

Alla Malii, PhD in Philology

Nataliia Yarmolitska, PhD in Philology

Taras Shevchenko National University of Kyiv, Ukraine

AXIOLOGICAL ROLE OF LANGUAGE PHILOSOPHY IN THE CULTURE OF A NATION

The research aims to define the main trends in the synthesis of philosophical, cultural and linguistic grounds of language functioning as a social cultural phenomenon with represented points of view, approaches and opinions on language problems with historical philosophical, philosophical linguistic and philosophical anthropological prerequisites being taken into consideration. It also aims at analyzing and revealing an organic unity and mutual influence of existence, thought, speech and language in different spheres of human life. Methodological basis of the research bears a complex interdisciplinary character. Comparative and hermeneutic analyses served as the main methodological grounds, alongside with analogy and synthesis method for better understanding of the subject of philosophical analysis. Scientific novelty: the use of a conceptual approach to the investigation of philosophical and linguistic problems of language functioning has been suggested and explained on which basis a traditional topicality of theoretical and practical studies of language philosophy has been reconsidered. An urgent necessity for stronger motivation, arousing and supporting interest to learning a native language has been revealed, the necessity to solve a problem of interrelation and interaction of language and culture has been proved. On the grounds of comparative linguistics we have investigated the connection of language with the formation of the nation's spiritual force, distinctive way of peoples' life and inner structure of its language and national spirit. Conclusions: the given research allowed not only to identify new aspects of language functioning but also to considerably expand the subject matter of linguistics and language philosophy as a means of grasping possible solutions for the problems connected with a harmonious development of the nation's spirituality where a nation's language is one of the most distinguished factors of its spiritual culture.

Keywords: language philosophy, philosophical linguistic concept, linguistic turn, language formation, language forms, national spirit, nation's spiritual force.

Introduction. Over the last decades we have been tracing an increased interest towards the issues concerning language and its influence upon the formation of distinctive culture, education and upbringing; formation of national identity; ideas of inseparable connection between a peoples' spiritual life and its language. It is not only life the language reflects, but also way of thinking of the nation, it indicates a peoples' worldview, its values and traditions that is why it is intimately linked to its national culture, its spirituality. Language studies are rather wide and concern not only linguistic but also cognitive aspects. Within such an intricate framework of content issues an accent should be placed on the analysis of philosophical problems of linguistics, which is language role in personality development.

Philosophical analysis of the main conceptions and problems concerning language philosophy have found their comprehensive coverage in a range of studies in the field of theoretical language studies, linguistics and language philosophy, among which one should mention works by M. Bakhtin, A. Wierzbicka, L. Wittgenstein, Hans-Georg Gadamer, V. von Humboldt, E. Husserl, W. Quine, Ch. Morris, Ch. Peirce, O. Potebnia, P. Ricoeur, E. Sapir, F. de Saussure, B. Whorf, J. Habermas, N. Chomsky, etc. However, the system of arguments concerning the most significant issues in the modern linguistics in their worldview, methodological and social cultural aspects needs to be specified.

Aim. The article aims at defining and reconsidering some topical issues of language philosophy with the main focus put on their discussion analysis as well as revealed in the research interrelations of language, thought and reality, language and national culture, language not only as a means of communication but also as a cognitive process.

Main material outline. Language philosophy embraces a rather wide circle of theoretical issues concerning the nature of a language, thought and language, knowledge and cognition interrelation. However, scientific research of language philosophy seems to be incomplete without turning to a brief historical outline of the main conceptions and problems concerning this issue, which is why we shall dwell upon the traditional language philosophy problems in more detail.

Human language is considered to be an ordinary phenomenon of everyday life, thus, few people ever think about its definition. Since the moment a human being was born, he has existed not only in nature but also in society which engages him in its traditions. According to E. Sapir, language is a human activity, a product of a long-lasting social use. «Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols. These symbols are, in the first instance, auditory and they are produced by the so-called «organs of speech»¹.

