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THEORIES OF LANGUAGE IN THE MIDDLE AGES
Summary

As is known, the very concept of "Middle Ages" arose during the Renaissance and had a certain negative and contemptuous connotation, being used for the period of time separating the Renaissance from the antiquity so valued by it. This "negativism" was also reflected in stable phrases common to our time such as "dark Middle Ages", "medieval obscurantism", etc. (cf. English Dark Ages - dark ages). A similar attitude was reflected in the history of linguistics: until the second half of the 20th century, and often later, the European Middle Ages in scientific and popular science literature devoted to the issues of interest to us were usually given only a few lines, usually not of a laudatory nature. As for the actual chronological framework of this period, the traditional beginning was considered to be the 5th century. (the fall of the Western Roman Empire), and the end - XV (the discovery of America by Christopher Columbus). However, complete unity is not observed here: many historians attributed the turn of the Middle Ages to the middle of the 17th century. (English bourgeois revolution), linking it with the final collapse of feudal relations. On the other hand, even within the Western European world, establishing strict time periods for this era is quite difficult: XIV century. for Italy - the early Renaissance, and the 15th century. for England - the late Middle Ages... Let's add to this the specificity that characterizes individual stages within the latter, which also complicates the task of creating a certain general picture of medieval linguistic thought. As in most courses in the history of linguistics, our work will consider two traditions of language learning: Latin European (more precisely, Western European) and Arab-Muslim; In addition, information is provided on the development of relevant issues in the Orthodox-Slavic cultural area.

Key words: linguistics, linguistic traditions, the Middle Ages linguistics, theory of linguistics, European linguistics

Linguistics in Medieval Europe
As already noted, speaking about the linguistic tradition in medieval Europe, the overwhelming majority of historians of our science were inclined to see in it a kind of "theoretical stagnation," if not regression in comparison with the ancient era. In this regard, the following factors were named: 1. The only language studied during this period was Latin. Although, according to the "trilingualism theory" widespread in the Catholic world, developed in the 7th century. Bishop Isidore of

Seville (560–636), the Greek and Hebrew languages also enjoyed the status of "sacred" (since it was in them, by order of Pontius Pilate, that the inscription on the cross of Jesus Christ was made), real life made significant amendments to it: Hebrew was initially alien to the vast majority the Christian world and its knowledge in the Middle Ages (as, indeed, later) was always the lot of a few, and the number of people who spoke Greek also remained insignificant, which was facilitated by the alienation between the Catholic and Orthodox churches, which ended in an open break in 1054. Thus, "trilingualism" was reduced to actual monolingualism, which naturally narrowed the range of observable linguistic facts, and the word "grammar" began to be understood as a synonym for Latin grammar. 2. Latin was a dead language (used mainly for written communication), and it could only be studied on the basis of written sources. Accordingly, the subject of training was primarily not sounds (phonetic), but letters - graphic elements, i.e. phonetic research itself was completely neglected. 3. The study of the Latin language itself was carried out mainly for practical purposes, as a result of which grammar did not so much describe existing facts as prescribe their "correct" use. The most important aid for studying the Latin language remained the same grammars of Donatus and Priscian or compilations created on their basis; Almost no original works in the linguistic sense were created. 4. The identification of the concepts of Latin grammar and grammar in general led to the fact that even in those cases when other languages began to be studied, the features of Latin grammar were mechanically transferred to them, and this kind of "Latincentrism" inevitably led to ignoring the specific specifics of different languages, often very not similar to Latin. 5. Since the study of the Latin language was considered as a logical school of thinking, the correctness of grammatical phenomena began to be established by logical criteria, and logical terminology even began to displace proper grammatical terminology, borrowed from the Greco-Roman ancient tradition. Despite the seemingly sufficient convincingness of the above provisions, it was noted in the specialized literature that they require quite serious adjustments, since they do not take into account a number of important points. Firstly, to some extent, the so-called new (i.e. living) European languages also came into the field of attention: alphabets were compiled, glosses were made, translations were made, original works were composed... No matter how unequal their status was in comparison with Latin , but such activities undoubtedly contributed to the gradual increase in their prestige, and thereby prepared the ground for their transformation into an object of scientific study. In this regard, historians of linguistics pay special attention to Icelandic treatises of the 12th century, which discuss the use of Latin writing in relation to the Icelandic language and, in connection with this, described Icelandic phonetics itself. By the end of the Middle Ages, this tendency had already manifested itself quite clearly, reflected, in particular, in the famous words of Dante Alighieri that the popular language is "nobler" than Latin, since the first is a "natural" language, and the second is "artificial". Secondly, it was also noted that the current definition of Latin

as a "dead" language, correct in the sense that it was not native to any ethnic group, is by no means so true in other respects.

