

Steek èrens in jou woonplek 'n kers aan terwyl jy lees.

Tema: Wie is in jou wagtoering?

Skriflesing: Esegel 33:1-13

Broodjies vir die pad

“Education is the point at which we decide whether we love the world enough to assume responsibility for it, and by the same token save it from that ruin which except for renewal, except for the coming of the new and the young, would be inevitable. And education, too, is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world.”

— Hannah Arendt

“The beginning of love is the will to let those we love be perfectly themselves, the resolution not to twist them to fit our own image. If in loving them we do not love what they are, but only their potential likeness to ourselves, then we do not love them: we only love the reflection of ourselves we find in them”

— Thomas Merton, No Man Is an Island

“Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about.”

— G.K. Chesterton, Orthodoxy

Praat is baie kompleks

Danie Strauss

Is taal uniek?

Na aanleiding van die onlangse stukkie wat oor kommunikasie tussen koeie in Volksblad verskyn het, wil ek iets oor die uniekheid van die mens se taalvermoë uitlig.

In dierlike kommunikasie is die “tekens” volstrek eenduidig – dit beteken altyd dieselfde. By die bekende dans van die bye gaan dit steeds oor die (i) tempo, (ii) rigting en (iii) helling van die figuur agt wat gedans word – daarmee word konsekwent die (i) afstand, (ii) ligging en (iii) koers van die gevonde bron aangegee.

Menslike taal veronderstel daarenteen 'n keusevryheid wat interpretasie vérg. Eibl-Eibesfeldt, leidinggewende wêreld-onderzoeker van dieregedrag, verduidelik dat wat as taal by diere gedui word, “uitsluitlik op die gebied van interjeksie beweeg, van nie-insigtelike stemmingsuitinge.”

Waarom diere nie kan praat nie? Die orde van primate is

opvallend arm aan genuanseerde geluide – iets vergelykbaars met voëlsang tref ons eenvoudig nêrens by soogdiere aan nie.

Die mensape (Antropoïde, met name die orangoetang, gorilla, sjimpansee en langarmaap), is as gevolg van hul anatomiese tekortkominge nie gebore in staat om te praat nie.

By die menslike geboorte is die strottehoof hoog geplaas – wat die baba in staat stel om asem te haal terwyl gedrink word, maar dit maak spraak onmoontlik. Eers ná die afwaartse beweging van die larinks kan die mens praat. Slegs die mens besit tussen die neusholte en die strottehoof 'n tussengebied in die keelholte waar die lug en voedingskanale mekaar vrylik kruis.

Wanneer die beweeglike strotkleppie die “verkeer” nie effektief hanteer nie, verstik ons. Laitman merk in 1985 by 'n kongres wat Philip Tobias ge-reël het op dat as gevolg hiervan soogdiere [are] “anatomically incapable of producing the range of sounds necessary for complete, articulate speech”.

Streng gesproke besit die mens nie spraakorgane nie.

Nie een menslike orgaan is immers alléén verantwoordelik vir die voortbring van taalklanke nie.

Daarby besit elke orgaan wat 'n rol speel by spraak, 'n eie primêre funksie wat ongestoord sal voortgaan sêlfs indien die mens nooit 'n woord sou uiter nie!

As die mens praat, word hierdie verskeidenheid organe bloot in diens geneem, met name die brein, longe, strottehoof, mondholte, verhemelte, tande, lippe en neusholtes.

Die hoogs ontwikkelde en delikate samespel van hierdie anatomies uiteenlopende organe in die spraakproses, is so verstommend kompleks dat 'n oorsaaklike verklaring ons nog steeds ontwyk.

Bron: Eibl-Eibesfeldt, I. 2004. Grundriß der vergleichenden Verhaltensforschung, Ethologie. 8ste hersiene uitgawe. Vierkirchen-Pasenbach (932 pp.).

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<https://www.netwerk24.com/Stemme/Menings/praat-is-baie-kompleks-20200820>

“As The Preacher in the biblical book of Ecclesiastes puts it: All words wear themselves out; a man cannot utter it; the eye is not satisfied with seeing, nor the ear with hearing. Confronted with this verbal paralysis, what can people do? They sing, they rhapsodize, they invent metaphors; they soar into canticles and doxologies. But ultimately, words fail them and they lapse into silence. Or they speak in tongues.”

— Harvey Cox, Fire From Heaven: The Rise Of Pentecostal Spirituality And The Reshaping Of Religion In The 21st Century

“Do not depend on the hope of results. You may have to face the fact that your work will be apparently worthless and even achieve no result at all, if not perhaps results opposite to what you expect. As you get used to this idea, you start more and more to concentrate not on the results, but on the

value, the rightness, the truth of the work itself. You gradually struggle less and less for an idea and more and more for specific people. In the end, it is the reality of personal relationship that saves everything.”

— Thomas Merton

“What is the purpose of writing? For me personally, it is really to explain the mystery of life, and the mystery of life includes, of course, the personal, the political, the forces that make us what we are while there's another force from inside battling to make us something else.”

— Nadine Gordimer

“When reason has followed its road to the end, the point of crisis is reached and man is brought to the great question mark over his own existence.”