Philosophical reflection on the language role in human culture took place for centuries. Thinkers of many epochs took great efforts investigating language, its nature and structure, coining grammatical forms and rules for notions that sometimes experienced mistakes and errors concerning language, human nature and inaccurate ways of cognition. Thus, as a result of long-lasting relations between linguistic and philosophical thought in the XX century, language philosophy was firmly developed later becoming one of the major disciplines, which caused a linguistic turn that influenced a paradigmatic basis of philosophizing. Linguistic turn is based on the linguistics F. de Saussure defined as a science about language which had passed three stages in its development, where the start was made by «grammar, a logic-based discipline which was deprived of a scientific and objective point of view on the language as it is. Another stage lay in emerging of philology and beginning of a «philological» school existing today. The third stage is connected with a new possibility to compare languages which served as a basis for founding comparative philology².

In this respect, one should mention the fact that linguistics is closely connected with other sciences which borrow and exchange data with each other, though, one should not mix sciences, one should differentiate between them. Thus, for instance, one should differentiate linguistics from anthropology, as the latter studies a human being as a zoological species, whereas language is a social fact. An astonishing variety of language systems existing in the world convinces us in an incredibly long life of human spirit (B. Whorf)³. It should be noted that the main task of the linguistic theory lies in the necessity to change intuitive ideas into a strict and objective approach where a linguistic level is a method of statements representation targeting at creating a vocabulary of symbols (N. Chomsky)⁴.

Generally speaking, it seems impossible to ignore the findings of philosophers-analysts, phenomenologists, and so on in the process of reevaluating some transformation of philosophic beliefs on the nature of consciousness, on interrelation of consciousness and language, as such sciences as semiotics, cybernetics, artificial intelligence theory, game theory, modal logic, which were actively investigated by scholars of the XX century, are in this way or other involved in the language science. At this very period language philosophy becomes more topical as a result a disappointment with positive scientific philosophy of late Romanticism. This was the period when structural linguistics (F. de Saussure, L. Bloomfield), «Japhetic theory» (N. Marr), linguistic relativity (E. Sapir, B. Whorf), generative grammar (N. Chomsky) came into being.

A turn in language philosophy is connected with the most prominent figure of the XX century – L. Wittgenstein who laid the foundation of the two most influential trends in analytical philosophy, i.e. logical atomism and linguistic analysis of everyday speech. The scientist believed that the only possible way for a philosophical problem to be solved with a help of language intuition is to disappear. L. Wittgenstein aimed not at creating a new language conception and a theory of meaning but at obtaining a sense of existence, «finding thought expression boundaries», as language overcomes thoughts.

L. Wittgenstein's ideas stipulated the formation of philosophy of analysis in its logical and linguistic variants. They are still influencing the whole philosophic thought. His philosophical research was connected with epistemological, ontological and methodological conclusions drawn on the basis of revolutionary ideas of a new status of logic in the process of investigation of language and cognition

¹ Сепир, Э. (1993). *Избранные труды по языкознанию и культурологии*. Москва, 29-32.

² Соссюр, Ф. (1977). *Труды по языкознанию*. Москва, 39.

³ Язык как образ мира (2003). *Антология* (М. Мюллер, Э. Сепир, Б.Л. Уорф, Л. Витгенштейн и др.). Москва, 218.

⁴ Хомский, Н. (1972). *Язык и мышление*. Москва.

interrelation. L. Wittgenstein elaborated a figurative language theory, that is language reflecting reality, and provided the underlying language theory – knowledge as a correlation of logical language means of knowledge expression and knowledge itself characterized by their mutual determination. Expressing his opinion on limited language possibilities, L. Wittgenstein chose an extralinguistic means. He dressed his language criticism into a logical shape as G. Frege had done, and into logical atomism as B. Russell, explaining it by the fact that the reason for setting these problems lies in misunderstanding of our language logic. Almost each language act by L. Wittgenstein is distinguished and memorized by its extraordinary character, and his conception contributed a lot of completely innovative things in the field of language pragmatics. The scholar took into consideration certain mental processes connected with language functions the latter cannot exist without, i.e. comprehending and second-guessing. Our language would be dead without these mental processes¹.

