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THE ESSENCE OF THE CONCEPT "LANGUAGE" IN THE RESEARCH OF GERMAN SCIENTISTS

Summary. Scientific research is devoted to the issue of linguistic terminology to deepen knowledge about the essence of concepts in the historical aspect using the concept of "language" as an example.

This article is one of the articles devoted to the problems of evolution and the regularities of the development process of the concept of "language" essence in the daily life of people and societies from antiquity to the present.

The object of the research is the concept essence of "language" in the research of German scientists (M. H. Heidegger, C. Hermann, F. Mauthner, J. L. Weisgerber, G. Ipsen, G. Schmidt-Rohr, O. Reche, H. G. C. von der Gabelentz, M. Wundt) who worked in the 4th period of the history of linguistics (the end of the 19th – the first third of the 20th century).

The article presents the research of the German scientists' scientific heritage, carried out information analysis, identification of the characteristic structure elements, and essence systematization of the concept of "language" according to essential and "core" values (essential groups) according to the Explanatory formula of concept content (EFCC) structure.

As a result of the conducted research, the main characteristic structure elements were determined, "core" values were separated (essential groups) in a generalized form with a general information element inside, and 10 "core" values were formed: "phenomenon" (being, dwelling, social phenomenon, "human culture"); "essence", "spirit", "pure actuality", "mediator", "culture and/or element of culture" (a part of the culture, a reflection of culture, material and spiritual culture (property) of people, means and tools (force, power, social force, domination), communication (race, ethnicity, re-ethnicization), a creation and/or a creator and usage.

According to the obtained results, the concept of "language" generalized and unambiguous definition in German scientists' understanding of the analyzed period was synthesized.

Used technology of compiling the EFCC could be used in the process of researching the process of evolution and determining the essence of scientific concepts.

Key words: language, the explanatory formula of concept content, elements of the characteristic structure, concept.

The statement of the problem. The actuality of this study lies in the fact that the essence of concepts and terms loaded with meanings as much as possible undergo changes in the process of development of a person, society, and sciences.

The scientific need for dialectical increasing knowledge about the concept of "language" essence leads to the need for constant refinement of the content and the amount of information in the concept in different historical periods.

Such study has theoretical, methodological, and practical importance for linguistics and other sciences because the concept of "language" is used in almost all spheres of human life in theoretical and practical aspects and changed over time.

For thousands of years, there was no single definition of the essence of the concept of "language", an unambiguous and complete definition of this concept.

The definition should highlight the main specific features that could be used as a basis and could be applied in all spheres of people's vital activity.

This paper is one of the parts of the study of the evolution of the essence of the concept of "language".

The aim of the research is to synthesize the definition of the concept of "language" in the personal understanding of German scientists of the 4th period of the history of linguistics (the end of the 19th – the first third of the 20th century). (Martin Heidegger, Conrad Hermann, Günther Ipsen, Johann Leo Weisgerber, Fritz Mauthner, Georg Schmidt-Rohr, Otto Reche, Hans Georg Conon von der Gabelentz, Max Wundt).

The main tasks of this research:

– analysis of the essence of the concept of "language" based on German scientists' scientific researches;

– identification and systematization of the significant and secondary connected elements of the content and opposites of the essence of the concept of "language" according to the explanatory formula of concept content (EFCC) [1];

– synthesis of the concept of "language" definition to multiply knowledge about the essence of this concept in the historical aspect.

The object of the research is the interpretation of the essence of the concept of "language" in theoretical and practical aspects.

The subject of the research is the essence of the concept of "language" in German scientists' scientific research from the end of the 19th – the first third of the 20th century.

The scientific novelty consists in the synthesis of a complete and unambiguous definition of the concept of "language", the definition would not be a replacement of other concepts or a "diffusion" of the essence (meaning) based on the research of prominent figures of Germany in the analyzed period.

Analysis of the latest researches. The meaning of concepts is relative and changes over time, and, therefore, is subject to constant refinement in a new context, regular updating, systematization, and critical analysis.