— Rudolf Karl Bultmann, Faith and Understanding

“The Orthodox liturgy begins with the solemn doxology: “Blessed is the Kingdom of the Father, the Son and the Holy Spirit, now and ever, and unto ages on ages.” From the beginning the destination is announced: the journey is to the Kingdom. This is where we are going- and not symbolically, but really. In the language of the Bible, which is the language of the church, to bless the Kingdom is not simply to acclaim it. It is to declare it to be the goal, the end of all our desires and interests, of our whole life, the supreme and ultimate value of all that exists. To bless is to accept it. This acceptance is expressed in the solemn answer to the doxology: Amen.”

— Alexander Schmemmann

“THE WORLD IS increasingly designed to depress us. Happiness isn't very good for the economy. If we were happy with what we had, why would we need more? How do you sell an anti-ageing moisturiser? You make someone worry about ageing. How do you get people to vote for a political party? You make them worry about immigration. How do you get them to buy insurance? By making them worry about everything. How do you get them to have plastic surgery? By highlighting their physical flaws. How do you get them to watch a TV show? By making them worry about missing out. How do you get them to buy a new smartphone? By making them feel like they are being left behind. To be calm becomes a kind of revolutionary act. To be happy with your own non-upgraded existence. To be comfortable with our messy, human selves, would not be good for business.”

— Matt Haig, Reasons to Stay Alive

Matt Haig was born in Sheffield, England in 1975. He writes books for both adults and children, often blending the worlds of domestic reality and outright fantasy, with a quirky twist. His bestselling novels are translated into 28 languages. The Guardian has described his writing as 'delightfully weird' and the New York Times has called him 'a novelist of great talent' whose writing is 'funny, riveting and heartbreaking'.

https://www.goodreads.com/author/show/76360.Matt_Haig

“You can only find out what you actually believe (rather than what you think you believe) by watching how you act. You simply don't know what you believe, before that. You are too complex to understand yourself.”

— Jordan B. Peterson, 12 Rules for Life: An Antidote to Chaos

Brood vir die pad

Hiérdie siekte van die gees sal wel op die dood uitloop

RRV

In 1849 verskyn onder die skuilnaam Anti-Climacus die Deense filosoof Søren Kierkegaard se werk *Sydommen til Døden*, in Engels bekend as *The Sickness unto Death*.

Dié titel sinspeel op Jesus se uitspraak nadat hy verneem het sy vriend Lasarus is siek: “Hierdie siekte sal nie op die dood uitloop nie” (Johannes 11:4). Wat Kierkegaard wel as “die siekte tot die dood” sien, is wanhoop – wat hy as “ ’n siekte van die gees” beskryf. Sy bespreking kan gelees word as ’n oproep om meer bewus van wanhoop se houvas op ons te wees.

Onlangs stuur iemand vir my Jilly Boyce Kay en Sarah Banet-Weiser se artikel “Feminist Anger and Feminist Respair” (2019). Hierin merk die skrywers op dat hoop en wanhoop dikwels as teenoorgesteldes gesien word. Ons kan byvoorbeeld dink aan woordeboeke wat wanhoop as die volkome afwesigheid van hoop definieer.

Maar, vra hulle, staan hoop en wanhoop noodwendig volledig los van mekaar? In dié verband gebruik hulle die oud-Engelse woord *respair*. Met as verduideliking: “Respair means fresh hope; a recovery from despair.” Respair dui dus op die komplekse verweefdheid van hoop en wanhoop.

En dié woord hou in dat die ernstige bemoeienis met wanhoop (soos met woede) juis produktief kan wees vir ’n verstaan van hoop wat meer behels as ’n leë optimisme wat nie die krag het om ons te mobiliseer om dinge te wil verander nie.

Met verdere lees oor die woord *respair* kom ek af op die artikel “Why words die” in *The Economist* (4 Maart 2017). Die artikel wys daarop dat die Oxford English Dictionary *respair* (as naamwoord en werkwoord) ken, maar dat die enigste verwysing teruggaan na 1425! Vir een of ander rede het Engelssprekendes sedertdien dus gevoel hulle kan heel gemaklik sonder dié woord klaarkom.

Maar, kan ons inderdaad wonder, vra omstandighede in ons land en dag nie juis weer vir taal wat ons kan help om eerliker met die gelyktydigheid van wanhoop en hoop in ons lewens om te gaan nie – vir taal wat iets verwoord van die moontlikheid van die terugkeer van vars hoop midde-in en anderkant wanhoop?

In Kierkegaard se geval, kan ons byvoeg, kan sy deurdringende blik op wanhoop ook saamgelees word met sy bede (opgeneem in *The Prayers of Kierkegaard*): “Grant that we may become aware in good time that we are all suffering from this sickness unto death. O Lord Jesus Christ . . . help Thou us in this sickness to hold fast to Thee, to the end that we might be healed of it.” –

<https://www.netwerk24.com/Stemme/Sielsgoed/hierdie-siekte-van-die-gees-sal-wel-op-die-dood-uitloop-20200828>

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