Language issues, similar to those of L. Wittgenstein's, interested not only his contemporary philosophers but also writers and men of letters. Most of them (K. Kraus, F. Kafka, F. Mauthner) were concerned about the loss of faith in the omnipotence of the language which does not function as a communicative means, but as a means of concealing thought and nonsense, containing a lot of misuse.

However, L. Wittgenstein chose another way, aiming his research at sentences where a sign-sentence is a thought, a thought is a meaningful sentence, a unity of sentences is a language. A human being is able to build a language which allows him to express any meaning. Everyday language is a part of human lifestyle, where language logic is impossible to be singled out from, as most of the sentences and questions take their roots in our misunderstanding of language logic².

No doubt that our interest to the issues of language possibilities, language of morality and aesthetics has been enhanced by an increase in their misuse during the period of serious social calamities at the end of the XIX – beginning of the XX century. It also affected L. Wittgenstein's points of view, who remarked that language consists of statements which are a model of reality. A human being is capable of comparing statements with reality and gives commands to act through the former. Language complexity is stipulated by grammar which makes us act in one way in the language sphere and avoid another one, thus fixing the level of freedom. «True statements depict reality. Grammar is a mirror of reality. Grammar gives us a possibility to express either true or false judgments...»³.

At his time B. Whorf emphasized the fact that grammar is not simply a tool for reflecting thoughts within a system of any language, but vice versa, it forms thoughts by itself, is a program and management of a person's mental performance; it is a means of analysis of his impressions and their synthesis. Thus, a thought formation process is not just independent in a strictly rational meaning of this word, it is also a part of grammar of any language that is different with different nations, sometimes considerably in the way grammar structure of the corresponding languages is different⁴.

It should be mentioned that language philosophy presupposes attitude towards the accepted norms of word usage defining ways of human thinking and behaviour. Though, one should not be limited by only acknowledging a hypothetical force of philosophical and scientific language and guided by fashionable words and slogans, as such a limitation leads to misunderstanding of the most significant form of connection, that is connection between language, culture and psychology (E. Sapir). Admitting these arguments, one should take into consideration language influence on different human activities not only in their use but also in constantly functioning general laws and evaluation of certain phenomena (B. Whorf)⁵. A search for historically grounded interconnection between language, culture and standards of behaviour, establishing priority between language and culture standards can be explained by the fact that developing together and having a mutual influence on each other, language nature is a factor limiting culture freedom and flexibility, directing their development into a strictly defined way. This happens because language is a system and not just a complex of standards. These systems are liable to considerable changes in quite

¹ Витгенштейн, Л. (2008). *Голубая и коричневая книги: предварительные материалы к «Философским исследованиям»*. Новосибирск, 30.

² Витгенштейн, Л. (1994). *Философские работы. Часть I*. Москва, 18-19.

³ Витгенштейн, Л. (1982). *Лекции. Кембридж 1930-1932. По записям Дж. Кинга и Д. Ли*. Оксфорд, 280-282.

⁴ Язык как образ мира. (2003). *Антология (М. Мюллер, Э. Сепир, Б.Л. Уорф, Л. Витгенштейн и др.)*. Москва, 208-209.

⁵ Язык как образ мира. (2003). *Антология (М. Мюллер, Э. Сепир, Б.Л. Уорф, Л. Витгенштейн и др.)*. Москва, 79.

a slow way, whereas many other cultural spheres changes take place comparatively fast. Thus, language reflects mass thinking reacting to all the changes and innovations, though it takes place in a weak and slow way, while in our mind it happens instantly¹.