An analysis of recent studies and publications on this topic has shown that scientists working in the direction of linguistics focus much of their attention on how the language should be used (lexical, spelling, orthographic, grammatical, stylistic norms), sociocultural aspects, the authenticity of interlingual translations, etc.

Scholars who study scientific studies of "language" from German scholars of the late 19th – first third of the 20th century mainly focus on scientific achievements, and theoretical and ideological mistakes of Leo Weisgerber [2]; defending language as an autonomous cultural form [3]; building the interaction between the teacher and students in a teaching-learning activity [4]; Hitler's state and within the history of modern linguistics [5]; from a philosophical aspect [6], etc.

Analysis of the essence of the concept of "language" with the aim to synthesize a generalized and unambiguous definition according to the scientific works of German scientists of the 4th period of the history of linguistics (the end of the 19th – the first third of the 20th century) was left without attention.

The presentation of the main material. "Language" is necessary and universal in the sense that it acts as a means of cognition. It allows us to reach agreements regarding the intersubjective significance of the results of cognition.

In this aspect, it acts as an ideal means of mutual understanding in a communicative community and can be considered as a dialogic-pragmatic condition of cognition.

Interest to the concept "language" arose among representatives of various philosophical movements, scientific and other activities in Germany at the end of the 19ᵗʰ – the first third of the 20ᵗʰ century.

The main generalizing features of the concept "language", links and relationships within the concept as a system, links of these elements and their relationships are represented in a generalized form with a common element inside in personal understanding of German scientists of the 4ᵗʰ period of the history of linguistics (the end of the 19ᵗʰ – the first third of the 20ᵗʰ century) according to the structure of the explanatory formula of concept content (EFCC).

Explanatory formula of concept content of "Language".
I. Elements of the characteristic structure.
1. Description of the concept.
1.1. Description of the concept, category according to the results of the analysis of previous knowledge that related to this concept.

1 period (**V – IV** BC – **XVI** BC):
1) Indian linguistic tradition in early antiquity [7];
2) the Greco-Latin linguistic tradition [8];
3) Classical Antiquity [9];
4) the Middle Ages [10].

2 period (XVII – XVIII AD);
1) the Renaissance period [11];
2) the Enlightenment Period [12].

3 period (the end of the XVIII – the first half of the XIX century) [13].

4 period (the end of the XIX – the first third of the XX century) [14, 15, 16].

1.2. Detection of the existence of the concept, the phenomenon of its essence.
1.2.1. "Language" as a "Phenomenon".
1.2.1.1. The phenomenon of "being".

Martin Heidegger (1889–1976) (a German philosopher, existentialist, and phenomenologist) highly appreciated a Man and his Being.

The scientist believed that "language" was the meeting place of man and "being". He considered "language" from the point of view of its relationship with "being", its role in relation to "being", the "being" of "language" and its ontological functions:

"language" is born at the junction of "being" and "existing" (matter, nature), "present" as has not yet been expressed in the word of the foundation of "language" and "presence" as realized in "language". "Being" shows itself in "language".

M. Heidegger wrote that "language" was the enlightening-concealing phenomenon of "being" itself [17]. It helps people to understand their "being" (the surrounding world, it exists independently of consciousness), to understand their existence.

In his understanding the essence of man lay in "language", and the essence of "language" lay not in a man. His point of view is one could not say that "language" speaks; for that would mean that it is the only "language" that defines a person.

M. Heidegger came to the conclusion that the boundaries of "language" outline the boundaries of the world: "Only where there is a language, there is the world." [18, p. 35].

1.2.1.2. The phenomenon of "dwelling".
The main place that is set by the border between "one's own space" and "alien" (Home), existence (Being)

M. Heidegger believed that "language" was not a function of a person, not a property of "being": "Language is the house of being. Man lives in the dwelling of language. Thinkers and poets are the guardians of this dwelling" [19, p. 2].

A person exists living in this dwelling, because, protecting the truth of being, he belongs to it: "... language is the house of being, in which a person resides, listening to the truth of being and guarding it" [19, p. 9].

According to **Conrad Hermann** (1819–1897) (a German philosopher and university teacher, a student of Hegel), "Without language, the human spirit was united with nature", the word for the first time drew a boundary between self-consciousness and the world of natural …" [20].

