INTRA-LINGUISTIC AND EXTRA-LINGUISTIC FACTORS RELATED TO THE LANGUAGE AND VOCABULARY OF THE BASIC CONCEPTS OF RENAISSANCE ENGLISH PHILOSOPHY

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ABSTRACT

In the article, the author dwells on issues dealt with correlation between formation of a new integral world outlook and the philosophy of language in England (XYI century), i.e. intra-linguistic and extra-linguistic factors related to the language and vocabulary of the basic concepts of Renaissance English philosophy from the point of view of theoretical premises when a new type of intelligentsia aroused: writers, scholars, artists, whose works reflect the era of the greatest cultural and industrial reversal, the decomposition of the old type of social connections and the type of thinking corresponding to it.

In the Renaissance, the centuries-old attitude towards art was changing, the division of arts into "mechanical" and "free" was destroyed, and relatively independent sphere of artistic activity was being formed whose products began to perform new functions in accordance with the needs of developing new social relations. It was a time of great efforts and significant discoveries that were not appreciated by contemporaries and understood only when their results, increasing from century to century, became one of the decisive factors in the life of human society. It was then that the foundations of modern natural science were created and, together with them, the prerequisites for the accelerated development of technology, which later led to an industrial revolution in the economic structure of society and its further development on an industrial basis [1, p.16]. Philosophy, science, art were then beginning to be perceived as the facets of a single whole, and the artist ceased to be a clown, an actor, an artisan; it turned out that he was rather a thinker, and therefore his work, his very personality, became the subject of special attention of humanists. A new type of intelligentsia aroused: writers, scholars, artists, whose works reflect the era of the greatest cultural and industrial reversal, the decomposition of the old type of social connections and the type of thinking corresponding to it.

Although the radical transformations of the Renaissance were experienced and comprehended by humanists in the same

way as before, a sharp change in the concepts and principles of the former "creationist logic" began to be felt. In the sphere of theoretical thinking, the formation of a new notion of causality began, and on its basis, fundamentally new schemes of explaining natural phenomena, and then human activity, were added, the content of categories, cognitive activity was modified.

In the context of each culture at its different stages, one can identify a special type of opposing tendencies - a multitude of stylistic formations within the culture of one era.

In the controversial forms of such phenomena in the history of empiricism and rationalism philosophical thought, the intellectual core of the culture of the period under investigation developed, the center of gravity transformed, cultural contexts transformed, and price orientations changed.

The fullest coverage of all aspects of life is carried out in the scientific and fiction literature of the epoch, which makes the most significant works of the epoch a means of reconstructing the spiritual atmosphere of the epoch itself, the nature of world perception and world outlook, the ways of world perception of the thinker - the man of the past. Their work was not only very significant for their period, but also played a significant role in systematizing the expression of scientific concepts by means of the national language.

The English language of that period was far from perfect philosophical language. The thinkers of the epoch could not but understand that this was a serious obstacle to the further development of English-language philosophy, because without the accuracy of terminology, the conceptual apparatus couldn't be counted on the exactness of thinking and its truth. "Words must correspond to thoughts; the lack of clarity of words creates a confusion of interpretation and a lack of understanding of the meaning, and in its extreme expression leads to a distortion of the nature of being ¬ and thinking" [2, p.66]. All this could not but affect the official composition of the language of the epoch and the tendencies of development and completion of the English language in general and the philosophical language in particular.

The increasing level of philosophical analysis and world connection is reflected in the gradual increase in the number of terminological vocabulary in the system of philosophical lexicon, as well as in the development of hyper hyponymic relationships between the meanings of terms in the framework of the term of creation of individual thinkers although much was done in this area by Cicero. He translates Porfiry's "Introduction" - an essay that became a treatise By defining the range of its concepts, problems and interpretations. "Without such an important work of Boethius to ascertain, clarify, translate, elaborate and develop philosophical terminology (in Latin - K.S.) it is simply impossible to imagine the further course development of medieval scholasticism "[2, p.73], in the content structure of texts of a philosophical order, the positions of terms change, their adequacy is traced, etc.

