

symbolism of light and that of Word were related and even exchangeable (*De Trin.* 4.2.4).

Following Gregory of Nyssa (ca. 330-ca. 395), the future aspect of light symbolism became mystical obscurity in Dionysius the Pseudo-Areopagite (ca. 500; → Mysticism). In the overfulness of light the knowledge of God, reinterpreted as → ecstasy, takes place beyond all intellectual apprehension (*Mys. theol.* 1.1; [PG 3.997D–1000A]).

3.3. Middle Ages

In the West the speculative line of light symbolism deriving from Augustine, which sees a link between illumination and → grace, led to the light metaphysics of Robert Grosseteste (ca. 1170-1253) and the light speculation of Bonaventure (ca. 1217-74), who viewed divine grace as the living shining of the divine light in us. It then led to the light → ontology of Albertus Magnus (ca. 1200-1280). The light mysticism of Dionysius was promoted by the Latin translation of Erigena (ca. 810-ca. 877), and then by way of Meister → Eckhart (ca. 1260-ca. 1328), John Tauler (ca. 1300-1361), Henry Suso (ca. 1295-1366), and Jan van Ruysbroeck (1293-1381). Finally it influenced Nicholas of Cusa (1401-64; → Mysticism 2).

In the East the mysticism of Dionysius the Pseudo-Areopagite also made an impact through the commentary of Maximus the Confessor (ca. 580-662), according to whom the supraessential in God can be reached only in a dark ray. Light mysticism reached its peak in → Hesychasm, which is traced back to Simeon the New Theologian (949-1022) and which grants us experience of union with God in light visions. To support this mysticism, which was cultivated at Mount → Athos from the time of Gregory of Sinai (d. 1346), Gregory Palamas (ca. 1296-1359; → Palamism), in debate with the monk Barlaam the Calabrian (ca. 1290-ca. 1350), developed his Cappadocian-related theological system (→ Cappadocian Fathers), in which he defined light as divine energy and uncreated grace, but not as the divine essence, which is wrapped in darkness. Significant for → anthropology is the imparting of this light, along the lines of biblical → monism, to the whole person, both soul and body, so that → *theōsis*, or filling with uncreated light, is not just an individual spiritual event but a manifestation of common edification.

→ Babylonian and Assyrian Religion; Egyptian Religion; Enlightenment; Orthodoxy 3, Starets

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MARIA-BARBARA VON STRITZKY

Linguistics

1. Language as a Theme
2. Linguistics and Grammar
3. Language in Philosophy
4. Language and Theology

1. Language as a Theme

Language is a theme in various disciplines. In addition to → philosophy, especially the philosophy of language, a number of empirical disciplines focus on → language as a topic of research — traditional philology, linguistics, and related disciplines such as sociolinguistics and psycholinguistics. We are familiar with language in everyday use, in conversation and agreements. Linguistics and the philosophy of language take ordinary speech as the starting point of their deliberations.

Linguistics directs its interest to the structure of language as a human capacity, its inner coherence, its functions in society and culture, and the relations between specific languages. Linguistics is empirical in describing the actual use of natural languages, theoretical in developing an explanatory theory of language. Language is a many-sided structure at all levels, and thus linguistics embraces phonology (the study of speech sounds and their distribution), morphology (the study of meaningful units — esp. words — and their formation), syntax (the study of the arrangement of meaningful units to form constituents [phrases, sentences, etc.]), and, more recently, the relations of text, context, and cultural context.

With the growing interest in linguistics, additional areas have been brought into its domain since the 1970s, especially the theory of signs (semiotics), sociology (sociolinguistics and cultural linguistics), code theory (pragmalinguistics), psychology (psycholinguistics), hermeneutics and rhetoric, the universality of language (universal grammar), and → communication, media, and information technology (computer linguistics). The limits of linguistics thus cannot be defined precisely. It is, on the one

hand, an academic discipline in its own right; on the other, a transdisciplinary aspect of research in socio-, psycho-, and neurolinguistics, as well as in → pragmatism, semantics, hermeneutics, and many other fields. It is used in various methodological disciplines (e.g., exegetics) but also more generally in the philosophy of language and in → theology.

2. Linguistics and Grammar

2.1. Linguistics had its essential beginning in the 19th century with the works of F. Bopp (1791-1867), J. Grimm (1785-1863), and W. von Humboldt (1767-1835). By historical comparison the laws of language were to be grasped and described according to their historical development.

