

Some Considerations about “Languages Games” in Noica’s View

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Abstracts: Our intention into this paper is to reveal that the vision of Constantin Noica about the language is opened for other philosophical points of view. The idea that we want to emphasize in this paper is that the *languages games* studied by Wittgenstein may belong to the hermeneutics. Through this idea we want to argue the possibility that the *languages games* can also be found in the Romanian philosophy, here the Romanian philosopher Constantin Noica approaches in his studies to the hermeneutics domain and also to the languages games analyzed by Wittgenstein. Some reviews to the works of Noica allowed us to conclude that the analysis achieved by the philosopher in the paper, the *Creation and beautiful in the Romanian utterance* (1973) resembles to the languages games developed by Wittgenstein in the paper *The blue book*.

Keywords: Hermes; language game; play words; ethnologic, Romanian philosophical utterance

We want to emphasize in this paper that the Romanian philosopher Constantin Noica is rather a *hermeneutic* for this we searched arguments from the philosopher work and we reached to the conclusion that Noica is above all a hermeneut. We will open in this paper the hermeneutical approach of the Romanian philosopher, for this we took examples of some analyses achieved by Noica comparing them with some considerations about language made by Wittgenstein.

When you start with an interrogation, you already approach a topic, an idea, an attempt of explanation of some assumptions. Therefore we are beginning on this page with the question: What is an hermeneut?, In antiquity it was a son of Hermes, or so thought Cratylus, but before giving justice, Socrates examines the etymological sense of the word: “Hermes seems to refer to the utterance in a way, because to be interpreter (hermeneus) and herald and sharper and more skillful liar

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in words and also a merchant, well, all these occupations are related to the power of the word. Or as I said before to speak (eirein), means to use the word, and that emesato, often used by Homer, means, “to contrive”. Based on these two names, the legislature almost commands us to call it the god who invented the speech and the word. “You people, who invented speech (to eirein emesato) on the right is called by you Eiremes. We however, thinking that we beautify his name, we call him Hermes” (Plato, 2002, p. 283).

From our point of view, the Socrates deduction manifests as a language game, in this case would be closer to use the phrase, “a word game”, which allowed both the issuer and the interlocutor, to understand the meaning of the words. Understanding a language is, “an act of life, we understand a language by living in it, the problem of hermeneutics, is not involving possesses of the correct rules of a language, but the true understanding about something that is happening in the language environment” (Hans Georg-Gadamer, 2001, p. 288). However the hermeneutic land does not stop here, in the Romanian space, the philosopher Constantin Noica is of another opinion; the philosopher opinion about hermeneutic, was recorded by Gabriel Liiceanu in Journal of Păltiniș: “hermeneutics, means to have access to the individual forms, each individual carries his own way is the need of...my hermeneutics is based on a logical mind which is its own science spirit.... This logic which validates my hermeneutic, is just the theory of the individual forms, the logic of Hermes, as we call it, it’s a logic that can’t be taken by mathematics and cars.” (Liiceanu, 1983, p. 146)

Can we not consider Noica, one of the most eloquent philosophers of the last century, the fact that open new avenues to the hermeneutics and also in the interpretation is a certainty, and we are not referring to that certainty lost in generalities; eventually the phenomenon of hermeneutics brings with it the phenomenon of understanding. Noica's philosophical reflections, with reference to hermeneutics, do not proposing a technology of the understanding, his process is to “discover the thoughts embodied in words” (Surdu, 2009, p. 11); he does not proceed as a philological hermeneutics and traditional theology, is primarily interested of the meaning of the words. Speech, language is based on words, concepts, sounds, for clarifying the language, first is necessary to determine what is a name, a verb, then a negation, an affirmation, a statement, an utterance, “the utterance is an significant and conventional “glăsuire”, in which some parts are signified isolated” (Aristotel, 1999, p. 10, 16b). We drew our attention to the small study by Aristotel, *About the interpretation*, for what gives us, but especially the

Noica comment. We are pleased to present our clarifications regarding the comment; Noica is interested in this text, by the grammar set forth by Aristotel. Here is another living proof of the importance that Noica gives to the word, saying, “grammar clearly arises not only in, but in this book: is historically known and noted that the grammatical reflection start only from *De interpretazione*” (Aristotel, 1999, p. 41). However another science identifies Noica in this small study; logic, a logic of whose joints and justifications are “rostituesc” throw the grammar, maybe because of it, had Noica written the study: *Letters about the logic of Hermes*. Noica considerations do not stop here, because he admitted that the logic from the study *About the interpretation*, isn't the logic of the *Organon*, or the ontology of *Categories* or the forms of demonstration and argumentation, from *Analytical*, *Topical* and *The sophist rejections*, but much more: “between the conduct of affairs and the reasoned basis of thoughts is room for the logos science, a science which hasn't the reason to be, nor the one of the show; but of the reason pure and simple, instead as an linked utterance, a speech of modern terms, connectivity.” (Aristotel, 1999, p. 42-43) We do not believe to be necessary an argumentation of the quote, Noica intentions is always the same, to establish a Romanian hermeneutic system, a “hermeneutic-dialectic.” (Dima, 1994, p. 188)

