



## An Overview of the Study of Language in the History of Philosophy (Ancient Greek to Medieval Age)

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### Abstract

To English educators and researchers, having a good grasp of what a language is and how language learning takes place is important. To a certain extent, surveying the development of language studies is a good start to achieve the goal. This article is the first part of a literature review summarizing language studies taking place along the history of philosophy, starting from the ancient Greek to the postmodern era. This first part includes language studies conducted in the Ancient Greek Period up to the Medieval Age, whereas the second part will later discuss language studies carried out in the Renaissance Period, the Modern Period, and Post Modern Period. Data was gathered by surveying relevant and credible textbooks and scientific articles. The findings reveal that the initiators of the study of language issues were philosophers, not linguists. Philosophers in the Ancient Greek up to the Middle Ages had studied language as a topic of study because they need an effective language to assist them in studying philosophical ontologies and epistemology. This shows that humans never stop trying to understand language better as the need for language continuously changes to accommodate the development of human life and culture. The results of language studies in the ancient Greece have provided us with various paradigms about the nature of language and micro-linguistic concepts in the form of elements of semantics, etymology, grammar and various discourses that now become inherent parts of linguistic studies. Medieval philosophers focused on the use of straightforward, simple, and practical expressions as a language analytic method, etymological elements, and the development of Speculative Grammar.

### Keywords:

*language study,  
logos, myth,  
philosophy*

### INTRODUCTION

The study of language essentially began with the emergence of philosophy. Early Philosophers had used language as a tool to analyze philosophical problems. Then, to

increase the effectiveness and accuracy of language as an analytical tool, they pondered, discussed and studied language. Because of these trials to find ways to use language as a means of expressing thoughts clearly and systematically, the study of language are increasingly developing. Therefore, the aspects it deals with are no longer limited to its role as an analytical tool but also extend to its nature, characteristics, and origins, the relationship between meaning and reality, and truth, as well as the relationship between language and society, which led to the birth of language philosophy at the end of the 20th century (Kaelan, 2013).

Since the study of language had been carried out long before the emergence of the philosophy of language, it is clear that the first people to work on the study of language were not linguists, but philosophers. The latter's attention to language has been going on even since the era of Pre-Socrates, or the Ancient Greece period. At that time, Heraclitus had expressed his thoughts on language and world issues so that his era was called as the origin of the philosophy of language (Kaelan, 2013). The various results of studies on Heraclitus' thoughts do not show the existence of a specific element of language philosophy, because the thoughts unite language and philosophy. Therefore, to discover the philosophy of language in Heraclitus' thought, our view of modern philosophical concepts of language must not be projected into Heraclitus' thought, but we must allow those thoughts to drag us out of our sight. As a forerunner, the philosophy of language in the thought of Heraclitus is not a dead shell left behind, but the initial and pervasive power of philosophy of language (Borgman, 1974).

This article overviews the study of language in the history of philosophy. Various literature reviews have been carried out to identify the study of language in philosophy. Bac & Hang (2016) focuses on the study of the role of language, especially in relation to Wittgenstein's thoughts in the postmodern era. Jiliang (2001) highlights the position of language philosophy in the era of Modern Western Philosophy. Godart-Wending (2020) examines the developmental history of analytic language philosophy. Azhar (2020) examines the contributions of philosophy from the era of Ancient Greece to postmodernism to linguistic development, which presents the aspects of language studied globally.

Because previous literature studies only focused on one particular philosophical period or covered various philosophical periods with a general presentation of linguistic studies, this article is the first part of a literature review written to highlight language studies in all philosophical eras, starting from the Ancient Greek age predominating by mythology to the postmodern era that promotes the neo-rationalism. This first part overviews language studies conducted in the Ancient Greek Period, the Pre-Socratic Period, the Socratic Period, and the Medieval Age. The second part of the article discusses language studies carried out in the Renaissance Period, the Modern Period, and Post Modern Period. The discussion in every era in each the article begins with an overview of the main philosophical schools or socio-cultural and historical conditions that provide a background for the aspects of the language studied.

## **METHOD**

This study was conducted using a qualitative approach in the form of a literature review. Tranfield, Denyer, & Smart (2003) stated that literature review is a systematic way to collect and synthesize previous research, which can be used as an effective research method to advance knowledge and facilitate theory development (Webster & Watson,

2002). By integrating empirical findings and the perspectives of many people, a literature review can answer research questions with the power that other research methods cannot offer. This study overviews language studies in all periods of the history of philosophy, from the ancient Greek to the postmodern era.

