

## TRANSFORMATION OF THE BASIC CONCEPTS OF THE ENGLISH PHILOSOPHY AND ITS SPECIFICITY

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### ABSTRACT

*The article analyzes determination and transformation of the basic concepts of the English philosophy within its periods of development and is directed to underline their characteristic peculiarities.*

**KEYWORDS:** *Concept, Philosophical Transformation, Redundancy, Scholars, Interpreters, Philosophers, Trilingualism, Bilingualism.*

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### INTRODUCTION

As you know, any philosophical system is built on the basis of the relationship of concepts and categories. Concepts and categories are, ultimately, these or those words of a given language, elevated to the rank of philosophical concepts and categories due to the practical needs of science. This requires us to first analyze the state of the English language at the end of the 15th - beginning of the 16th centuries. During this period, English supplanted Latin from wider public life, although the active influence of Latin continued to be felt in England until the 17th century. It is noteworthy in this connection Lord Chesterfield's remark in his letter to his son (1739) that a truly educated person should know Greek and that "to know Latin is not such a great honor, because everyone knows Latin and not to know it - shame and disgrace".

Thomas More wrote "Utopia" (1576) in Latin, many of the works of Francis Bacon also translated by himself from English into Latin for the purpose of perpetuating. One reason for this is that the English language of the 16th century was still not the recognized language of science and literature. This conclusion is confirmed by the representatives of the era themselves: Francis Bacon, for example. He writes: "My works, which I wrote earlier and which are now so well translated into Latin, thank God, are immortalized ... These modern languages will someday be sure to go bankrupt. In the 14th century, there was an attitude towards the English language as imperfect and, therefore, short-lived, which must soon disappear, giving way to Latin or Greek. The situation was quite understandable: English had not yet won its positions in the public life of England. Latin continued to have a strong influence on the formation of public views, on the native language of the English, and therefore English was considered "rough," "uncivilized," "imperfect," and "devoid of grace," according to the English themselves, such statements are found in the historian William of Almesbury, John Skelton, the famous English poet of the sixteenth century, and others.

As early as the beginning of the 16th century, some of the most prominent English scholars and writers considered it their duty to apologize for writing in their "barbaric" English, and not in Latin: Roger Esham (1545 "Shooter"), William Eldington (1566 "Golden Ass" - translation from Latin). Richard Eden (1562), George Pace (prose translator, 1586), etc.

## MAIN PART

In the XII-XIII centuries, the Norman dialect of French was the official language of England, it was used to write works of art and draw up state acts. There was one more circumstance of the negative attitude of the English to their native language - these are the views on the language that dominated Europe and England in the 16th-18th centuries, in particular two theories, according to which: a) language is a reflection of ideal reality, a divine institution created by according to a strict and logical plan; b) language is built on the basis of "universal reason". These two theories, however, created a kind of theoretical basis for numerous patriotic desires to improve the English language, refine it, make it as "perfect", "elegant" and "beautiful" as Latin, Greek or French. First of all, this desire manifested itself, which is quite natural, in relation to the vocabulary of the English language of that period. Here, both purists and language reformers were united in their desire, and, in particular, for foreign words, where, as the researchers note, three directions of the struggle for the improvement and purity of the language in the life of England in the 14th-17th centuries were outlined. (the first is the attitude to foreign words; the second is the attitude to dialectal and regional words, and the third is the attitude to vernacular vocabulary) - with two approaches that are essentially polar. Proponents of one thought: in order to improve the English language, it must be enriched, its vocabulary expanded, the language must be given complete freedom to enrich with vocabulary units from other languages, especially Latin, Greek and French. Proponents of another point of view, on the contrary, saw the way to improve the vocabulary in curbing the influx of foreign vocabulary, because, as they believed, this vocabulary clogs the language, prevents it from using its own internal resources. The former include William Caxton (English pioneer printer), Thomas Eliot (writer, translator, lexicographer, doctor and diplomat), William Camden (writer, historian, antiquary), John Dryden (famous poet, playwright and critic), George Paty (large translator of that time), Thomas Blandeville (author of the book "The Art of Logic"), Thomas Digges (mathematician) and others. The second - Thomas Wilson (scientist, rhetorician, translator and statesman), Greek), Ralph Lever (author of the famous work The Art of the Mind, 1573), George Puttenham (writer and critic, author of The Art of English Poetry, 1589), Samuel Daniel (poet and playwright, author of "In Defense of Rhyme", 1603), Ben Jonson (famous playwright, poet and grammarian, author of "Tree or Thoughts on People and Deeds", 1641), etc.

As can be seen from the above examples, the range of professions and areas of employment of the authors is quite large. This testifies to the fact that rather wide circles of the English intelligence, scholars, interpreters, philosophers and enlighteners seriously comprehended the linguistic situation of their era. In the middle of the 16th century, as the well-known American linguist Albert Bo points out, the opposition to foreign vocabulary reaches its highest point, and by the beginning of the 17th century, the ardor of the struggle between the two camps is leveled and it is gradually asserted that "the English language has reached perfection and turned out to be able to naturalize many foreign words and that, thanks to this he became richer, more suitable for expressing various thoughts.