Noica's intention throw the comments of the small study *About Interpretation* were to highlight some grammatical issues, which were exposed by elements which could be logic, logic of utterance, that's the Logos, which operates like a food chain in utterance statements. The entire speech take place in an order hired to bring, new in the saying of human being; in the first chapter Aristotle investigates, name, verb, negation, affirmation, enunciation and utterance. Noica instead, reverses the chain of thoughts, of the ideas. In case Noica said, that we should start with the utterance; first we will consider what it is saying, then we will show that the utterance is declarative, carried out both by affirmation and negation; in turn the declarative utterance has as primordial factors in its composition, the verb and noun. These all, respectively: “name, verb, negation, affirmation, are the implementation point of utterance”. (Aristotel, 1999, p. 43) *The saying* is not only logical, but is filled with a *symbolic* load: “pronunciation does not remain simple speech of the humans, but expresses the reflections in mind of the speech, that's the chain of things.” (Aristotel, 1999, p. 44) Was Noica worth that had succeeded in revealing the utterance from Aristotel's little treatise.

At the beginning of the paper we were talking about, “language games” or we called them “wordplay”. Not accidentally we bring into question this phrase, which

belongs to Wittgenstein, because we find that Noica in the study *Creative and beautiful in Romanian speaking* analyzes strategic some words to show their meanings; he shows both past and digested meaning for centuries and also the presents, or rather what chose form its. The basis of these increases and decreases captured by Noica, manifests itself like a “playwords”, with their predilection for dialectical-speculative senses. Because the phrase, “language game” belongs to Wittgenstein, we will be pleased to show what he understands through it, and as he usually analyzes certain, statements, phrases, words; the latter inquiring us in a special way.

Aslam, one of Noica exegetes, explained that the philosopher used to establish the meaning of a concept, word, using the Augustinian model of meaning; model criticized by Wittgenstein which considered that the meaning of a word cannot be determined by something outside of it, it is about an object, thought that would be representative of the word in question, but, contrary to Wittgenstein the meaning of a word must be based on its reporting, to the other words and contexts in which they appear; Noica reveals the meanings of his concepts characteristic of his philosophy, from different contexts of use, such as: the Romanian old and new language, the traditional Romanian culture, the Greek and German meanings; indicating us German-Greek indicating us the position to hermeneutic of Noica. Responsible for introducing in the philosophical discourse the notion “language game” and also the technique through which sought, removing the ambiguities from the philosophical thinking, was the study *The Blue Book*, was conceived as a course, dictated to his students, which circulated as a notebook with blue covers. In these courses, Wittgenstein answers to questions, such as: “What is the meaning? What is the length?, And other questions as: What is the time? What is the number? We are possessed by the intuition that such words designate distinct entities and identifiable outside of us or express and communicate our thoughts.” (Wittgenstein, 1993, p. 7)

In trying to find logical answers to such questions, Wittgenstein will qualify it’s as philosophical trouble; he believed that the description and the analysis of such situations, it will bring a better understanding and better functioning of our language. Mircea Flonta reported in an historical note, that Wittgenstein called its approach regarding, the language “ethnological”, the term meant, “to draw attention to the fact that a correct understanding of the functioning of language can only be won if we examine the simple language, relatively primitive, language games, those languages in which the relationship with the expressions of people’s

everyday work becomes clear, transparent.” (Wittgenstein, 2004, p. 12) To remember from Flonta’s note the term “ethnological”, because also Noica apply this procedure in some of his studies, namely the trilogy combined under the name Word together about the Romanian speaking; project in which the philosopher is studying the structure and the evolution of certain words considering that: “a word must have a biography words with wealth meanings or hard translatable meanings, are old. In fact all of the basic content words of a language are old, meaning they are from source ... not the old words are important, but their meanings, them not as such but their lesson.” (Noica, 1973, p. 8) By the same opinion, was also Wittgenstein when investigated the language, “the study of language games is the study of primitive forms of language or primitive languages” (Wittgenstein, 2004, p. 13)

Language, forms of language can be understood only through close analysis related of language expressions that expresses a particular situation. The difference between Noica and Wittgenstein is; if Wittgenstein describes with exaggerated meticulousness, various expressions of the usual language, Noica choose some words from the ancient, classical and modern language, to verify their philosophical core, depending on the context of their occurrence. Wittgenstein believed that the relationship between the expressions of language and their meaning, their way will not be revealed by creating a theory of language, but only by investigating various uses of such expressions. As for Noica who tried to show the eloquent forms of some expressions from the lexical fund of old words. The Austrian philosopher thought that if we want to investigate matters of truth, of the falsehood, of agreement and disagreement, judgments with the reality, of the nature of the assertion, assumption and question, in such cases the language games will help much more than the intricate thought processes. Wittgenstein's Blue Book helps us to build, the complicated forms of the language from the simple, primitive ones. Wittgenstein's point of view is, why it would be awkward to have a definition of the word *mass* and normal to define the word *thinking*, its meaning.

