse** filled by the members of a given community through their active use of speaking, a grammatical system that has a potential existence in each brain, or, more specifically, in the brains of a group of individuals. For language is not complete in any speaker; it exists perfectly only within a **collectivity**." (CGL 13-14)

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