2.2. The *Cours de linguistique générale* (1916) of F. de Saussure (1857-1913) marked the beginning of the modern study of linguistics. Language (*langage*) as the totality of linguistic phenomena was here distinguished as the system of language (*langue*), in contrast to its actual use (*parole*, "speech") in specific situations. Unlike previous linguists, Saussure dealt with the ordering of the system of language synchronically, not diachronically (as historical language change). He described linguistic → signs (§1) as the union of signifier (*signifiant*) and signified (*signifié*). Language was understood as an immanent system of relations, or structure, whose elements stand in relations of opposition (→ Structuralism). In the structuralist linguistics developed by Saussure, we can distinguish three main directions: the Prague school of N. S. Trubetzkoy (1890-1938) and R. Jakobson (1896-1982), the Copenhagen school of L. Hjelmslev (1899-1965), and the American structuralists, notably L. Bloomfield (1887-1949) and Z. S. Harris (1909-92).

2.2.1. In the Prague school Trubetzkoy developed phonology as a doctrine of sounds, defining them not by their physical quality but by their function of distinguishing words within the system of a given language. Jakobson projected an inventory of 12 binary phonological features, in terms of which the sounds of all languages could be analyzed.

In Hjelmslev's theory of "glossematics," the Copenhagen school generalized the method of phonological analysis, seeking to describe the structure and relationship of the two levels of expression (phonology) and content (grammar). At both levels linguistic units are related to each other syntagmatically (in their actual linear sequence) and paradigmatically (in units that can be substituted for each other in the actual sequence).

In American descriptivism, Bloomfield tied behaviorism to linguistics, seeking to describe linguis-

tic units without regard to considerations of → meaning. Harris developed distribution analysis, which analyzes linguistic elements from their context and distribution within sentences. He filtered out by segmentation the smallest units addressed by linguistic research (phonological and morphological), classified the segments by distribution analysis, and finally determined the relations between the distribution classes.

2.2.2. N. A. Chomsky (b. 1928) changed distribution analysis into transformational, or generative, grammar. Linguistic analysis is to distinguish grammatical from nongrammatical sentences. An adequate grammar of a language "generates" all the grammatical sentences of that language, making clear the structure of each. Generative grammar is no longer just a classification of parts of sentences but seeks to be an axiomatic characterization of our language intuition, which generates all the sentences of our language. In his *Aspects of the Theory of Syntax* (1965), Chomsky divided the syntax of language into deep and surface structure. Surface structure, which derives from deep structure, is the basis of phonological structure. Deep structure forms the semantic basis of a sentence. Similar to Saussure's distinction between *langue* and *parole*, Chomsky distinguished competence (the knowledge of a language as a dynamic system of rules) from performance (the realizing of this competence in actual speech).

2.3. Unlike structural linguistics, a grammar related to content must consider meaning. L. Weisgerber (1899-1985) (and J. Trier) went back to the linguistic philosophy of Humboldt with his reference to language (the mother tongue) as power (*energeia*) and not as work (*ergon*). It carries with it a worldview and is characterized by an inner form. Weisgerber was interested in the relation between the approaches of Humboldt and Saussure. He criticized structural linguistics for focusing only on the outer form of language, rather than on the inner form, that is, on language as a formative intellectual capacity. Humboldt's interest was not primarily in the study of languages but in language itself as a means of philosophical argument and knowledge, as a worldview.

3. Language in Philosophy

3.1. In antiquity Plato (427-347 B.C.; → Greek Philosophy 5; Platonism) in the dialogue *Cratylus* had asked whether the association between a word and its referent is based on nature (*physei*), or whether it is based only on agreement or convention (*homologia*, later *thesei*). According to his view,

names are not wholly capricious but are also conditioned by the function of naming something. The relation between a name and the thing named is not naturally determined.

3.2. Aristotle (384-322; → Aristotelianism; Greek Philosophy 6) did not develop an explicit philosophy of language or propose a single concept of language, although he did comment on language throughout his works. Well-known is his list of → categories, or basic structures of thought, which can be interpreted as semantic, logical, or ontological. In *De interpretatione* he deals with the *logos apophantikos* (assertion, judgment), stating that nouns differ from verbs and predicates, and each of them from the whole sentence. In *Poetica* the parts of speech are divided into sounds, letters, and sentence (*logos*).

Language is also brought into Aristotle's biological and psychological writings. The ethical and rational contents seem to distinguish human speech from animal speech, which has only emotional content. The sound of speech itself is conventional. Aristotle singled out the pragmatic aspects of speech when in his → *Rhetoric* he distinguished advisory, judgmental, and celebratory speech. Only judgments, not petitions or commands or other types, have truth-value. A familiar passage in *De interpretatione* (16a3-8) contains the elements of a semantic theory with the distinction of linguistic signs into writing, sound, psyche, and thing.