And the meaning, more specifically, “explanation of the meaning”. So Wittgenstein proposes that for unravel the meaning of a word, we must study it. What Wittgenstein says about his approach, the method applied by him. “What I give is the morphology of an expression. I show that are some forms of use that you have never thought of it. In philosophy we feel compelled to look to a concept in a certain way. What I do is to suggest or even to imagine other ways of looking at it. I suggest ways in which you have not thought of before. You have thought

that there is only one possibility or at most two. But I make you think of others. Furthermore, I make you see that it is absurd to expect that a concept to be limited to these narrow possibilities. Thus your mental cramp is alleviated and you can examine unhindered the use of an expression and to describe different types of use". (Malcom, 1958, p. 50) We note that for the Austrian philosopher things are very simple, as a matter of fact, we only complicate its essence, inquiring him to show that are some forms of use to which we never thought of; we highlight the main of we said previously; Through these we conclude that Noica proceed similarly, only that he does not apply this method to some old Romanian words, for them to can reach to complex structures. What is the meaning of a word? Wittgenstein said, looking to find the explanation of the meaning of a word, for this the interrogation, "What is an explanation of the meaning?", has two advantages, showing both what is the grammar of that word, the expression grammar, therefore, explanation of the meaning". (Wittgenstein, 1993 pp. 21-22)

What is the word to Noica: "the word is a tree that was born on your land or fell like a seed from another world, a word is to a specific creature....The essential for people are the words.....Essential for people are the shades of meaning. But the words that give a touch aren't from yesterday, today, are from the forefathers" (Noica, 1973, p. 8)

We will recite in detail or condensed a representative expression for the Romanian struggle cited by Noica from Eminescu and which he analyzes for establishing its meanings and significances; the expression, *Destul-mi-i!*, is a syntactic construction, which the philosopher analyzes grammatically as follows: *u-is* a warm sound which vibrating in speech; the adjective *rather-destul*, indicates a reversal, a reversal of the expression; *i-urile* from the end that are giving closing to the phrase; the carefully research of the philosopher leads him to the entire decomposition of the term by emphasizing the *mi-i* moldovenism, translating it, with "sunt sătul de viață" Noica disappointment is that he can't reveal, translate the essential. The meaning of the paragraph quoted above is completely justified, in this purpose we select a few words carefully chosen by Noica from the historical box; one of which is the word *county-județ*, used by Eminescu when translated Kant with the analytic and synthetic judgments.

Noica note that Eminescu isn't using in his translation the term, judgment but instead of it, he used *county*. Today and frankly, probably even then, it was an archaism, although Noica said that could be and a neologism, that came from the Latin *judicium*. In reality this *judeciu*, *judicium* was not archaism or neologism, but

a notion used by Eminescu to distinguish between the judgment that you own and the one that you achieving, or as Noica said, between the trial faculty and the logical form of judgment. In another case, the word which is itself the productivity and work, but we prefer to use it separately.

We deduce from Noica's analysis, that he establishes certain contexts in which might fit the meaning of the word, by comparing the initial meaning of the word in various contexts in which it was used. We have as ground in the inference concluded the following quote: "If man is a being of the shades, this wealth of meanings of our words is necessary." (Noica, 1973, p. 11) Thus the old sense, primitive words can be more productive than the shade structures offered by the development of a language, our witness is Wittgenstein that combines the use of words in certain contexts with *language games*, primitive like the one used by children in learning a language . We close by a edifying quote for the Romanian philosophical utterance: "the limits of my language means the limits of my world The fact that my words show that the limits of the language (the language that only I understand) means the limits of my world." (Wittgenstein, 1991, p. 102) Reading this sentence could we not give right to the Thinker from Păltiniș when he said: "only in the words of your tongue is happening to remember things that you've never learned" (from the book of Noica, Words together about the Romanian utterance).

We will finish this study saying that the Romanian philosopher tried to show the importance of the language in the cultural creation of a people, the same thing thought and Witgenstein that said that our languages is the one that limits us, the philosopher wanted to say that throw the language we are able to create in this world; in conclusion as Noica said *only in the words of our languages we are able to remember things that we never learned*. The importance that the philosopher gave to the words allowed us to conclude that Noica is a hermeneut.

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