1.2.1.3. The "social phenomenon".

According to Fritz Mauthner (1849–1923) (a philosopher, German and Austrian journalist), "language" is the embodiment of social interaction for the satisfaction of the needs of a person and society in the process of communication, the property of language to influence individual consciousness and form a linguistic personality as a member of a given linguistic community suggests an innate "ability for language" in a person [21, p. 4].

1.2.1.4. The phenomenon of "human culture".

For **Johann Leo Weisgerber** (1899–1985) (a German linguist and teacher, a specialist in German, Celtology, and general linguistics), "language" is one of the most important phenomena of human culture not known in its meaning and is hardly have been become aware in its impact [22].

1.2.2. "Language" as the "Essence" (the inner content, the basic and most important characteristics).

Günther Ipsen (1899–1984) (a demographer, a philologist, a historian, and one of the leading sociologists of Nazi Germany, a follower of the ideas of German neo-Humboldtism) suggested that language is "... at best, a kind of essence, derived from the totality of everything said..." [23, p. 11].

1.2.3. "Language" as the "Spirit".

J. L. Weisgerber expressed his point of view about a particular way of thinking, feeling, or being: "Language is not the size of the natural world, but a form of manifestation of the spirit.

As such, it is a historical value and it is subject to conditions that have important significance for the development and fulfillment of the spirit" [24, p. 180].

1.2.4. "Language" as "Pure Actuality".

"In scholastic philosophy, Actus Purus (English: "Pure Actuality", "Pure Act") is the absolute perfection of God" [25].

For G. Ipsen "Language" is "Being" in the primary and full incarnation. According to him: "Language is not objective in the sense that it is pure actuality, and it the inimitable way is at the same time limited and omnipresent, at the same time definite and infinite" [23, p. 11].

1.2.5. "Language" as a "Mediator" between the world and man (subjective image of the objective world).

In general, every "language" serves as a "mediator" (one who helps lead and build relationships), "a bridge from thinking to reality" [20, p. 230] between people and the outside world; therefore it is characterized by the property of a border and a bridge.

But the content of the "language" is correlated with reality and at the same time correlates with it.

1.2.6. "Language" as "Culture and/or element of culture" that accumulates and preserves the human and historical experience of people and spiritual and cultural codes of the nation (the social basis of the condition of the Images of information):

1.2.6.1. "A part of the culture".

"Language" not only reflects the human world but it is an integral part of the culture. F. Mauthner united the concepts of "language" and "culture" and explained a point of view: "... the worldview (Weltanschauung) embedded in the language of the people is collected and preserved together by all the peoples of the earth, who have worked for thousands of years to what every modernity considers the pinnacle of culture, what our modernity calls culture" [26, p. 79].

F. Mautner did not have the slightest doubt about the fact that "worldview embedded in the language of a nation, collected and preserved together by all the peoples of the earth who have worked for thousands of years on what every modernity considers the pinnacle of culture, which our modernity calls culture" [26, p. 79].

1.2.6.2. "Reflection of culture".

F. Mauthner expressed his point of view: "It is obvious that the culture and language of the people overlap. Language is the truest mirror reflection of culture, as a set of achievements of human society in industrial, social, and spiritual life" [21, p. 185].

1.2.6.3. "The material and spiritual culture (property) of people".

According to C. Hermann any "language" is a mirror, polished in such a way that "...the spiritual content of the world is reflected in it from a special side" [20, p. 224].

A similar point of view had J. L. Weisgerber. He understood "language" as an important and common part of the material and spiritual culture created by past generations and passed on to future generations as something valuable and revered:

- "important": "language" is deeply rooted in human existence in general, it should be considered one of the most important assets of the people;

- "common": "language" as a common cultural asset of the people [22].

1.2.7. "Language" as a "Means and Tools".

1.2.7.1. "Force" (means and tools of accessing and influencing consciousness for the purpose of shaping the conception of the world).

C. Hermann considered language as "a force that dominates our very own integral individual thinking" [20].

A similar point of view had **Georg Schmidt-Rohr** (1890–1945) (a German scientist and sociologist worked on the creation of a national biological sociology of language). He began with the assertion that compared with race, language is the most profound, the most fundamental force [27, p. 265–270].