"Latin was not a dead language, and Latin literature was not dead literature.They not only wrote in Latin, but also spoke it; it was a colloquial language that united the few educated people of that time: when a Swabian boy and a Saxon boy met in a monastery school, and a Spanish boy and a Pole boy met at the University of Paris, then in order to understand each other, they had to speak - Latin. And not only treatises and lives were written in this language, but also accusatory sermons, meaningful historical works, and inspired poems"[10]. By the way, this also affected the peculiar "dialectization" of medieval Latin: changes appeared in pronunciation, word usage, and, to a lesser extent, in grammar. The literature even describes cases where scientists from different countries, speaking "their" version of the Latin language, had difficulty understanding each other, and sometimes did not understand each other at all. Hence the need for appropriate correction work arose: amendments began to be made to the same Priscian grammar to reflect this process. Thirdly, with the development of the medieval worldview, primarily philosophical, grammar attracted attention in a purely theoretical sense: works appeared in which attempts were made to comprehend the phenomena of language and interpret them in a broader aspect. In this sense, medieval thinkers who dealt with these problems can to some extent be considered the forerunners of general linguistics. Finally, fourthly, in the writings of authors of the late Middle Ages, when languages such as Greek, Hebrew, and Arabic came into the orbit of attention of a number of medieval thinkers, ideas began to be heard that in addition to a common logical basis in languages, there were also quite significant differences, affecting, for example, difficulties in translation (this idea was most clearly expressed by Roger Bacon). Returning to the question of the internal periodization of medieval linguistic thought, it can be noted that most often two main stages are distinguished here. The first ("early") covers the period from approximately the 6th to the 12th centuries. The process of assimilation of the ancient heritage and its adaptation to new historical conditions is usually referred to as its distinctive feature. An outstanding role here was played by such late antique authors as Martian Capella (5th century), Antius Manlius Severinus Boethius (480–524), Magi Aurelius Cassiodorus (490–575). The first of them owns a unique encyclopedia in nine books, "The Marriage of Philology and Mercury," based on the works of Varro and other authors. The system of "seven liberal arts" that developed in medieval Europe dates back to it, which consisted of the so-called trivia, which included verbal sciences (grammar, rhetoric and dialectics, i.e. the ability to conduct arguments) and quadrivia (music, arithmetic, geometry, astronomy). Thus, it was grammar, understood, as noted above, as the art of reading and writing, that was supposed to serve as the basis for further school education: it is characteristic that it was depicted as a woman holding a knife in her right hand to clean up mistakes, and in her left hand a rod for punishment of the negligent.

Boethius is known as the translator into Latin of the main logical works of Aristotle, which laid the foundation for logical teachings in Europe and largely determined the development of grammatical problems. Cassiodorus compiled, in particular, a kind of encyclopedic compilation of Latin works on the "verbal arts," to which he included grammar, rhetoric with poetics and logic. As already noted, in this era the works of Donatus and Priscian were canonized as the main textbooks for the study of grammar. The above-mentioned Isidore of Seville, relying on the works of Boethius, Cassiodorus and other ancient authors, compiled a work called "Principles, or Etymologies," in which it was argued that the essence of a thing can be deduced from its very name, and does not arise arbitrarily, i.e. . the point of view expressed in antiquity by supporters of the theory of "fusey" is shared. Accordingly, etymology, according to Isidore, should lead to the restoration of the primary, "true" form of words.

Of course, from the point of view of comparative historical linguistics, the etymologies of Isidore, like his ancient predecessors, cannot claim to be scientific, although some of them are quite interesting. For example, referring to the biblical tradition of the creation of man, he tries to establish a connection between the Latin words "homo" ("man") and "humus" ("earth"). The most important moment of the period under consideration is considered to be related to the 11th–12th centuries. the beginning of the struggle between nominalism and realism, in which several generations of medieval scientists took part. This dispute dates back to the ancient era, and its essence lies in whether or not any real phenomena correspond to general concepts (universals). Its theoretical source was the work of the late antique author Porphyry (c. 233–204), who pointed out that for a correct understanding of Aristotle's categories it is necessary to know what genus and species are, what a distinguishing attribute, proper attribute and accessory attribute are, and Porphyry himself refused an unambiguous resolution this problem: "I will avoid talking about genera and species, whether they exist independently, or are in the same thoughts, and if they exist, whether they are bodies or incorporeal things, and whether they have a separate existence, or they exist in sensory objects and relying on them: after all, such a formulation of the question goes very deep and requires another, more extensive study."