In the light of the above, the trend of the development of the language of English philosophy of the period of study and the further replenishment of its conceptual apparatus whose speech expression is manifested in the lexicon is of special interest. In philosophy, interest in the problem of language and its history as a means of research manifested itself very early: Plato, analyzing the category of substance, analyzed the etymology expressing this concept of the term [3, p.439-440]. Aristotle did not disregard the philosophical terminology and Aristotle - the entire book V of Metaphysics is devoted to identifying the meanings of the basic terms of philosophy — the beginning, the cause, the element, nature, necessity, the single, the essence, the quantity, quality, part, whole, etc. Later, this interest turned to the philosophy of the XVI-XVII centuries. "People are united by speech," wrote F. Bacon in 1620, "the words are established in accordance with the reasoning of the crowd. Therefore, a bad and absurd establishment of words miraculously precipitates the mind … The words directly rape the mind, mix everything up and lead people to empty and countless disputes and interpretations "[4, p.19-20]. To avoid all these troubles, you need to establish the exact meaning of these words and, above all, those of them, over which people constantly think. After 70 years, we encounter similar thoughts in Locke's "Experience of Human Understanding", where he confesses: "I must admit that at first I didn't think to study words. But when I began to consider the boundaries and credibility of our knowledge I found that it is so closely connected with the words that if one does not carefully examine their strengths and meanings, then very little can be said about cognition … "Therefore, John Locke singles out the philosophical use of words separately (as opposed to their civil use) by which he means is such their use, "which serves to transmit precise concepts and things to express in general terms and specific truths which may rely mind and that it satisfied in their true knowledge" [5, s.535].

Both philosophers were convinced of the importance of studying concepts in their relationship with words. Like F. Bacon, J. Locke made one conclusion from similar discrepancies of concepts and words: the philosopher must understand their complex correlation. The discrepancy between them, the known arbitrariness of the names complicate the process of understanding the concepts themselves. These difficulties, however, do not make it impossible to comprehend the concepts, but only demonstrate the non-linearity of the person's approaches to the concepts. Using data from etymology, J. Locke analyzed the categories of "substance" and "essence". It is also known what importance Hegel gave to the analysis of linguistic forms and the etymological analysis of philosophical concepts. He explored the categories of "essence" and "being" and the notion of "judgment" (Urthel). P.Lafargue paid attention that the language occupies too large a place in the development of the mind, so that the etymological formation of words and their consistent meanings do not reflect on themselves the conditions of life and mental state of the people who created them and used them. "Changes in the meanings of words are sometimes very instructive," notes B. Russell [6, p.52].

Speaking about the history of the language as a means of studying the formation of the language (vocabulary) base of English philosophy, its categories, we mean several aspects of this field of knowledge, respectively, different levels of philosophy development as a form of thinking. First, we are talking about etymology expressing categorical - more broadly - the philosophical concepts of words of the natural folk language, allowing to reveal the ancient, deep content of the concepts they denote, corresponding to the level of formation of categories of philosophy as forms of thinking. In order to trace the development of categories of thinking in the next stage, preceding their formation as categories of philosophy, it is necessary to study the evolution of the meanings of expressing their words and grammatical structures in the culture of peoples - the carriers of the languages in question over a long historical period. This constitutes the second aspect of the history of language as a means of exploring categories. The third aspect is the history of the formation of philosophical terminology: the inclusion of words as terms for designating the concepts of developed categorical thinking, the composition of philosophical systems, the evolution of the semantic scope of these philosophical terms, and the substitution of some terms by others for the expression of similar philosophical concepts. The latter is a fact of the history of a language, which makes it possible to observe the process of formation and differentiation of categories already within philosophical systems, especially in the period of the formation of philosophy itself.

The history of the formation and development of any national language is always original. "The formation of the written form of the English national language dates back to the XIV-XV centuries and is mainly connected with overcoming the centrifugal inertia of the dialects and the influence of the French language. By the Renaissance period, the medieval processes of language crossing had already been completed and the national language was formed on the basis of the London dialect. Having won the sphere of functional development of French, English itself experienced a strong influence of the latter, which affected most obviously its vocabulary.

The process of the formation of the English nation led to the further growth and spread of both oral and written national English. This factor, external to the system of language, had a great influence on the development of a literary language.

The development and improvement of vocabulary as a whole is determined by the contradiction between its capabilities in each historical epoch, and the growing desire of people to express their thoughts and feelings more adequately, stylistically more diverse and more precise. Hence another equally important conclusion: in the era of the most turbulent social transformations, the most rapid processes of language improvement take place. So "in the era of national formation, the development of a dictionary of a literary language occurs much more intensively than in previous, pre-national epochs, which with particular force underlines the fact of close interaction of internal and

external factors of language development" [7, p.154].

Both the borrowing process from other languages and the entire system of word production was activated. The expansion of the English philosophical vocabulary in its content reflected the emergence of qualitatively new phenomena in the life of society during the period of the formation and formation of the English nation. Along with the emergence of words expressing new concepts, it should be noted as a characteristic feature of this period of English philosophical vocabulary, the emergence of new words for the expression of already known concepts. This is largely due to the abundance of French borrowings, but there is another reason, namely, the lack of English vocabulary in the early New England period (XVI century), which led to the diversity and instability of the expression of certain concepts.