Consequently, there arouses and remains a topical issue how to create an interlacing between language, culture and standards of behaviour where the notions of «time» and «matter» cannot be deduced by everybody from their experience in one and the same form, but depends on language or languages nature due to whose application they had developed. Speaking about connections between cultural standards and language models, one should bear in mind that they are not correlations or direct correspondences. There certainly exists a bond between language and other parts of social culture making use of this language. Thus, for instance, «manner of speaking» comprises an inseparable part of the whole culture². Language is closely intertwined with the spiritual development of the humanity stipulating every step of its progress or regress, reflecting every stage of its culture (W. Humboldt)³.

It is worth mentioning that E. Sapir also dedicated his research to the connection between language and culture, turning to language data and considering language as an important part of human culture. Language, as well as culture, consists of some elements of different period of their origin, it is characterized by both past achievements and findings of recent development. In this respect, language gives us a possibility to investigate a sequence of culture changes. Being a means of reconstruction of the past, it has three essential advantages over culture.

«Firstly, language comprises a much more compact and innerly united conceptual and formal complex than culture on the whole...Secondly, language changes take place slower... and more smoothly than cultural ones...Thirdly, and this is the most significant factor, out of all historical formations language is the most self-sufficient and the least able to intrude in the focus of consciousness. It possesses unlimited possibilities for adaptation, in other words, for reflecting new conditions, that is why turbulent changes in culture are often accompanied by only unimportant language changes. Then it follows that under average conditions language is relatively little prone to external influence»⁴.

In view of the above, let us reconsider some special topics of language philosophy such as connection between language and thought, language functions, relations between logical and grammatical language, language formation. Connection between language and thought is closely bound with language skills which are subconscious, automatic and are hard to change, as they are based upon a certain system of natural logic where speech is only an external process connected with both information about thoughts and their formation⁵.

Alongside with language issues, its bonds with thought, a range of functions closely interlaced with language and vital for both society and every person present a great interest. Let us list some of them: communicative function (function of communication), cognitive (epistemological) language function – a means of world cognition and accumulation of human experience; thought formation (cognitive) function of forming and formulating thoughts, a means of human thinking; culture lens; aesthetic; educational, close to ethical; ethical function where language is a means of conforming to the standards of behaviour, etc. Among the above-mentioned functions the main ones are communicative and cognitive, all the rest are supplementary.

If one should speak about language forms and historical processes of language development, they present a great cognitive value in their psychology of thinking, in the life of human spirit, in history, progress and evolution. Their value is conditioned by a subconscious and irrationalized nature of a language structure (E. Sapir). According to their functional importance, language forms are mainly of an indirect character. Such language forms as sounds, words, grammatical forms, syntactic constructions, etc. have been learnt by us since our childhood and acquire a certain meaning only when our society agrees to concern them as symbols of certain referents. Thus, language forms which have developed in various parts

¹ Язык как образ мира (2003). *Антология* (М. Мюллер, Э. Сепир, Б.Л. Уорф, Л. Витгенштейн и др.). Москва, 196-197.

² Язык как образ мира (2003). *Антология* (М. Мюллер, Э. Сепир, Б.Л. Уорф, Л. Витгенштейн и др.). Москва, 199-201.

³ Гумбольдт В. (2000). *Избранные труды по языкознанию*. Москва, 48.

⁴ Сепир Эдвард. (1993). *Избранные труды по языкознанию и культурологии*. Москва, 538.

⁵ Язык как образ мира. (2003). *Антология* (М. Мюллер, Э. Сепир, Б.Л. Уорф, Л. Витгенштейн и др.). Москва, 202-203.

of the world are free and at the same time necessary in such respect when any works of art are free and necessary. «Ready-made language forms have an extremely weak connection with social and cultural needs of a certain society, though, as any other products of an aesthetic activity they are closely consistent»¹. As a language form is national, they are created as they are by nations in a true and direct sense (W. von Humboldt)².