The materials or sources included in this study were determined based on the following criteria. First, the corpus or study material is credible textbooks and scientific articles judging from the authority of the author and publisher. Second, to maintain the authenticity of the information, the sources of the issues discussed are prioritized in the form of works written directly by the initiating figures, unless the figures are written outside of English (then the sources referred to works of translations with high authority). Third, the comparison corpus is prioritized in the form of up-to-date study materials (latest publications).

The study was conducted in six steps. One, determining the issues of study, namely language studies in all periods of philosophy. Two, examining the periodization of the history of philosophy in the main text books of the recent history of philosophy. Third, tracing linguistic issues and main initiating figures studied in each period of philosophy. Fourth, placing linguistic issues and identified figures in a historical context by relating them to trends in thought, social, cultural, and political backgrounds in each era. Five, discussing the evolution of these linguistic issues and related backgrounds by comparing them with the presentation of related issues found in various other relevant references to clarify understanding. Six, drawing conclusions.

## **RESULTS AND DISCUSSION**

### **Ancient Greek Period**

The Ancient Greeks, who lived until the 6th century B.C. (before pre-Socratic times) deeply believed in various myths serving various purposes. Derived from the Greek word "mythos" (word or story) and "muthos" (word of mouth), a myth is a story told aloud (Bremmer, 2015) for allegorical, symbolic, rational, romantic, theoretical, or analytical purposes (Rose, 2004). In general, myths are anonymous traditional stories that were originally religious in nature and used to explain the creation of the world, humanity, death, doomsday, and other phenomena that are understood supernaturally (Murfin & Ray, 2003) and are passed down from generation to generation (Christensen, 2008). . In general, members of the community who own a myth consider it a story that actually happened in an earlier era and is sacred.

All societies, especially those that are still at the 'primitive' level, use myths as an attempt to explain or state something that does not exist in reality or something incomprehensible. From time to time, every society is surrounded or confronted with various phenomena essential to understand. Many of these phenomena are difficult to know, such as the origin and purpose of life, death, the nature of nature, and so on. Lacking philosophy, science and technology, primitive society could only rely on myths to try to understand everything that was unknown. Whenever they needed answers to the problems they faced, they always turned to myths. In this context, myth is a means and at the same time a form of knowledge. Hatab (1990) posited that myth is a philosophical mirror of existential thinking, liberation from excessive abstraction and objectivism, a primal, original, and essential form of truth.

For the ancient Greek society, myth functioned to achieve various goals, including as a means to understand or explain unfamiliar phenomena (Kirk, 1972), as an

educational tool to teach young people about society's social norms, expectations, and consequences of actions (Caldwell, 1993), as history to remind real events in the past (Caldwell, 1993), as a religious means to explain why a culture does certain things (Seltzer, 1989), to answer questions about human origins and what will happen to the dead (Caldwell, 1993), and as a means of entertainment. The power of myth in the life of the Ancient Greeks is shown in their belief in many gods and goddesses who were believed to control every aspect of human life. They believed that they had to obey gods and goddesses for help and protection, because someone who displeased god or goddess would be punished. The Ancient Greeks also believed that everything they needed such as arts, skills and tools were created by gods and then were bestowed upon certain individuals, groups of people or the public. God Hermes, for example, created the lyre and Hephaestus and Athena taught humans to build houses (Gera, 2003). Another myth tells that humans originally communicated in one language. The language was created and passed on to humans by Philarios and Philarion. Then Hermes, as the god of messengers, made the language varied, which resulted in confusion and division so that humans became separated into various nations (Ganpulle, 2013). Therefore, according to the myths of the Ancient Greece, there was initially only one language created and bestowed by the gods.

