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Reflections on the Theory of Names in the History of Logic

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Abstract: In the history of philosophy, many views on knowledge, on the system of signs in logical teachings, on terms, on names were discussed. Many of them were later developed and reworked for the individual sciences (semiotics, philology and a number of its branches).

Keywords: Semiotics, Philology, Logical Teachings.

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INTRODUCTION

What is the theory of names?

Horse theory is a logical-semantic doctrine about names and the principles of using them in a linguistic context. Initially, the theory of names was proposed by the German scientist Gottlob Frege for the semantic analysis of the official language of arithmetic, but later it was used by Frege and a number of his successors to analyze the natural language. The name of the theory of names is based on the division of all word sequences of the language into names and functions. When we say names, we mean the symbols that denote (name) objects. Names themselves can be separate words, familiar word sequences, and, finally, complete sentences. Objects indicated by names are usually called denotations, nomenclature patches of names. The theory of names can be seen as a normative doctrine, which provides a natural opportunity to solve a number of necessary difficulties in the rational regulation of the language and the use of natural language in the learning process. A horse is an object that does not patch up objects, but can be used as a singular and a plural noun as a language expression. For example, "Socrates", "Athens" - individual names, "man" and "castle" - class names. Names perform two functions: communication and cognition.

Idealistic views, initiated by Plato in the classical period, gave rise to the first ideas about the nature of terms and names. In Plato's teaching, he described the two as "the world of numbers" and "the world of ideas." Then reality will not have a world of material and sensory things, but a world of ideas. The ideas, the "eidōs," in his opinion, explained the first

appearance of all things, and made them indistinguishable from the human mind and from the left. That is, according to Plato, the "first names" are born of things - "they imitate things." From Plato's absolute idealism, Aristotle's teaching is illuminated by the predominance of materialist ideas.

According to Aristotle's teaching, "names are necessary by convention." "Son of a bitch" poses another challenge in interpretation. In Plato, the meanings of the dead names are "ideas" in the world. For example, the name "Adam" conveys a number of ideas about man, and some people are his only material description.

In medieval philosophy, the debate over the nature of the great names, initiated by Plato and Aristotle, took the form of a debate about the universality between realism, nominalism, and conceptualism. In other words, the question of the relation of faith to science, of creation to the Creator, of individuality to death, brought about two contradictory philosophical approaches to the interpretation of this problem - realism and nominalism.

The realm of realism promoted the idea of real creation as the first manifestation of the notion of universality - the universality of spiritual things. However, nominalism promotes the idea that in the real world, only individual things can be created by abstracting the signs of the existence of life, superstitions, terms, and the universality of the subject after things. The subsequent development of nominalism is associated with the rise of conceptualism.

Conceptualism has been called nominalism. However, in separate interpretations, conceptualism is seen as a middle ground between nominalism and realism.

After the debate over the universals of realism and nominalism over the centuries, it enters a new era and continues in the form of rationalism and empiricism. Rationalism is a philosophical doctrine that gives the meaning of "mind" in Latin and believes that only the mind can achieve the truth of knowledge. The word empirism means "experience" in Greek.

Representatives of the rationalist movement R. Descartes, B. Spinoza, G. Leibniz and the empiricists F. Bacon, T. Gobbs, J. Locke, J. Berkeley, D. Yumlar developed the doctrine of names through their teachings.

This is especially true of Thomas Gobbs' philosophy. Gobbs focuses on the interpretation of concepts in the context of logic. He proposed two principles in interpreting the concepts. The first is: it should not consist of a single word; Second: the term should not be repeated in the text. In Gobbs's logic, the term is understood, and the idea is taken into account. He considers words to be the key to both thinking and human union. The left hand is a word - a kind of character.

The philosophy of the new epoch is connected with the principles of positivism and pragmatism in the further development of the views on the theory of names. J. Mill, B. Russell, L. Wittgenstein, L. Carnap, etc. have made a great contribution to the development of the doctrine. This is especially evident in the teachings of Bertrand Russell, the founder of neo-positivism. Russell's principle of types also expresses his own views on characters in the principles of descriptiveness. In his views on discrimination, he explains the process of naming an object, that is, defining things in the world. The corresponding designation process can be of two types: complete designation and incomplete designation. In the full definition, we define the object with self-explanatory symbols. Incomplete designation is the determination of the properties of an object. In this case, we replace the properties of the subject with the subject itself. This can lead to gay exchanges. There is a need for clarification. Russell says that here we need the science of philosophy to define our thoughts.

Gotlob Frege then ushered in a new era in solving logical problems. He came up with a number of mathematical problems from a new position in the organization, created quantifiers, overcame the logic of predicates and showed how to solve the debate about the universals of the Middle Ages. During this period, attention was drawn to the violation of the principle of reciprocity, which is the focus of researchers in many contexts of natural language. They are called antinomies of the nominal relation. In order to clarify

these antinomies and solve the problem of distinction, Frege introduced the concept of "meaning of names", the semantics of which was three-dimensional: "horse - the meaning of names - denotation." Frege calls the method of denoting the meaning of names (denotation), in other words, the meaning of names is the information about the denotation that takes place in the names themselves.

Denotation is the objective meaning of the process of designation in the name of the object and the construction of its conceptual content. The denotator points to the object by name and at the same time interprets it as an object of thought; In addition, the denotation was found to be an explanation of the object, rather than the object itself. The denotative process is a relation to the subject of the name, regardless of its properties - "meaning", "joint designation", which is not only a representation of the object, but also a designation. Such an understanding of the term "denotation", derived from the term denotation by J.S. Mill, has this name in traditional logic. In this case, the denotation differs from the complex to the meaning of the traditional logic - the "conceptual content", the "conceptual scope" proposed by Carnap, and the complexity that distinguishes the characterization of the name in accordance with R. Carnap's extension of terminology.

Horse theory is considered in modern logic as the first fundamental method of semantic analysis of language. The theory of names and its principles are important not only for semiotics and philology, but also for other humanities, as well as for the study of technology in the 21st century. Nowadays, in the society of information technologies, programming languages are necessary in the development and application of algorithms. At the same time, the integration of terms in the process of wide integration between the countries of the world, the techniques and concepts that have come into our lives as a result of high development, and the importance of this topic in the process of naming them are obvious.

In this case, it is important to know the normative principles of names. Violation of these principles gives rise to various exercises. These exercises are used in both natural and artificial languages, and are clearly reflected in the communicative and integrative functions of language. It is an important way to compare the views and teachings of names in different epochs and to study them through philosophical analysis.

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