



PHILOSOPHICAL ANALYSIS OF THE HUMBOLDT LANGUAGE CONCEPT

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ANNOTATION

This article has undertaken a philosophical analysis of the Humboldt language concept. In the linguistic studies of W. von Humboldt, important problems of a socio-philosophical nature are raised that are related to the consideration of the concepts of nation and language. The core concept of the concept of V. von Humboldt is the concept of the spirit of the nation, the consideration of which he carries out in close interconnection with the concept of language, which he perceives as a living organism.

KEYWORDS: *nation, language, spirit of the people, concept, linguistic concept, philosophical interpretation, anthropology.*

DISCUSSION

Theories have formed in science, according to which there is a correlation between the language of a nation and the spirit of that nation. G.V.F. Hegel, V. background Humboldt, I.L. Weissgerber, as well as K.S. Aksakov, A.A. Potebnya, A.S. Khomyakov, who built their theories based on the views of German language philosophers.

In his linguistic studies, W. von Humboldt addresses important problems of a socio-philosophical nature related to the consideration of the concepts of "nation" and "language". V. background Humboldt considers the "nation" to be such a form of "individualization of the human spirit" that has a "linguistic" status, such a spiritual form of humanity that has a "linguistic certainty". V. von Humboldt sees the specifics of this form mainly in the language.

The central concept of the concept of V. von Humboldt is the concept of the spirit of the nation, the consideration of which he carries out in close connection with the concept of language, which he perceives as a living organism. In his article "On the Comparative Study of Languages in Relation to Various Epochs of Their Development," W. von Humboldt notes that "... even the most primitive language is too noble a creation of nature to subject it to arbitrary division and fragmentary description. He

is a living organism, and he should be treated as such "[5,312].

The division of mankind into peoples and tribes and the difference in their languages and dialects, as V. von Humboldt claims, are closely interconnected, but at the same time both of these directly depend on the third phenomenon of a higher order - the action of human spiritual force, which acts always in new, often more advanced, forms. Therefore, the science that studies the language should try to penetrate "... into the mediastinum where the language is associated with the formation of the spiritual strength of the nation." At the same time, "language is an organ of internal being, even this very being. ... Therefore, with all the finest threads of its roots, it has grown together with the strength of the national spirit, and the stronger the influence of the spirit on the language, the more regular and richer the development of the latter. In all its harmonious plexus, it is only a product of the linguistic consciousness of the nation "[5, 46-47], [1, 125].

So, according to V. background Humboldt, language is the activity of the spirit (Geist). It should be noted that the German word "Geist" incorporates several concepts - this is "spirit, soul", and "mind, thought, way of thinking". Therefore, the concept of "spirit of the nation" in this case covers the totality of spiritual and intellectual values, as well as the



thoughts and feelings of people, representatives of this nation.

The question of the spirit, the spiritual principle is considered by V. background Humboldt in connection with an attempt to explain the nature of language as a type of human activity. Based on the universal idea of the human spirit, according to which "language is closely intertwined with the spiritual development of mankind and the body. accompanies him at every stage of his local progress or regression, reflecting every stage of culture in himself," V. background Humboldt believes that the language of the people, the nation is the form of expression of the national spirit: "Language is, as it were, an external manifestation of the spirit of peoples: the language of the people is its the spirit and spirit of the people is their language, and it's hard to imagine anything more identical", while stipulating that "among all the manifestations by means of which the spirit and character of the people are known, only language is able to express the most peculiar and subtlest features of the national spirit and character and penetrate their innermost secrets. If we consider languages as a basis for explaining the stages of spiritual development, then their emergence should, of course, be attributed to the intellectual originality of the people, and to find this originality in the very system of each individual language "[5, 69].

V. von Humboldt assigns a special role to the language in the process of the people's spiritual life: "If, for some extraneous reasons, a people with a perfect language plunge into spiritual inertness and weakness, they will break out of this state with the help of their own language easier "[5, 159].

Considering languages genetically, that is, as the work of the spirit, V. background Humboldt claims that the spirit is stamped by matter, namely "its special predisposition to linguistics - for example, the exceptional brightness and clarity of ideas, the depth of insight into the concept, the ability to grasp in it the most characteristic sign, liveliness and creative power of imagination, attraction to correctly understood harmony and rhythm in sounds ... "[5, 50].

The language of the people and the spirit of the people are in a position of mutual influence to each other: "The true advantage of language lies only in the fact that, developing from a pure beginning and with the necessary freedom, it acquires the ability to support the energetic activity of all the intellectual forces of man, to serve as their full-fledged instrument and thanks to the figuratively sensual completeness and spiritual law-enforcement to awaken these forces forever." To this formal property

is reduced all that language can beneficially affect the spirit: "Language is the channel along which the spirit can roll its waves in the certainty that the sources that feed it will never run out. Truly, the spirit blows over it, as over a bottomless depth, from which, however, the spirit can always draw the more, the more it has already absorbed from there "[5, 161-162], and further: "while the spirit of the people with its living identity continues to act on his own and to influence the language, this latter is improved and enriched, which in turn inspires influence on the spirit "[5, 164].