### **Pre-Socratic Period (650-500 BC)**

In the context of philosophy, as previously shown, myth was an important knowledge and at the same time a guide to life before the pre-Socratic era. Myths also offer answers in the form of speculations about all things that humans do not understand. Thus, at that time myth had a positive, authoritative, and effective connotation (Morgan, 2004). However, the Greeks were known as a group people who like to think, have a high curiosity, and highly literate as they have been using the alphabet since the 8th century BC (Havelock, 1982). Many of them, who later became known as pre-Socratic philosophers (or natural philosophers, because their philosophy focused on nature), were dissatisfied with explanations based on myths. They tried to find information through reason (logic) by asking questions and seeking answers about the essence of nature, the meaning of life, death, and so on. The search for truth through reason then gave birth to Greek philosophy that is often referred to as The Greek Miracle. Herodotus, who was born in the 5th century BC and is known as the "Father of History" (his book "The Histories" was the first book to systematically record historical events) illustrates the attitude of the Greeks at that time who wanted to use reason to know the truth. His writings about King Psammetichus who once exiled two newborn babies in a garden in Egypt, with the aim of knowing which nation and language was the oldest in the world, illustrated his curiosity about aspects of language. When the two babies started to speak, what came out was the word Phrygian 'bekos', which means 'bread' (Yule, 2010).

After the presence of pre-Socratic philosophers, such as Thales, Pythagoras, Heraclitus, and Diogenes, logos began to replace myth as a means of seeking truth. The Greek word 'logos', synonymous with 'speech', refers not only to the capacity to articulate discourse but to the rational faculty that supports the spoken word in all its forms. Logos is the fruit of thought that is expressed in words and is reasoned according to the logic of Isocrates, the Greek rhetorician who lived in 436–338 BC and emphasized that the main differentiator of humans from all other living species is the logos. Logos is the basis for the formulation of the classical definition that labels humans as 'rational animals' (Harris

& Taylor, 2005). This transition from myth to logos can be described as a movement from irrationality to rationality. For these early Greek philosophers, myths were fiction, lies, and based on weak and ambiguous evidence. Philosophers criticize myth as irrational and unscientific—as opposed to science (Morgan, 2004).

### ***Language Studies in the Pre-Socratic Period***

Language studies during the Pre-Socratic period center on two topics: (1) the problem of the meaning of meaning and (2) the conflict between *physis* and *nomos* (Chaer, 2015). The issue of the 'meaning of meaning' is highly controversial even today. In general, philosophers highlight the 'meaning of meaning' with the principle that knowledge cannot be accounted for without an identity between the knowing subject and the known reality. The word 'love', for example, has meaning for someone if he (the subject) has the experience of loving (identity) and that person or thing also has an identity (the quality of being loved). Thus, ontologically 'meaning' must be "explained from the point of being, because there are those who explain substance as a general category that binds truth to reality (Chaer, 2015: 59). No word can give meaning to something if the said word and thing do not have the same minimal identity that refers to the same thing. The feeling of 'love and affection' can give meaning to the word 'love' simply because these feelings and words have the same minimal identity that refers to 'love and affection'. Parmenides emphasized that we cannot separate being and thinking because both are one and the same (Kaelan, 2013). This statement confirms that ideas (being) and thoughts are inseparable. Two different minds will have different ideas even though both refer to the same reality. That is why different people can have different meaning to the same reality.

The philosophers of the Pre-Socratic period also questioned whether language is physical (natural) or *nomos* (conventional). The problem underlying the debate on this topic is the degree of control that humans have over language. In various forms, this problem has persisted since the era of Socrates to Saussure (Harris & Taylor, 2005). Naturalist philosophers say that language is natural, based on the paradigm that language comes from nature and follows eternal principles. The evidence often put forward to support this argument is the notion that some of the vocabulary of every language is related to its meaning, especially because the vocabulary is produced from imitation of sounds (animals, objects, or natural phenomena) through a process of onomatopoeia. Indonesian, for example, has *kresek*, *meong*, *gong*, *cecak*, *tokek*, *dor* dan *geluduk*.. English has *clap*, *moo*, *gargle*, *splash*, *zap* and *giggle*.

In contrast, the *nomos* supporters believe that language is *nomos* (conventional) because the meaning of language is derived from traditions and habits in the form of tacit agreements and are arbitrary in nature. For them, even though ontologically language has a causal relationship with the nature, viewed physically or in form, language is natural. The speech sound system does not directly related to reality. This argument is strengthened by the fact that various words formed through the onomatopoeic process have different sounds in different languages, such as 'meow' and 'neigh' in English are equivalent to 'meong' and 'meringkik' ' in Indonesian. Based on this belief, the *Nomos* believe that language is not a gift from God.