The formation of the relative unity of the English language ends in the 15th century and is reinforced by the introduction of printing. However, there is still no solid set of rules for literary standard English. The lexical composition of the English language required expansion in order to become a tool for expressing scientific conceptual and logical systems. The need of the language of science for new words-concepts was great. Some scientists, such as Lever, tried to adapt the national language to express scientific concepts, tracing Latin terms with the help of English. However, despite all the enthusiasm, his attempts to create the terminology of logic and philosophy on the basis of native English morphemes were futile. A radical break in the process of seeing the world is inextricably linked with a revolution in thinking itself, this is of fundamental importance. The transition from the geocentric to the heliocentric system required profound changes in the very foundation of thinking, in its methodological and philosophical foundations.

Supporters of the universal use of the English language (T. Nash, Puttenham, E. Spencer, T. Eliot and others) raised the issue of replenishing its vocabulary and, above all, creating scientific terminology on a national basis. At the same time, the majority agreed that borrowings from the classical languages - Latin and Greek are inevitable here. A detailed analysis of a large amount of factual language material of a philosophical and general scientific nature (32,032 pages), carried out by us, convincingly shows that the bulk of the terms are created by rethinking the meaning of words and combinations of the general literary language. At the same time, a special role - and this is a remarkable feature of the period of formation of the terminology of English philosophy - is played by figurativeness and connotation, that is, a broad interpretation of the word-concept, which is far from always consistent with traditional ideas about terms as units that tend to rigid explication of concepts and lack connotation. ; this figurativeness is typical, as a rule, at the time of the creation of a term, the introduction of a concept new to the national linguistic consciousness, which, for clarity and intelligibility, is figuratively compared with those already known. This is another characteristic feature of the language of philosophy of the research period, especially at the turn of the 16th-17th centuries. Philosophical literature is characterized by the fact that, on the one hand, it allows the thinker to define this or that concept or its shades as clearly as possible, on the other hand, to express his personal attitude towards it.

From the 16th to the 17th centuries, there was a particularly intensive formation of the English scientific and literary language. Therefore, it is advisable to give an additional chronological division, already within the period of time studied in the dissertation. The fact is that the development of the English language was not uniform, the process had its peaks, which fall, in particular, in the XIV century and the beginning of the XVI century. The 15th century was in a certain sense a transitional one - at that time the changes that occurred in the 14th century were consolidated, and shifts in the language were being prepared, which were realized in the 16th-17th centuries. Therefore, we can divide the period under study into two more: 1) XIV-XV centuries. and 2) XVI-XVII centuries. It is clear that this division is highly arbitrary. Note, however, that it to some extent coincides with the periodization that exists in English science, literature and culture in general (and when it comes to the history of the formation of the language of English philosophy, such a correspondence seems to be important).

What was the actual linguistic picture in England at that time, was the process of formation of the English national literary language ending? The picture was quite complex both in territorial and socio-political terms. To characterize the language situation of this period, the most

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significant are: 1) the functional areas of application of the English literary language; 2) specificity of English-Latin-French trilingualism and English-French bilingualism.

During the period under review, the creation of English scientific literature (in the broad sense), the appearance of manuals on astronomy, mathematics, numerous manuals on medicine, etc. was significant. And although the bulk of literature was created in Latin (English works are mainly translations from Latin), of the English language and into this sphere of communication testifies not only to a gradual change in attitudes towards the native language, but also to changes in the composition of readers. The formation of terminological systems, the formation of certain stylistic clichés were the links in the process of creating the scientific style of the English literary language. In England of the 14th-15th centuries, the most important task was to consolidate the London dialect as the basis of the national literary language and its delimitation from the territorial dialects, which were losing their equal position in relation to London in the 12th-13th centuries. The coexistence in the higher spheres of communication of English and Latin was largely maintained by the strength of centuries of tradition. From the second half of the 15th century, the activities of the humanists, as well as their views on the relationship between both languages, became a new impetus. Latin continued to dominate in school and university education, in theology and science, in jurisprudence (along with French) and religious practice, in journalism and private correspondence of the humanists Erasmus, Francis Bacon, Thomas More. Along with this, multi-genre literature of various subjects developed, especially intensively in connection with the advent of printing, where the English language played a leading role. The distribution of both languages in different areas is not unambiguous. Thus, English prevails in fiction, in didactic writing, in entertainment genres. But at the same time, the gradual penetration of the English language into clerical practice, into religious literature created bilingualism within the same genre. The attitude to the expansion of the social functions of the English language, to the enhancement of its role in the cultural life of the country was not the same among contemporaries. The attitude towards the English language on the part of the humanists was also not the same. Erasmus believed that the use of any living language, including English, threatened the purity and sophistication of Latin. The reason that Thomas More writes his "Utopia" in Latin, and Francis Bacon translates his main works into this language is the limited stylistic potential of the native language, the poverty of its expressive means, and the lack of established norms.