As we know, the basis of the literary language is always put any territorial dialect. For the English language, such a conscious selection of the literary language with its norms occurs, according to E. Dobson, in the 16th century, the language of the south of England, especially the language of London, became such a language [8, p.97]. Indeed, since the XVI century, other local dialects of Great Britain practically did not pose any danger to the national literary language [9, p.193]. To study the development and improvement of the English lexical system, we, as a rule, use the diachronic method, since only the results of the change are available to the observation, and not the changes themselves. Therefore, the development of languages can be traced - and monitored -

only by comparing the results. To understand the process of the formation of the English philosophical language of the XIV-XVII centuries, it is important to consider: 1) opinions of writers, translators, scientists of the XIV-XVII centuries about the language; 2) system of grammatical rules, reflected in the grammars of the period; 3) dictionaries; 4) style of thinking of the era; 5) social background.

Philosophers like Fr. Bacon were interested "in things, not in words" and therefore advocated the creation of a universal language, improving the English language by improving its consistency, harmony, simplicity. Many facts contributed to this: striving for simplicity of presentation in scientific works, rationalistic approach to language, generated by rationalism philosophy, departure from bombast and verbosity of euphuistic speech style "[9, p.172]. Note that, unlike others Western European languages, local dialects for national English did not become the reserve from which one could draw lexical material to supplement the literary language as a whole and to enrich the language of English philosophy of the XIV-XVII centuries in particular. The entire corpus of written sources of the philosophical nature of the period of analysis, which we studied, demonstrates only legally. Shakespeare and others use the language of local dialects mainly to characterize the social identity of the hero of the work or environment, place and time.

In the XVI century in English society, especially in the field of language, two diametrically opposed views on the development and improvement of the vocabulary of the English national language

were laid out: 1) preservation of the Latin language as the language of science and philosophy and 2) the distribution of the English language in all areas of human activity. Much in the rhetoric of England in the XVI-XVII centuries, as shown by V. Howell, was connected in one way or another with the rhetoric of Ancient Greece and Rome, and the theory of rhetoric, also enriched and differentiated in the Middle Ages in relation to the conceptual apparatus, could not but influence the science of language theory and practice [10]. The literature of the philosophical nature of that period, as analysis shows, is rationalized by terms of classical origin, for example, in the writings of G. Wilson ("The Rule of Mind Containing the Art of Logic, set out in English", 1551, "The Art of Rhetoric", 1553), R. Sherry ("A Treatise on Figures and Trails", 1550), R. Lever, T. Mora, Fr. Bacon, J. Lock, and others.

The historical facts presented by us are directly related to the problem of the development and replenishment of the vocabulary of the English language and the language of philosophy, in particular, because they are an important reserve of conscious language creation that characterized the writings of the authors — especially in the XVI century - in the field of replenishment for the needs of emerging and developing styles and genres of English national literature and, above all, the style of philosophical prose.

The lexical composition of the English language required expansion in order to become an instrument for the expression of new and improved scientific conceptual-logical systems. The need of the language of science and philosophy in new words-

concepts was great. It could be satisfied either at the expense of internal resources, or at the expense of external, that is, borrowing of new lexical units, and, above all, from classical languages - Latin and Greek. The problem of not only replenishing the language with scientific, philosophical vocabulary, but also, more broadly, enriching the vocabulary necessary for writing scientific and philosophical works directly in English, becomes an urgent issue. Borrowing foreign words as an objective historical fact is characteristic of all languages to one degree or another; this is a factor in their evolution, an important source of language development, since vocabulary is the area of knowledge that is most "open" to all kinds of external influences, an area in which all the changes taking place in the social life of society are reflected. Since new words appeared in philosophical works, first of all, to designate, name realities and concepts that were hitherto unfamiliar to the national English consciousness, the words borrowed from other languages and whose semantic content is highly abstract are subjected to analysis.