### **Sophist Group**

Around the middle of the 5th century BC, in Greece there existed a group of rhetorical philosophers who became known as the Sophists, among which the main figures include

Protagoras, Gorgias, Hippias, and Prodicos. At that time, because rhetoric is the main medium in philosophical dialogue, language becomes the center of attention of philosophy. For the sophists, the objectivity of philosophical truth needs to be expressed in a dialectical analysis of language and the foundations of logic. One of the contributions of the sophists to the philosophy of language is the work of Protagoras, which distinguishes five types of sentences: narrative sentences, answer sentences, imperative sentences, reporting sentences, prayers and invitations.

### **Socratic Period**

In the same era as the sophists, Socrates (c. 470 – 400 BC), Plato (428-348 BC) and Aristotle (384-322 BC) emerged as famous philosophers. Like the sophists, they were proficient in rhetoric. They traveled from one city to another to teach the younger generation. In scientific dialogues and when teaching his students, Socrates uses language analysis called the "dialectical-critical" method, i.e., the dialectical method between two opposing stances or developing thoughts through interplay between ideas (Titus, in Kaelan, 2013). It is applied by asking as many questions and criticisms as possible and in as much detail as possible on a position, opinion or problem. From the questions and criticisms, it is hoped that this criticism will come out as a conclusion as the truth sought. Their attention to language is so high that the nature of language even becomes their main topic of attention.

In Plato's philosophical thought, language is an idea because language is essentially a statement of one's thoughts through *Onoma* and *Rhema*. Both are mirrors of one's ideas in air currents through the mouth. *Onoma* can mean a name, noun, or subject. *Rhema* can mean a phrase, verb or predicate. *Onoma* and *Rhema* are members of *logos* (thoughts expressed in words in the form of reasoning or meaning considerations). As in the following examples, *logos* can take the form of a sentence (1), or a phrase (2) or a clause (3).

- (1) Mother reads a book.  
(*Onoma*) (*Rhema*) (*Onoma*)
- (2) Blue book  
(*Onoma*) (*Rhema*)
- (3) The lion was trapped.  
(*Onoma*) (*Rhema*)

Aristotle, one of Plato's students, followed his teacher's concept of *Onoma* and *Rhema* as classes of words. But he added *Syndesmoi*—words that do more in syntactical relations so that they have the same function as the current prepositions and conjunctions in modern grammar. In addition to distinguishing the word classes *Onoma*, *Rhema*, and *Syndesmoi*, Aristotle also distinguished the word gender, which consists of masculine, feminine and neuter. In addition, he also thought that *Rhema* also shows tense or time, that is, *Rhema* can show whether a work is unfinished, ongoing, or has been completed (Parera, 1991).

Although Plato was the first figure to study language as a philosophical problem, Aristotle made the study of language more focused and sharp by placing it in the ontological order of the problem. He asked, “What kind of thing is language? What other

things are associated with it? How does this relate to other things?" Aristotle expressed his views on language briefly but concisely as follows, "The sound that is spoken is a symbol of the impression in the mind, and what is written is a symbol of what is said. Speaking, like writing, is not the same for everyone, although the direct mental impressions expressed by these signs are the same for all, just as the objects that the mental impressions capture are the same" (Harris & Taylor, 2005). Based on this expression, Aristotle is of the view that language is a logos manifestation, an exclusive mental ability that makes humans a 'rational animal'.

Another topic about the nature of language studied in the era of Plato and Aristotle is the dichotomy of analogy and anomaly. For them, these two topics are fundamental philosophical discourses because language is the main tool in philosophy, especially in logic. Plato's and Aristotle's groups are supporters of analogy—the similarities between forms that set up the basis for the occurrence of other forms. As a morphological process, analogy forms new words based on existing word patterns. In Indonesian, for instance, based on *dewa-dewi*, the words such as *saudara-saudari*, *putra-putri*, and *pemuda-pemudi* are formed. Supporters of the analogy say that just as nature has an order, humans also have an order reflected in language. Thus, language has regularity and can be arranged systematically. Consequently, a single grammar can be constructed for all languages. The concept of analogy is basically transformed from logical and mathematical regularity (Kaelan, 2013). If in mathematics there is a regularity of proportions such as 8:4 equals 6:3 equals 4:2 and 2:1, then in English there is an orderly formation of the past tense *played*, *clicked*, or *wanted*.

