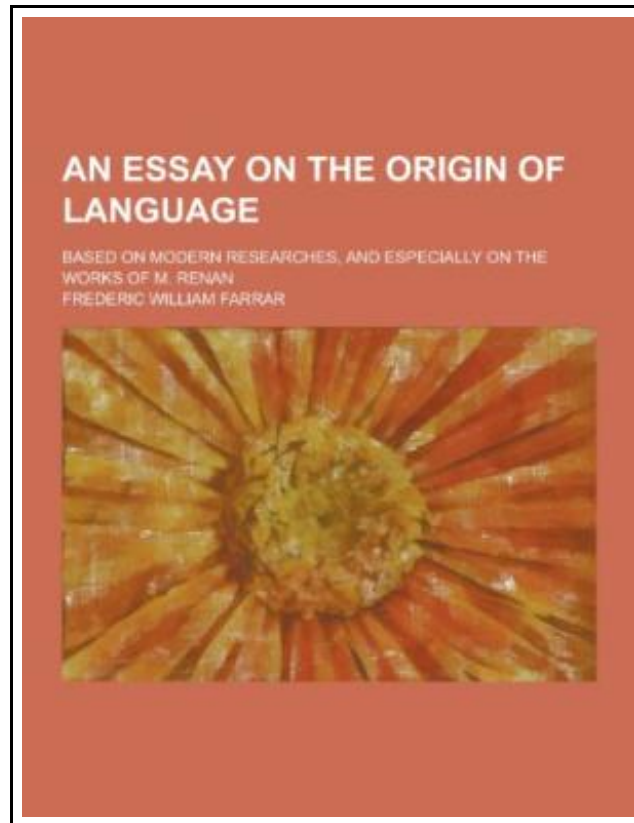


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Reviews

Merely no terms to spell out. We have read through and i also am confident that i will gonna read yet again again in the future. You will not sense monotony at anytime of your own time (that's what catalogs are for about should you question me).

(Pasquale Larkin I)

AN ESSAY ON THE ORIGIN OF LANGUAGE; BASED ON MODERN RESEARCHES, AND ESPECIALLY ON THE WORKS OF M. RENAN



Theclassics.us, United States, 2013. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book ***** Print on Demand *****.This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1860 edition. Excerpt: . CHAPTER VII. WORDS NOTHING IN THEMSELVES. Credibilis est, quia praesens est eis, quantum id capere possunt, Lumen Eationis. etern-e, ubi hsec immutabilia yera conspiciunt. --S. Atjqustin, Set. i. 4. it may lead us a little, says Locke, towards the original of all our notions and knowledge, if we remark how great a dependence our words have on common sensible ideas; and how those which are made use of to stand for actions and notions quite removed from sense, have their rise from thence, and from obvious sensible ideas are transferred to more abstruse significations, and made to stand for ideas that come not under the cognizance of our senses. So far we may seem to have been adducing a crowd of illustrations in support of this statement: for we have traced the germinal development of language from the seed and root of onomatopoeia to the various ramifications of metaphor, and have seen convincing reason to infer the primary origin of all words from sensible ideas. Essay on Human Understanding, in. i. 5. Are we then obliged to give in our adherence to the sensational philosophy, and to believe that Nature, even in the naming of things, unawares suggested to men the originals and principles of all their knowledge? Are we forced to accept the dogma that there is nothing in the intellect, which has not previously existed in the sense? Such are the questions which must now be considered, because these are the conclusions...



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