Both phenomena are associated with the work of humanists. The spread of enlightenment, such as the achievements of not only ancient but also modern European literature, became an important aspect of the practice of English humanism. Ignorance of the Greek and Latin languages was the barrier that prevented the assimilation of this knowledge by wide layers, therefore, translation practice becomes one of the main forms of activity of English humanists. The problem of translation is not only a problem of knowledge and its dissemination, but also a problem of the language in which this knowledge can be expressed and through which it can be stored, because what is not expressed in an adequate language, for the bearer of another, as it were, does not exist, in any case is not understood by them. For the development of not only English literature, but also the English literary language, the choice of works that were translated into English is very important; This choice also determined the stylistic features of translated literature: in contrast to the translated literature of previous centuries (XI-XIII centuries), when texts of a religious, religious-philosophical and didactic-logical nature prevailed, the attention of

humanists was directed mainly to secular subjects. They translated mainly fiction - short stories by Boccaccio and Petrarch, comedies by Plautus and Terentius, novels "About the Great Alexander", "About Apollonius", Aesop's fables, Latin and Greek authors - Demosthenes, Cicero, philosophers - Aristotle, Seneca, Lucian, etc. A new world was opening up, not bound by ossified medieval traditions and comprehended mainly from a scientific and philosophical position.

To understand the history of the formation and development of the English philosophical language, one has to touch upon the issue of foreign language influence, mainly Latin, as well as the issues of the translation activity of the Enlighteners and writers of England: Latinisms could only go through written speech. Therefore, it is no coincidence that it is noted that their influx increased during periods of intensive translation activity and especially increased during the Renaissance for quite understandable reasons and reasons.

A special role in this process belongs to the practice of compiling explanatory dictionaries of national languages. Bilingual dictionaries reached their apogee in the 16th century (the dictionaries of Thomas Eliot, Richard Hallwet, Thomas Cooper, John Baret, Thomas Thomas, John Ryder). If at first the dictionaries did not claim to be an exhaustive description of the vocabulary, then the authors of the 16th century, on the contrary, wanted to limit the vocabulary only to "good" words and exclude "barbarian" words from it. During the period under review, the nature and position of original and translated secular literature is changing. For the first time, a prose novel becomes popular. The conquest by the English language of the right to be used in all genres of scientific and literary creativity was the most important issue of the time. The interaction of scientific and artistic literary language with the spoken language was a typical feature of the period. So, G. Wilde comes to the conclusion: "it is necessary to emphasize in every possible way the closest connection between the colloquial literary language and the language of English literature. The language in which Shakespeare spoke was the language in which he wrote." Thus, the evolution of the quality and properties of the literary language of their time, the attitude towards measures to enrich and improve the language, views on the problems of language construction can find a place in the work of the great writers of the century.

## CONCLUSION

First of all, disputes began about the correct pronunciation and uniformity of spelling. The variety of variants at all levels of the language, found in the literary works of even the famous masters of the word of the 16th century, is very significant. Speaking about the influence of the scientific-literary and rhetorical tradition of classical languages on the practice of the era and, in particular, the 16th century, supporters of the preservation of Latin as the language of science and philosophy (T. More, R. Esham, W. Malmesbury, F. Bacon, J. Gower, J. Waller, J. Cheek, B. Johnson, J. Puttenham) appealed to its perfection, richness and refinement of forms of expression, which were not disputed by anyone. In turn, as proof of the possibility of improving and developing the English language, their opponents (W. Tyndall, T. Eliot, W. Camden, J. Dryden, T. Blandeville, R. Carew) cited the fact that Latin speech itself did not immediately acquire perfect forms and was once also rough and unfinished. Cultural figures of the 16th century, who spoke on issues of style, language and vocabulary, had special works on the theory of rhetoric, where they continued and developed the ideas of Aristotle and Cicero.



Thus, the classical philosophical teachings remain relevant for an extremely long time. But, speaking of the "eternity" of problems as a specific feature of philosophy, which ensures the coexistence of thinkers as contemporaries, separated from each other by a large interval of time, one should be extremely careful. Philosophical concepts are not only awakened to life by worldview needs, but also essentially reflect these needs in their results. The presence of this moment in philosophical knowledge is, as analysis shows, the basis for the vitality of these problems solved within the system: generated by a concrete historical situation, a certain philosophical system reflects it at an extremely high level of abstraction.

The plurality of coexisting philosophical doctrines determines, as one of the specifics of the philosophical language, the ambiguity of terms that acquire different meanings, carry an unequal semantic load in different philosophical systems. This allows researchers to state the extreme difficulty of comparing philosophical systems, their "insolubility" in each other, which significantly complicates interpretation. In this regard, we can talk about the low cumulative nature of philosophy as one of the types of knowledge, understanding by this the ability of a particular scientific discipline to fully or partially, but without changes, include in its composition the content of other scientific disciplines or previous stages of its own development.

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