G. Schmidt-Rohr had no doubt that "... under no circumstances should one forget the significance of language behind race as a force that determines the unity of the nation, transmitting the sole spirit of the nation" [28, p. 218].

1.2.7.2. "Power":
– **"Social force" (power) for regulating relations (communication processes) in society.**

Each language has its own differences and a unique point of view emphasized the essential role and influence of the "native language" in the process of communication with community members. The unity of these differences is the full expression of the human spirit.

F. Mautner thought about the power of language over a person. "Language" is "a social force, it rules over the thoughts of individuals" [21, p. 42].

F. Mautner expressed an opinion about the "tyrannical" power of "language" over a person. The authority of "language" is adamant in custom, faith, worship, art and science, communication, and law. [26, p. 103].

"Language" has power over the thinking of a person, regulates interpersonal relations in society and shapes the behavior and attitudes of people: "... the dependence of an individual on a language inherited by him from a successive mass of ancestors and having consumer value for him only because it is jointly owned by all fellow tribesmen" [21, p. 24].

– **"Domination" (the exercise of power or influence over someone or something).**

M. Heidegger expressed a point of view about "language's" strong, irresistible influence and impact on people: "Rather, language is left to our mere desire and action as an instrument of dominion over beings" [29, p. 3].

1.2.8. "Communication" (the act of transferring information).

1.2.8.1. "A social and cultural construct (race) communication".

The essential feature of race began to excite scientific circles in the early 1920s. Many works appeared in line with the "racial theory of language" in Germany in those years.

Nazis had extreme and unreasonable beliefs about race and ideas about race. "Nazi racism" or "Nazi racial ideology" found their way into reasoning about "language": the "native language" has the power to realize a community on a racial basis, to make people who have racial abilities to form a community and actual members of the community.

Otto Reche (1879–1966) (a German anthropologist, ethnologist, and "racial scientist") expressed a point of view: "Initially, race and language coincided without any exceptions" [30, p. 260–261]. Therefore, despite the subsequent processes of mixing races and languages, language remains "an expression of the racial soul" [30, p. 260–261].

G. Schmidt-Rohr was of the view that "language" did not affect either the special inclinations and abilities of the race. He expressed a point of view that "language" didn`t affect either the special talents and abilities of the race [31].

Language reflects race but it cannot influence it. Race is active, language is passive.

The scientist expressed a point of view: "…race without language must remain mute within the realm of the conceptual" [27, p. 162].

Hans Georg Conon von der Gabelentz (1840–1893) (a German general linguist and sinologist) was of the opinion that different races have different intellectual abilities [32].

However, he denied that "language" could be judged by any indicators lying outside the language. From his point of view, it is not correct to relate specific linguistic features with specific national character traits or living conditions [32]. Thus, "language" was the measure of national identity, the ideal of racial, national, and linguistic unity in Nazi racial ideology.

1.2.8.2. "**Social communication between societies**" **which have the ability to unite, alienate, and absorb:**

– "**Ethnicity**".

"Language" affects the worldview and outlook, as well as the cognitive processes of its speakers, united by a common origin and some hereditary physical features.

According to G. Schmidt-Rohr, "…the first and main level of any preservation of the ethnic (völkisch) essence and ethnic existence is blood, the second is the language of the nation" [33, p. 7].

Here it is impossible not to mention that **Max Wundt** (1879–1963) (Nazi German philosopher) shared this view: "Language is indeed the voice of blood, determined in its sound and timing by blood. The blood community creates the language community" [34, p. 17]:

– "**Re-ethnicization**" (changing of ethnic belonging, a revision of one's ethnicity):

G. Schmidt-Rohr expressed a point of view: "Language is actually the level at which re-ethnicization takes place. It is the open or secret aim of all measures in all spheres of life" [31, p. 205].

1.2.9. "Language" as "A creation and/or A creator".

1.2.9.1. "**Creator**".

From the point of view of a particular person, "… language is to a much greater extent the creator because the great number of spiritual forces inherent in it, uniting many races of people, are more powerful than the special predisposition of a particular person" [35, p. 409].