The analysis showed that the introduction, to a certain extent, of assimilation and interpretation of new words, was mainly promoted by the authors' targeted aims. The following methods were used: 1) the interpretation of the semantics of a new lexical unit in a broad context, not through the demonstration of use of the device in various contexts, but through explication of the essence (nature) of the phenomenon itself or through a logical definition of the concept denoted by this lexical unit: "Placabilitie is no It has been given that it

has been reckoned and it has been reckoned and it has been remarked and it has been given and that it has (T. Ellyot. Govern); "..moderation is the limits and boundes whiche honestie hath appoynted in spekynge and doinge .. "(T.Ellyot.Govern.327); "..abstinence is wherby a man refrayreth from any thynge, whiche he may., take, for a better purpose .." (T. Ellyot.Govern.305); "... abstinence (moderation) is manifested ... when a person abstains from all that which you can deny yourself ... for your own good", "..in the fyrste (volume) or bringing up a no-ble children. " (T.Ellyot.Govern.24); "... first of all it should be understood ... the best way to get an education or to educate noble children", "philosopher ought to be able to .. "(F.Bacon.De Augm. VII.74).

2) The second way to interpret new words was to explain the semantics of a word by combining the meanings of two other words already known and existing in the language.

Thus, words are interpreted to mean not clearly defined concepts, whose range of meaning is quite broad, and the word may therefore be misinterpreted. The explanation has as its goal the specification of the parameters of a concept, the establishment of its boundaries, for which two opposite words or concepts are taken, for example: "Nowe trust I have a maturitie called maturitie, called spedinesse ... "(T.Ellyot.Govern.215). In some cases the authors, for clarity, explain, for example, by contrasting the explanatory word with the lexical unit, which is its antonym, for example, when interpreting the word placability "complacency, meekness"

knowen by the contrary which is ..., called vulgarely wrathe ... "(T. Ellyot. Govern.55).

New borrowing **acceleration** -1531- [ad.lat.accelerationem, accelera-tus, accelerare, f.ac = ad + celer] "acceleration, acceleration", introduced by T. Eliot, is due to the semantic volume of the original German word haste, which is thus, it is put in a synonymous relationship with the designated word. Or again: Contractio, onis, feare, a shrinking or gathering together, a contraction, a contraction or shortening, a drawing in, a faintyng of courage "(T.Ellyot. Govern. 60).

Here, the borrowed word **contraction** - 1582 (ad.F., ad.lat. Contracti-onem) is an abbreviation interpreted by means of a synonym for shortening "contraction". Or: "A compeller, or constrainer. Coactor" (Baret); "Someone forcing or forcing. Co-activist"; "Cosmographe, a cosmographer, or de-scriber of the world" (Florio).

A distinctive feature here is that the authors of dictionaries do not give an interpretation of the essence of a phenomenon or a concept designated by a borrowed word, but select a word familiar to the national consciousness, and even the original Herman and borrowed, but already existing and words assimilated by the national language.

Sometimes the authors give the motivation for the use of one or another word, while advising to choose one of the proposed lexical units. For example, Puttengham explains the "hyperbole" - 1529 (a.Gr. hunepboly excess, exaggeration) "hyperbole, exaggeration" with the two created words overreacher "sly fellow" and loud Iyer "deceiver, liar".

The tendency of development and replenishment of the terminological vocabulary in the system of philosophical lexicon and the concretization of philosophical concepts in the analyzed epoch can be formulated as follows: the introduction, assimilation and interpretation of innovations contributed primarily to the authors' goals. Most of all, neologisms were introduced: a) interpretation of the meaning of the new word in a broad context, i.e. by explaining the essence of the phenomenon itself or by a logical definition of the concept; b) explanation of the meaning of innovation by combining the meanings of two other common words; c) by contrasting dictionary definitions; d) by motivating the use of the word. Thus, these trends are directly related to the problem of development and enrichment of the vocabulary of the English language and the language of philosophy in particular.

In the Renaissance, foundations of modern natural science were created, and alongside with it the prerequisites for the accelerated development of technology also were formed which later led to an industrial revolution in the economic structure of society and its further development on an industrial basis. The increasing level of philosophical analysis and world connection is reflected in the gradual increase in the number of terminological vocabulary in the system of philosophical lexicon. The process of the formation of the English nation led to the further growth and spread of both oral and written national English. This factor, external to the system of language, had a great influence on the development of a literary language. The expansion of the English philosophical vocabulary in its content reflected the emergence of qualitatively new phenomena in the life of society during the period of the formation and formation of the English nation.

In general, to comprehend the process of forming a new integral world view and the philosophy of the English language of the Renaissance in terms of the problem of perception and assimilation of semiotic reality, it is important to take into account that the historical facts presented by us are directly related to the problem of development and replenishment of the vocabulary of the English language and philosophy language in XVI century, because they are an important reserve of conscious language creation which characterized the authors' searches in the field of the lexical composition of the language and its replenishment for the needs of emerging and developing styles and genres of English national literature and, above all, the style of philosophical prose.

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