The theses of Aristotle, with their complex theory of signs known as the *scientia sermocinalis*, had a long history and, with → Stoicism, were one of the main sources of medieval linguistics (→ Middle Ages 1.4.4). Overall, this linguistics viewed language, as defined by the *grammatica speculativa* (i.e., theoretical, philosophical, or universal grammar), as mirroring reality.

3.3. G. W. Leibniz (1646-1716) was one of the founders of the modern philosophy of language and → logic and, with I. Newton (1642-1727), is credited with discovering calculus. Leibniz investigated natural languages and developed artificial languages, using a three-stage semantic scheme of speech, idea, and thing. Ideas, or the contents of the consciousness, are articulated or grasped in thinking and speaking; their understanding is false if there is a false correlation of words and ideas. Signs are thereby not just "mirrors" of the world but a way to come to (self-)consciousness. In his theory of signs Leibniz worked out the program of a universal science that includes a universal notation (*characteristica universalis*) and a formal system of reasoning (*calculus ratiocinator*). According to Leibniz, language competence is a clear, distinct, but inade-

quate knowledge (*cognitio clara distincta inadaequata*), that is, a kind of technical knowledge.

3.4. In its study of human beings and their place in nature and history (→ Anthropology 4), the → Enlightenment and early Romanticism had a comprehensive interest in language as a medium of rationality. Language divides humans from → animals. Thoughts on language were worked out by J. G. Hamann (1730-88) and J. G. → Herder (1744-1803). In his discussion of the origin of language, Herder pointed to its national character and its historical and cultural variety.

Humboldt understood language as worldview (today known as the linguistic relativity principle; cf. the Sapir-Whorf hypothesis), with the plurality of the one implying the plurality of the other. Although reality may be unified, the power of the human mind is shown by the variety of worldviews it constructs, explicitly known through the different languages.

F. D. E. → Schleiermacher (1768-1834) developed the first modern hermeneutics, which encompasses both psychological aspects and linguistic, or grammatical, aspects. The latter, stemming from his studies in Plato and in the NT, represent the beginning of textual and linguistic emphases. W. Dilthey (1833-1911) followed Schleiermacher in his hermeneutics and textual studies in founding the modern *Geisteswissenschaften* (human sciences).

3.5. Modern linguistics, pioneered by G. Frege (1848-1925), has significantly shaped our view of language. Frege tried to show that arithmetic derives with strict logic from a small number of basic principles (→ Axiom) and deductive rules. The defects of everyday speech ought to be remedied by a precise artificial language of concepts that observes syntactic and semantic rules, much as in mathematics. He thus founded the logic of predicates and statements (→ Logic 2.2). His insights led also to analysis of ordinary language and thus became a theme in analytic linguistics (→ Analytic Philosophy 2.3).

The difference between the linguistics of formal speech and that of everyday speech still plays a role in the discussion of the philosophy of language. B. Russell (1872-1970) showed how philosophical difficulties in statements that have no meaning (e.g., "the present king of France") can be removed by translation into formal speech, that is, by strictly distinguishing everyday speech from ideal language. He thus incisively advanced the notion of language philosophy as criticism. Russell's main contribution was the idea of logical atomism as the principle of a philosophical grammar.

G. E. Moore (1873-1958) extended critical linguistics to the language of ethics (→ Analytic Ethics 2.1). He developed a commonsense model for the analysis of meaning, where analysis involves a reductive, defining translation. Attempts at mediation between formal language (L. Wittgenstein 1921, R. Carnap, A. Tarski, S. Kripke, P. F. Strawson, E. Tugendhat, J. Hintikka) and everyday language (Wittgenstein 1953, G. Ryle, J. L. Austin, J. R. Searle, D. Wunderlich, J. Schulte, N. Malcolm, B. McGuinness, E. von Savigny) appear in the works of W. Quine, D. Davidson, M. Dummett, N. Goodman, H. Putnam, and others.

3.6. Linguistics has been expanded by speech-act theory (Searle, Austin), which focuses not so much on grammar and sentences as on the “act of speech,” thus viewing language as agency. It studies articulation in its context (as in pragmatism), analyzes conversation and discourse (Wunderlich), and studies the socially and individually determined variations of language (esp. in sociolinguistics and psycholinguistics).

Searle distinguishes philosophy of language, linguistic philosophy, and linguistics. The first deals with general questions of reference and meaning; the third, with questions of the phonology, syntax, and semantics of natural languages; and the second, with the relation between the other two. Following what has been called the linguistic turn (after a book of that title edited by R. Rorty), or the whole movement of linguistic philosophy, Searle thus confronts the classic analytic approach (e.g., that of Carnap), that is, logical atomism and the ideal of a formal or ideal (meta)language; his orientation, rather, is to ordinary language or speech to solve, explicate, or eliminate philosophical problems.

