

Titel: Various extracts and notes, [EFJ-DIDERICHSEN1] 033-0020

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ject relation by and by is gained by ~~xxxx~~ means of speech. Finally language is treated as an expression of concepts, classes and relations, and it is shown, that also these higher forms of thinking are narrowly connected with the evolution of language.

Although Cassirer has called the book "*Zur ~~Er~~Phänomenologie der sprachlichen Form*", it is the forms and development of knowledge, that are in the focus of ~~his~~ ^{his} researches. ~~The principles and methods of grammar ~~are not~~ ~~discussed~~~~, and ~~has~~ ^{he} not got acquainted with the modern ~~linguistic schools~~ ⁱⁿ until his later works (see esp. *An Essay on Man*, 1944). Nevertheless, ~~he~~ ^{he} has clearly proposed two of the fundamental principles of structuralistic linguistics at a moment, where all German linguists swore to the banner of Hermann Paul: the principle of immanent ~~analysis~~ ^{analysis} is maintained p. 122: "Die Gesichtspunkte, nach denen sie (viz. eine geistige Form) beurteilt und nach welchen ihre Leistung abgemessen ~~wird~~ ^{wird}, dürfen nicht von aussen an sie herangebracht, sondern sie müssen der eigenen Grundgestaltlichkeit der Formung selbst entnommen werden", and on the following pages is pointed out, that the correlation of expression and meaning ~~is~~ ^{is} the fundamental formal principle of language: "Hier ~~besteht~~ ~~kein~~ ~~vermitteltes~~ ~~Ergebnis~~ ~~vor~~; sondern es besteht hierin eben jene grundlegende Synthese, aus der die Sprache als Ganzes entspringt und durch die alle ihre Teile, von elementarsten sinnlichen bis zum höchsten geistigen Ausdruck, miteinander zusammengehalten werden"

To Cassirer language is a symbolic form sui generis, not a slight reproduction of thoughts or things and actions, but a pattern of functions and relations, by means of which we form our world. But language is not the only symbolic form, and it does not shape an amorphous and ~~confuse~~ ⁱⁿ "substance". Also the acts of perception (*Wahrnehmung* and *Anschauung*) imply manners of formation, which are cognated with and influenced by, but not at all posterior to that of language. Common to all these forms is the character of "symbolic pregnancy", a single "present" content of mind being able to "represent" somewhat other, with which it is connected. The fundamental and irreducible instance of this correlation we find in the "Ausdrucks Erlebnis" as demonstrated by Ludwig Klages: "we understand Expression before we