Languages have inseparably merged into an internal human nature, whereas intellectually unique peoples are consequences of their languages. According to W. von Humboldt, it is impossible to trace language formation within one's experience. Not only primary but also modern language formations remain incomprehensible for us in the rising point of their origin. Peoples have got an undeniable language formation interrelation between language structure and achievements in other spheres of intellectual activities, which lies, first of all, in a vital trend harmoniously spread by a language formation force through all its parts with a help of the act of conversion the world into thoughts»³.

To compare languages and find their attitude towards spiritual power of a nation, one should find a source of separate peculiarities uniting them into one organic whole. To achieve it, one should thoroughly investigate the form of each language and find out in this way how different languages solve the problem of their formation. According to W. von Humboldt's study, «constant and uniform spiritual activity which elevates an articulate sound to thought expression taken in all the entity of its connections and regularity comprises a language form»⁴. So, a language form is not a scientific abstraction, it is an individual impulse through which various nations embody their thought and feelings in their language. Whatever the language form might be, it will always remain a spiritual embodiment of an individual life of a nation.

However, under a language form one should not understand only a grammatical form, as the difference between grammar and vocabulary has only a practical meaning. For a true linguistic research a notion of form lies far beyond the boundaries of word combination and word formation rules⁵.

Comparative linguistics will suffer great losses in case it does not make an attempt to penetrate where language is closely connected with the formation of the nation's spiritual force. A skill to recognize a full national spirit will help to understand a unique life of a people as well as its internal language structure. Language is a means of internal existence, it is akin to the force of the national spirit and «the stronger the spirit influence on the language is, the more logical and richer is the development of the latter... In all its tender interlacing it is just a product of a language consciousness of the nation... Languages always develop alongside with flourishing of the peoples to whom they are native»⁶.

W. von Humboldt called language the main manifestation of the human spiritual power, pointing at the fact that national spiritual structure can both stipulate and interfere with promoting a universal ability to create languages. Languages are individual and national creations. «Language is always based on the unity of human spiritual force which is impossible to be deprived of any part as it embraces everything. This force lies in the peoples...»⁷.

People's creation of a certain language in which a meaningful and figurative word would generate out of civilization viewing, reflecting in itself the clarity of this view, and certainly arouse in its every speaker an unbelievable rise of a spiritual energy. Having entered the world history, the language is able to trigger a new important era on the way to human development. In this light W. von Humboldt intentionally turns to the research of the spiritual structure of the nation's language, as both language and spiritual powers, subsequently developing and being in close relations with each other, comprise an inseparable activity of intellectual abilities. Language is not only an external manifestation of the human force, «human language is its spirit, and its spirit is its language...»⁸. One should bear in mind that language is higher than a human product and is similar to other products of spiritual activity. While ascending the ladder of investigating language varieties, one fact should be taken into consideration, that is, the influence of the spiritual beginning on language formation lies through the structure of the human kind and is differentiated

¹ Сепир, Э. (1993). *Избранные труды по языкознанию и культурологии*. Москва, 600.

² Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 65.

³ Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 65-67.

⁴ Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 71.

⁵ Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 72.

⁶ Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 47-49.

⁷ Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 66.

⁸ Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 67-68.

by spiritual peculiarities of the nations. Language, which is rich in achievements of previous generations, turns into an independent power contributing something new, arousing some certain changes, where «beyond the language influence on a person lie regular language forms, and beyond a reverse influence on the language lies the beginning of freedom»¹.

It is worth mentioning that national consciousness reveals itself in the language in two ways: in the way of formation of new concepts and in relatively different language variety of a certain kind. Moreover, a unique character of national spirit and temper manifests itself in a language structure. A language's merit is a fact that it promotes freedom and means of using various language expressions in which poetry and philosophy, beside other sciences, touch the depth of human soul influencing a language internally blended with us. Therefore, in their simultaneous gradual and reverse movement languages are able to influence the course of progress given to them in a large spiritual household of human race². Language is not a mere reflection of a person's world and culture; this is also a significant language function lying in preserving culture and passing it from generation to generation. That is why language role is an undeniably valuable in the formation of a person, national character and a people and nation. A nation cannot exist without its national language, as it starts with its own language. In this regard, if people lose their language, it will necessarily lead to the decline of its spirit. Each language is a certain unique worldview, the main feature of an ethnic self-identification,

A person views the world through the lens of his language. Language is a symbol of a people's life, it is an important component of national culture. Being an inseparable element of any national culture, it gives a possibility to penetrate into the way of thinking of its culture bearers, having absorbed all the language traditions accumulated over the centuries. Hence, the longer the language tradition is, the richer is its national culture.