1.2.9.2. "**Creation**".

"Language" is not only the one that creates and constructs something but also the result of such activity: the action or process of creating something.

G. Schmidt-Rohr defended the thesis that "Language is not only a creator, but also a creation ... If we look at the integrity of the people as something cumulative, then language, in any case, is much more a creation, the essence of which is determined by race" [35, p. 409].

1.2.10. "**Language**" **as** "**Usage**".

F. Mautner believed that language is not some kind of substance: "Language is not an object of consumption, also not an instrument, it is not an object at all, it is nothing but use. Language is the use of language" [21, p. 24].

Conclusion. According to the results of the study. we can conclude that German scientists of the 4th period of the history of linguistics (the end of the 19th – the first third of the 20th century) understood the concept of "language" as the *phenomenon of being (the fact, state, and existence or having objective reality)*, *social phenomenon, phenomenon of human culture; essence (the most important and essential)*, *spirit (a form of manifestation of the spirit)*, *pure actuality (the absolute perfection of God)*, *mediator (one who helps lead and build relationships)*, *culture and/or element of culture (a part of the culture, a reflection of culture, material and spiritual culture (property) of people*, *means and tools: force (accessing and influencing consciousness), social force (power) (regulating processes) in society, domination (the exercise of power or influence over someone or something)*, *communication (the act of transferring information): a social and cultural construct (race) communication, social communication between societies (ethnicity, re-ethnicization)*, *a creation and/or a creator*, *use (the act or practice of employing something)*.

Perspectives and future research opportunities are the study of the 5 period (30th years of the XX century until our time), which makes it possible to find out the patterns of the process of development of the concept of "language" to determine the essence, role, and reflection of the functional essence in the life of a person and societies, taking into account historicism to predict further development.

This technology of the Explanatory formula of concept content (EFCC) formation could be successfully used in studying the development process and determining the full and monosemantic definitions of scientific concepts without ambiguous interpretations, without "spread" of the essence, and without replacing one concept with another in any field of knowledge.

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Анотація. Наукове дослідження присвячене питанню лінгвістичної термінології для поглиблення знань про сутність понять в історичному аспекті на прикладі поняття «мова».

Ця стаття є однією із статей, присвячених проблемам еволюції та закономірностям процесу розвитку сутності поняття «мова» у життєдіяльності людини та соціумів від античності до сучасності.

Об'єктом дослідження є сутність поняття «мова» у дослідженнях німецьких вчених (М. Хайдеггер, К. Герман, Ф. Маутнер, Дж. Л. Вайсгербер, Г. Іпсен, Г. Шмідт-Рор, О. Рехе, Г. Г. К. фон дер Габеленц, М. Вундт), які працювали в 4 період історії мовознавства (кінець XIX – перша третина XX століття).

У статті представлені дослідження наукової спадщини німецьких вчених, проведений інформаційний аналіз та систематизація сутності поняття «мова» за суттєвими та «стрижневими» значеннями змісту поняття за структурою тлумачної формули змісту поняття (ТФЗП) за суттєвими, специфічними ознаками та ідентифікація елементів характеристичної структури.

У результаті проведеного дослідження було визначено основні елементи характеристичної структури та розмежовано "стрижневі" значення (істотні групи) в узагальненій формі із загальним інформаційним елементом усередині, та сформовано 10 стрижневих значень: «феномен» (буття, житло, соціальний феномен), «сутність», «дух», «чиста дійсність», «посередник», "культура та/або елемент культури" (частина культури, відображення культури, матеріальна та духовна культура), «засоби та інструменти» (сила, влада, соціальна сила, панування), комунікація (раса, етнічна приналежність, реетнізація), створіння та/або творець і використання.

Згідно з отриманими результатами було синтезовано узагальнену та однозначну дефініцію поняття «мова» в розумінні німецьких вчених проаналізованого періоду.

Використана технологія складання ТФЗП може бути використана в процесі дослідження процесу еволюції та визначення сутності наукових понять.

Ключові слова: мова, тлумачна формула змісту поняття, елементи структури характеристики, поняття.