The question then arises of the difference between linguistics and linguistic philosophy. While the latter does not approach its questions empirically, linguistics objects to a lack of empirical proof or verification and also to a lack of a fitting underlying system. W. P. Alston accepted the linguistic objections but distinguished the aims of describing a language and of making theoretical concepts precise. Rorty searches for descriptions (as indeed linguistics does), in particular, those that function to eliminate certain philosophical problems. Searle sees the aim as formulating the rules of speech acts as they apply universally, not those of a single natural language (unlike the interest of linguistics generally in both universal grammar and individual grammars).

3.7. Despite the lack of any generally accepted distinction of linguistic philosophy from linguistics,

the latter has been a main paradigm in philosophy ever since the linguistic turn. (Before the 20th-cent. paradigm shift from language to pictures, or the so-called iconic turn, one could say that linguistics was *the* main paradigm.) This linguistic paradigm has been held in philosophy implicitly since → F. Nietzsche, M. Heidegger, and L. Wittgenstein, explicitly so since Rorty's volume appeared in 1967. The linguistic turn is as well a turn away from a classic analytic approach (such as structuralism) to post-analytic philosophy (and poststructuralism), for example, in Rorty, N. Goodman, or J. Derrida. We thus note a diversification of language-oriented approaches in philosophy, as also in theology. Reasons for this diversity include the lack of a single linguistic method and the limited scope of any theory of meaning in classic analytic philosophy or in structuralism, which prevents it from dealing with broader questions of diachrony, perspectivity, and actual performance.

Currently vying for attention are many different approaches: ordinary-language philosophy, pragmatism, semiotics, hermeneutics, (new) rhetoric, and speech-act theory. In each, philosophy deals with its problems and questions by way of their representation in language in an everyday, social, and cultural context.

This horizon of language, expanding through the awareness of society and culture, is explored in different methods and paradigms of language research: *pragmatically* since the later Wittgenstein by Austin, Searle, Putnam, Rorty, M. Jung, and F. Fellmann; *semiotically* since C. S. Peirce, W. James, and C. W. Morris by A. J. Greimas, K. O. Apel, U. Eco, K. Oehler, J. Trabant, and H. Pape; *by a semiotic theory of interpretation* since Nietzsche by J. Simon, W. Stegmaier, H. Lenk, and G. Abel; *postanalytically* by Goodman and others; and *poststructurally* by Derrida, M. Foucault, and P. de Man.

A distinct field of language-oriented research, sometimes integrating the former aspects, is the *phenomenological and hermeneutical school*. One branch, led by E. Cassirer (who speaks of language as a symbolic form), deals with the → phenomenology of symbolic forms and culture. The other, which deals with hermeneutics in a stricter sense, is represented by Heidegger, H.-G. Gadamer, J. Grondin, G. Figal, and especially the Husserlian phenomenology of P. Ricoeur, H. Blumenberg, and B. Waldenfels, as well as by the group Poetik und Hermeneutik (led by Blumenberg and H. R. Jauss and oriented to the new rhetoric and W. Iser's “reception aesthetics” [*Rezeptionsästhetik*]). Another field of philosophy of language is the Jewish → philosophy of religion, as

developed by F. Rosenzweig and M. Buber (see also F. Ebner, E. Rosenstock-Huessy, E. Lévinas, and H.-C. Askani).

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HANS INEICHEN and PHILIPP STOELLGER

4. Language and Theology

4.1. Theology is a matter of words. It presents words about the Word, or even about God, yet it uses language not only as an instrument but also as a medium, and thus we can speak of language as the way of \rightarrow theology. For this reason theology — if it is self-reflective — necessarily involves a theory of language that must encompass both *langue* and *parole*, Scripture and religious language, "the Word of God" and ordinary language.

A significant difference exists, however, between receiving guidance from Scripture and receiving it from speech (in using religious language or, especially, hearing the \rightarrow kerygma, or the "living word of the gospel") — that is, between being oriented to the signs in Scripture (and their reference and \rightarrow meaning) and focusing on the spoken language as in \rightarrow rhetoric (and its effects, forms, and performance). Linguistics relates to the former in text theories (see U. Eco and W. G. Jeanrond) and also in \rightarrow structuralism and classic analytic theory. To the latter, linguistics relates via speech-act theory, \rightarrow pragmatism, and hermeneutics or rhetoric.

Because \rightarrow religion begins with religious speech, and grows and lives by it as well, issues arise of "competence" and "performance." We can thus see that an orientation in theology merely to propositions misses the dimensions of perspectivity, the media used, pragmatics, and facticity (e.g., the factor of the individual or the actual historical horizon of one's perspective), which are clarified by herme-

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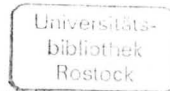
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