On the other hand, the anomalists argue that the elements of language are irregular and arbitrary. This view is proven, for example, through the existence of synonyms, homonyms, and neutral word elements. The anomalists claim that if language is regular, then the disorder in language should be corrected. Because the elements of language are irregular, language is essentially natural.

### ***Stoic Thought in the Field of Language***

The Stoics refer to a group of stoic philosophers who were active in Greece in the early 4th century BC (Chaer, 2015). The word stoic, stoicism, or stoicism, comes from the Greek "stoikos" which means "from the stoa" (porch, terrace or veranda). The name of the Stoic group refers to the Stoa Poikile, or "Painted Porch" in Athens, where Zeno, the founder of the Stoic order, taught. According to Kaelan (2013), the Stoics contributed greatly to language, especially in determining the principles of systematic analysis. This contribution can be seen in the following three ways. First, the Stoics had distinguished between the logical study of language and the grammatical study of language. Second, they have coined some specific technical terms to talk about the language. Third, these two advances have to do with the difference between the Stoics and the Peripatetic logic from the Aristotelians.

The first step for the Stoics to describe the nature of language, especially about meaning, is to distinguish the level of reality that extends between reality and the words spoken in greater depth. They distinguish between objects and signs (symbols or signs) called *semainon*, which refers to sound or language material. These objects and symbols are given meaning (*semainomenon* or *lectons*). The meaning is not identical with the object or symbol. Then, the external aspects of objects and symbols are referred to as *pragmas* (Parera, 1991).

The Stoics were also very interested in the sounds of language or *phone*. They differentiate sounds into *legein* (speech sounds that may be part of the phonology of a language but are not meaningful) and *propheretai* (meaningful sounds of a language). This idea clearly supports the study of modern phonology today.

The ideas of the Stoics were later further studied by the Alexandrians, who worked in the last period of the Ancient Greek Period. The Alexandrians produced what is called Traditional Grammar. In the philosophy of language; the Alexandrians were adherents of analogy. Therefore, they compile patterns of canon laws in language as a result of their investigation of the regularities that occur in language.

### **Medieval Age**

Medieval philosophy refers to the philosophy that developed during the Middle Ages, the era that began with the fall of the Western Roman Empire (5th century) to the Renaissance (15th century). The leading role of Christianity and the Church in all areas of social and cultural life was a fundamental feature of European medieval culture. Consequently, the church influences politics, morality, science, education and arts (Ershop et al., 2019). Since all medieval human worldviews were theological in nature, philosophy in this era was dominated by religious thought. In fact, this era was a golden age for Christian philosophers, who were grouped into two schools, namely Patristic and Scholastic (Kaelan, 2013). These two schools simultaneously divided medieval philosophy into two periods: Patristic and Scholastic.

The word Patristic comes from the Latin word "Patres" which means "Church Fathers". The figures of the Patristic school were Christian religious experts in the early centuries of Christianity (2nd to 7th centuries) who explained, organized, and strengthened the contents of Christian teachings and at the same time fended off the attacks of the infidel and the Gnostic heretics. Because it uses and develops Greek philosophy to conduct these efforts, the teachings of the Church Fathers are philosophical-theological in nature. The essence of their teachings is the belief that faith is the basis of the innermost thoughts of man. Patristics are divided into two groups: Greek Patris (Eastern Patris) and Latin Patris (Western Patris). Greek Patristic figures include Clemens of Alexandria (150-215), Origen (185-254), Gregory (330-390), and Basil (330-379). Figures from Latin Patristics include Hilarius (315-367), Ambrose (339-397), and Augustine (354-430). This teaching of the Church Fathers is philosophical-theological. This teaching wants to show that faith is in accordance with the deepest thoughts of man.

The term scholasticism comes from the word "schuler" which means "teaching" or "school". This terminology refers to schools established during King Karel the Great (742-814) era. The schools were developed on the seven pillars of artes liberals education, which are divided into the Trivium (grammar, rhetoric and dialectics (logic and rhetoric), which Harris & Taylor (2005) call the three 'linguistics' courses), and the Quadrivium (geometry, arithmetic, astronomy, music). This education system was then very influential on the 13th century philosophical thought which was marked by the establishment of universities and monasteries where philosophers such as Anselm (1033-1109), Abaelard (1079-1143) and Thomas Aquina (1225-1274) worked.