The fact of the inseparability of the language and spirit of the nation is explained by V. von Humboldt that the emergence of languages is caused by the same reasons as the emergence of spiritual power, and at the same time, the language remains a constant stimulator of the latter. Language and spiritual forces do not develop separately from each other and not sequentially one after another, but constitute an inseparable activity of intellectual abilities: "The people create their own language as an instrument of human activity, allowing them to unfold freely from their depths, and at the same time seek and acquire something real, something new and higher; and achieving this on the paths of poetic creativity and philosophical foresight, he, in turn, has the opposite effect on his own language "[5, 67-68].

Considering the theory of W. von Humboldt, we want to emphasize that all in the history of any nation, nation, the process of its formation as a kind of community first takes place, and then the language is formed. The reasons for V.F. Humboldt's reasoning about language as the embodiment of the national spirit seem obvious to us. He creates his theory during the formation of a single German nation, the unification of disparate states into a single national state.

I.L. Weissgerber, in the spirit of the ideas of W. von Humboldt about language as a force uniting the nation, also believes that the mother tongue connects the linguistic community, "... and the world-creation that finds expression in it is the way in which the spiritual connection is realized and provided on which build historical interaction of people; this is the form in which the native language, following V. von Humboldt, transforms the world into the property of the spirit and which now invades billions of influences into all life processes of the linguistic community "[2, 19]. .

The discovery of the native language is a fragment of the self-knowledge of the human spirit, allowing, according to I.L. Weissgerber, to comprehend the basic life processes of the people. Speaking about the life processes of the linguistic



community, he names a number of problems: the history of the German linguistic community as such, its growth and contraction, its natural and historical conditions, its creations in the state, cultural and other fields. However, J.L. Weissgerber limits the study to the core of the history of language, to that basic language process, "when the effectiveness of a person's linguistic ability in a particular group of people is awakened and, as a result, the formation of their native language and language community occurs simultaneously" [2, 20].

Mother tongue is one of. "Ethno-creating forces involved in the justification of certain historical processes, the solution of certain common tasks of everyday life, indicating to everyone the purpose of their activities." This ethnosreating force is especially active at moments of recognition of the fundamental values of the independent existence of the people, oppression in the struggle for spiritual and state self-affirmation, but also during periods of spiritual and political heyday. In any case, it is precisely at such moments that the native language acquires a special task, in solving which the capabilities of the native language acquire special effectiveness. In such times of increased ethnic activity, when the possibilities of language acquire special significance, as well as in the face of danger for the development of an ethnic group, language, according to I.L. Weissgerber, "creates for himself a combat vanguard, which through conscious participation and exemplary activity gives the present unconsciously in all the phenomena the necessary effectiveness", that is, "in difficult times, people almost instinctively cling to their native language; in calm times, only a few feel its full significance, and yet it was then that in the process of tireless, painstaking labor its preserving power should be preserved and increased" [2, 4].

In each "use of the language" occurs, I.L. Weissgerber, the intrusion of the native language into actions for this particular reason is that it represents a special way in which the human law of the linguistic community is implemented and implemented: "The native language receives this independent meaning, because it should bring people together in historically capable groups and at the same time through the content enriched in it, provide the basis and direction of the work of its carriers" [2, 23].

As for the significance of the idea of a native language for linguophilosophical reflections in Germany, then I.L. Weissgerber notes: "For several decades, we did not have a direct incentive to delve into these issues, because the area from which such reasoning should grow, our native language, was not a risk for us. Only the troubles of the post-war years

led us to recognize language as the deepest building power (German: *volksbildende Kraft*). Incentives from all sides strengthen the conviction that the observance of the German identity and the global significance of all German, now more than before, depends on the internal and external strength of our German language" [3, 105]. In this case, I.L. Weissgerber refers to the period between the two world wars.

Indeed, during periods of special national / ethnic activity, for example, during the war, the language functions as a connecting link uniting the nation / ethnicity. This fact once again emphasizes the special social function of language and proves that at historically significant moments in the life of society, linguistic theory becomes the discourse of the nation with the aim of uniting it.

Further development of the philosophy of language developed mainly in the spirit of G.V.F. Hegel, not being confined, however, to the framework of his philosophy. In Hegelian philosophy, language is regarded as a product of thought, which determines its main purpose - to be a means of expressing mental content. The question of the nature and role of language in cognition and outlook is for G.V.F. Hegel is not a formal interest and is not a tribute to the traditionally philosophical problems. G.V.F. Hegel is the first German philosopher to thoroughly address the issue of how philosophy should be written.

Being familiar with the works of V. von Humboldt, G.V.F. Hegel acknowledges that language is as primordial as spirit. The main function of the language is considered expressive, which subordinates the communicative function. It follows from this that the cognitive function of a language obeys the cognitive activity of thinking, which in its basis has a special extra-linguistic form. Language is intended only to express meaning. Words, presented by G.V.F. Hegel, does not arise as a result of any external needs (for example, the need for communication), but as a result of the internal desire of thinking to objectify itself, to express itself. By definition, G.V.F. Hegel, "The Word is the most intrinsic to intelligentsia and its worthy way of discovering its ideas-bringing to consciousness ..." [4, 298].

The generalizing function of the word G.V.F. Hegel considers as a derivative of conceptual thinking. For him, verbal generalization is only the appearance of generalizations already realized by thinking. According to the German philosopher, in favor of the priority of thinking over language, grammatical forms of words are spoken, indicating their original prototype - the corresponding forms of



thinking. Thinking, as it were, puts on words. The formal side of the language is fixed in the grammar and its rules. Grammar is nothing but a system of categories of reason expressed in terms of linguistics.

LITERATURE

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