Literature

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ABDULLAYEVA ELNARƏ KAMANDAR QIZI

ORTA ƏSRLƏRDƏ DİL NƏZƏRİYYƏLƏRİ

XÜLASƏ

Məlum olduğu kimi, "Orta əsrlər" anlayışının özü də İntibah dövründə yaranmış və müəyyən mənfi və aşağılayıcı məna kəsb edərək, İntibahı onun dəyər verdiyi antik dövrdən ayıran dövr üçün işlədilmişdir. Bu "neqativizm" bizim dövrümüz üçün ümumi olan "qaranlıq orta əsrlər", "orta əsr obskurantizmi" və s. kimi sabit ifadələrdə də öz əksini tapmışdır (müq. İngilis Dark Ages - qaranlıq əsrlər). Oxşar münasibət dilçilik tarixində də öz əksini tapmışdır: 20-ci əsrin ikinci yarısına qədər və çox vaxt sonralar Avropa Orta Əsrləri bizi maraqlandıran məsələlərə həsr olunmuş elmi-populyar ədəbiyyatda adətən cəmi bir neçə sətir verilirdi. adətən tərifləyici xarakter daşımır. Bu dövrün faktiki xronoloji çərçivəsinə gəlincə, ənənəvi başlanğıc V əsr hesab olunurdu. (Qərbi Roma İmperiyasının süqutu) və sonu - XV (Amerikanın Kristofer Kolumb tərəfindən kəşfi). Lakin burada tam birlik müşahidə olunmur: bir çox tarixçilər orta əsrlərin növbəsini 17-ci əsrin ortalarına aid edirdilər. (İngilis burjua inqilabı), onu feodal münasibətlərinin son süqutu ilə əlaqələndirir. Digər tərəfdən, hətta Qərbi Avropa dünyasında da bu dövr üçün ciddi müddətlər müəyyən etmək kifayət qədər çətindir: XIV əsr. İtaliya üçün - erkən İntibah və 15-ci əsr. İngiltərə üçün - son orta əsrlər... Buna sonuncunun daxilindəki ayrı-ayrı mərhələləri səciyyələndirən spesifikliyi də əlavə edək ki, bu da orta əsrlər linqvistik fikrin müəyyən ümumi mənzərəsini yaratmaq vəzifəsini çətinləşdirir. Dilçilik tarixinin əksər kurslarında olduğu kimi, işimizdə də dil öyrənmənin iki ənənəsi nəzərdən keçiriləcək: Latın Avropası (daha doğrusu, Qərbi Avropa) və ərəb-müsəlman; Bundan əlavə, pravoslav-slavyan mədəniyyət sahəsində müvafiq məsələlərin inkişafı haqqında məlumat verilir.

Açar sözlər: dilçilik, linqvistik ənənələr, orta əsrlər dilçiliyi, dilçilik nəzəriyyəsi, Avropa dilçiliyi

ЯЗЫКОВЫЕ ТЕОРИИ В СРЕДНЕВЕКОВЬЕ

АБДУЛЛАЕВА ЭЛЬНАРА КАМАНДАР

РЕЗЮМЕ

Как известно, само понятие «Средние века» возникло в эпоху Возрождения и имело определенный негативно-презрительный оттенок, применяясь для промежутка времени, отделяющего Ренессанс от столь ценимой им античности. Этот «негативизм» сказался и в распространенных до нашего времени устойчивых словосочетаниях типа «мрачное Средневековье»,

«средневековое мракобесие» и т. п. (ср. английское Dark Ages – темные века). Подобное отношение отразилось и на истории лингвистики: вплоть до второй половины XX в., а зачастую и позднее европейскому Средневековью в научной и научно-популярной литературе, посвященной интересующей нас проблематике, отводили обычно всего несколько строк, как правило, отнюдь не хвалебного характера.   Что касается собственно хронологических рамок данного периода, то традиционным началом его считали V в. (падение Западной Римской империи), а концом – XV (открытие Америки Христофором Колумбом). Впрочем, полного единства здесь не наблюдается: многие историки относили рубеж Средневековья к середине XVII в. (Английская буржуазная революция), связывая его с окончательным распадом феодальных отношений. С другой стороны, даже в пределах западноевропейского мира установление жестких временных отрезков этой эпохи достаточно затруднительно: XIV в. для Италии – раннее Возрождение, а XV в. для Англии – позднее Средневековье… Добавим к этому и специфику, характеризующую отдельные этапы внутри последнего, что также осложняет задачу создания некой общей картины средневековой лингвистической мысли.   Как и в большинстве курсов истории языкознания, в нашей работе будут рассмотрены две традиции изучения языка: латиноевропейская (точнее, западноевропейская) и арабо-мусульманская; кроме того, даются сведения о разработке соответствующей проблематики в православно-славянском культурном ареале.

Ключевые слова: языкознание, языковые традиции, лингвистика средневековья, теория языкознания, европейское языкознание