Philosophy of language in the Middle Ages was based on two trends: (1) the adoption of Latin grammar as one of the pillars of education, and (2) the use of language as a means of philosophical analysis (Kaelan, 2013). In addition to being a language of learning, the authority of Latin was getting stronger because it was used as a medium for

patriarchal and worship literature as well as Church administration. These caused the study of philosophy of language in this century focus on Latin grammar and language analysis (Robins, 1997).

The main philosopher of the Middle Ages who seriously studied language was Thomas Aquinas. In his main work, *Summa Theologiae*, he uses direct, simple, and practical expressions as a method of language analysis. He avoids poetic literary language so that the concepts discussed could be explained precisely. Nevertheless, Aquinas did not avoid the flexible nature of language with flexible meanings, as seen from the use of analogies and metaphors in his philosophical analysis, especially when he tried to elevate theological discourse to a philosophical scientific level. Analyzing the transcendent nature of God is clearly difficult to do if the analytical tool used is language that refers to the reality and facts of God's creation. That is why Aquinas uses analogies and metaphors (Kaelan, 2013).

The second main language study in the Middle Ages was the Modist concept of thought that focused on semantics. The concept is based on the idea that things have certain characteristics (personalities) that need to be distinguished. This thought then encouraged the development of the field of etymology at that time.

Another important language topic studied during the Middle Ages was Speculative Grammar. Resulting from the integration of Latin grammatical descriptions (as formulated by Priscia) into Scholastic philosophy, speculative grammar was directed to discover the principles where words as a sign are connected to the human intellect and to other things pointed or represented by that object (reference). According to its proponents, the word does not directly represent the nature of the thing it denotes. Words only represent the existence of the thing in various ways, mode, substance, action, quality, and so on. All languages will have words for the same concepts and all languages will state the similarity of word types and other grammatical categories (Kaelan, 2013). Speculative grammar lacks a solid foundation because the concept was based on the assumption that Latin is a representative language, exemplifying universal linguistic categories and differences. This assumption is understandable, given the narrowness of European culture throughout the Middle Ages. It was only during the Renaissance that European philosophers began to realize that the diversity of languages in the world was far greater than had ever been imagined (Harris & Taylor, 2005).

Language studies development in the history of philosophy above shows that humans have never stopped trying to understand language better because the need for language keeps on changing along with the development of human life and culture. The more developed the culture, science, and technology of a society, the need for language increases and becomes more complex. Humans at the time of Ancient Greece relied on myths to understand linguistic problems, because myths were the only life guide that offered answers to all incomprehensible phenomena. Based on myths, humans believe that humans initially communicated only in one language created and passed down by gods. At that time, words were supposed to have magical and supernatural powers. After humans could think scientifically, the use of myths to understand language diminished and faded. Around the 6th century BC, Ancient Greek philosophers began to try to study language by using reason (logic). These studies were basically not aimed at studying languages but at facilitating them to learn and find explanations about the nature. Since they could express the results of their thoughts only through language units and expressions, using language in any philosophical study was unavoidable. Therefore, the

problems related to language were also one of the topics of their study. The results of the studies at that time gave rise to various new paradigms about the nature of language, such as whether language is physical or nomos, and whether it is analogous or anomalous. Their study also provided us micro-linguistic concepts in the form of grammar and various discourses that become essential parts of today's linguistic studies.

Medieval philosophers continued ontological and studies using language. Language studies in this era focused on the use of straightforward, simple, and practical expressions as a language analytic method, etymological elements, and the development of Spectulative Grammar.

## CONCLUSION

The study of language in the history of linguistics shows that the study of language has been going on for more than 26 centuries, and until the 20th century it was carried out by philosophers, not linguists. It was only at the beginning of the 20th century that various philosophers began to study language and linguistics as a branch of philosophy. This study, which has been lasting on for about 26 centuries, reveals that explaining the nature, form, function, properties, structure, abstract meaning, and the fundamental function of language in life is a difficult job. The dedication and hard work of philosophers have uncovered various veils of mystery that wrap language so that we realize that language is not only a medium of communication but also a tool for thinking and a subject of life. In addition, because language is a living organism that is in symbiosis with humans, studies will continue without stopping. As long as humans live and carry out mental activities, language will continue to change, and each change requires new study.

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