Not by accident have we referred to such a topical for every Ukrainian issue as language, being a social phenomenon maintaining all the life processes of a person. At present, this issue concerns the status of the Ukrainian language which was at the periphery of a scientific and business life for ages. It seems impossible to overlook this question as a national language is a treasure chest of social and material culture of the nation, it reflects national spirit and culture.

In this respect, one cannot help mentioning the name of an outstanding Ukrainian linguist of the XIX century O. Potebnia, whose works concerned a national issue and comprised an entire system of views revealing his own philosophical linguistic conception skillfully uniting material basis with its spiritual background. The scientist noted that a spirit is an immediate topos of language development in which a spiritual beginning obtains a realistic interpretation and can be deduces from the life of a nation, whereas language is a specific form of human activity. Thus, O. Potebnia's language philosophy has become a basis for theoretical researches concerning, first of all, such concepts as language and speech differentiation, language in the cultural context, in mythology, folk lore and letters. He places language in one more substantial relation, i.e. to a people and a nation whose language is a generation and representation of their «national spirit». O. Potebnia strongly protested against denationalization and deukrainisation as a spiritual corruption. «As eradication of our own people threatens us with the fact that the displaced language could extinct that cannot but lead to the loss of a unique ethnical character of the community, as the language itself gives an individual feature to both separate people and a nation in general»³.

Currently, humanity is concerned about the fact that among the languages existing in the world a great number of them are in danger of extinction. To prevent this, following the proposal of UNESCO participating countries at the General conference in 1999, it was suggested that February 21 should be celebrated as The International Mother Language Day. These actions aimed at attracting public attention to preserving and developing of the world linguistic variety as well as strengthening the role of the mother tongue as a significant factor of a unique culture. «Language is a spiritual treasure of the nation. This is not just a way of human existence, this is what lives in our hearts, our essence, primary sense of our being. It is language that creates and defines consciousness, makes a person, disseminates culture and history»⁴.

¹ Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 84.

² Гумбольдт, В. (2000). *Избранные труды по языкознанию*. Москва, 105-107.

³ Філософська думка в Україні (2002). *Бібліографічний словник*. Київ, 162-164.

⁴ Рідна мова поетична і пісенна. *Вебліографічний покажчик*. <<http://refdb.ru/look/2988602-pall.html>> (2018, February, 20).

Scientific novelty. Highlighting philosophical and linguistic points of view, approaches and attitudes to the problems of language functioning have served as a basis for reconsidering traditional issues of theoretical and practical researches of language philosophy. An urgent necessity to strengthen motivation, create and maintain an interest in learning a mother tongue has been grounded, a need for solving a problem of language and culture correlation and interrelation has been confirmed. We have also investigated the connection between language and formation of the nation's spiritual force, its unique life, internal structure of its language and national spirit.

Conclusions. Thus, the given article has investigated various approaches and views on language functioning aiming at further analysis of this phenomenon with the extended subject of linguistics and language philosophy for solving problems concerning a harmonious development of national spirit, language and spiritual culture. Mother language, having absorbed national traditions, customs, culture of the nation presents its main value component. Therefore, in desire to develop one's country and language one needs to develop and renovate forgotten and sometimes lost heritage of our ancestors and their traditions in peoples' hearts, take pride in one's own culture and mother language. As language is not just a means of communication between peoples but also a tool of mutual understanding, display of affection and respect to each other, which proves again the necessity for a further fruitful rethinking, innovative analysis of topical issues concerning new investigations in the realm of language and linguistics in both theoretical and practical respect.

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