BULGARIAN ACADEMY OF SCIENCES

INSTITUTE FOR BULGARIAN LANGUAGE PROF. LYUBOMIR ANDREYCHIN

DEPARTMENT OF TERMINOLOGY AND TERMINOGRAPHY

Adriana Borisova Christova

LINGUISTIC CHARACTERISTICS

OF BULGARIAN PHILOSOPHY TERMINOLOGY

DISSERTATION ABSTRACT

for the Award of the Educational and Scientific Degree   'PhD'

Professional field 2.1 Philology

PhD Programme 'Bulgarian Language'

Scientific Supervizor: Prof. Maria Popova, DSc

SOFIA, 2020

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The dissertation 'Linguistic Characteristics of Bulgarian Terminology' contains 227 pages, five chapters, a conclusion, an alphabetical index of terms, sources and a bibliography.

The dissertation has been discussed and has been suggested for public defense at an extended session of the Section of Terminology and Terminography of the Institute for Bulgarian Language Prof. Lyubomir Andreychin on 25th June 2020.

The public defence of the dissertation will take place on 12th November 2020 at 2pm in the Big Hall of the Institute of Bulgarian Language 'Professor Lubomir Andreichin', Shipchenski Prohod Blvd, № 52, bl. 17

CONTENTS OF THE DISSERTATION ABSTRACT

I. INTRODUCTION

1. Introducing the Topic

The introduction presents the topic, aims and tasks of the study, as well as the sources and methods used.

'Linguistic characteristics of Bulgarian Philosophy Terminology' is a linguistic study, which looks into 'some of the main issues of Philosophy Lexicology. In the Bulgarian language studies, philosophical terms have not been researched in detail.

The studies dedicated to the creation of Bulgarian Philosophy Language in the Middle Ages are of great interest.

Al. Stamatov studies the Language of Philosophy as 'one of the specialized languages' that have been created through terminologization'' (Stamatov 2013: 9–10).

I Christov and A. Christova study the conceptual structure and analyse the category logical terms in the Tzar Symeon miscellany of 1073 (Christov, Christova 2013B: 45).

The same authors study the philosophical terms in the translation of the areopagite corpus of Isajas of Seres (Christov, Christova 2013A: 536).

J. Zahariev i Chr. Todorov make observations about the 'interrelations between Philosophy translation and the development of Philosophy language' (Zahariev, Todorov 2013: 81-82).

According to V. Kulov, there is no common philosophy language. The various schools of Philosophy have their own languages although between the various languages of Philosophy, there is a certain (whether bigger or smaller) area of overlap' (Kulov 2014: 70-71).

Questions related to the meaning of Philosophy terms, which according to terminology theory is given within their definitions as well as their language form, are still not considered in Bulgarian terminology.

Analysis and description of the Philosophy terminology sub-system are essential for the practice of Terminology practice.

This study focuses particularly on medieval philosophical terms translated from Old Greek, which have been carried over and preserved in the contemporary language of Philosophy. The questions that are studied are connected with the

language structure of philosophical terms, term-formation, semantic peculiarities, the connection with everyday Bulgarian language, with Old Greek and Latin.

Philosophy aims to answer all questions, connected to the development of nature, society and thinking, which is why philosophical terms are used in all areas of academic study.

In the process of determinologisation, the terminology lexis of Philosophy, becomes part of the language used by the Bulgarian intelligentsia. This wide usage of the special lexis 'increases the intellectualisation and Europeanisation of our language, bringing it closer to the developed European languages…' (Krumova-Cvetkova, Blagoeva, Kolkovska, Pernishka, Bojilova 2013: 710-711).

2. Aims and purpose of the study

The aim of the study is to make a linguistic evaluation of the main terms in the field of Philosophy. The period of IX – XIV c is considered, especially as regards to the significance of medieval philosophical terms for contemporary Philosophy, which are used today in the Bulgarian Philosophy terminology. This common purpose finds expression in these particular tasks:

1. To present different concepts of Philosophy since Antiquity to the present day.

2. To present different concepts of Bulgarian Philosophy that are used by academics.

3. To delineate the particularities of Bulgarian philosophical terminology and the particularities of the language of Philosophy.

4. To present the different types of definitions of philosophical terms.

5. To present the formation of the Bulgarian philosophy terminology in translated theology literature from the period IX – XIV c., which pays close attention to:

- the particularities of the medieval terminological lexis of Philosophy;

- the formation of the Bulgarian philosophy terminology in the Middle Ages;

- medieval terms in the contemporary terminological subsystem of Philosophy.

6. To present term-formation in the field of Philosophy by showcasing the different ways of term-formation:

- lexical-morphological term-formation;

- lexical-syntactical term-formation;

- lexical-semantical term-formation.

7. To present the sources of term formation in the field of Philosophy.

8. To make a structural evaluation of terms in the field of Philosophy.

9. To make an evaluation of the terms in the field of Philosophy, according to their belonging to the 'part of speech' category.

10. To make a grammatical evaluation of Philosophy terms.

11. To make a conceptual-semantic evaluation of the terms in the field of Philosophy.

12. To follow the common language semantic relations in the field of Philosophy by looking into the following processes: synonyms, homonyms, polynyms and antonyms.

13. To present the processes of terminology, reterminology and determinology of philosophical terms.

3. Sources of Study

Linguistic analysis of Philosophy terminology has been done on the basis of material of 2149 terms of terminology formations.

The philosophical terms used have been taken from **'Hexaemeron by John Exarch'** , **'Dialectics'** by John Damascene from the Tzar Symeon miscellany of 1073 and from the corpus of works by Ps. Dionysius Areopagite.

The philosophical terms that are being studied are from dictionaries of Philosophy, encyclopedias, manuals, books, academic articles and textbooks for students of Philosophy, as well as textbooks for students from Secondary schools.

 The definitions of terms have been taken from specialised dictionaries of Philosophy and from the Terminology Dictionary of the Humanities, from the sections **'Philosophy'**, **'Logic'** , 'Psychology' of which I am the writer, the Terminology dictionary of Natural Sciences; the Terminology Dictionary of Socio-Political Sciences, from the section 'Ethics' of which I am a writer.

4. Methods of study

The study implies the synchronicity approach. This approach studies terms and terminological phenomena in a specific moment in history.

As M. Popova notes, 'As regards to the strongly applied orientation of terminology, it is considered that the main approach to contemporary study is the synchronicity approach' (Popova 2012: 156).

The current study uses elements of the diachronic approach. This approach considers terms and terminology phenomena from their origins through to their development. In the study of philosophical terms, the diachronic method is used to follow those medieval terms that have come to be used today.

Elements of the statistical method are applied in the presentation of qualitative results. It is noted what a portion is taken over by terminology elements, terms and terminological word formation in the lexicological stratum of the terminology sub-system in consideration. This section is presented in percentages.

The method of component analysis has been used (a method for semantical analysis of the meaning of the word and its component parts). According to M. Popova 'Applied to the study of terms of terminology, the method of semantical dissection, respective to component analysis is very suitable because of the fact that it gives an opportunity for the terminology meaning to be studied via its mirror, i.e. logico-cognitive meaning with its objective directive' (Popova 2012: 187).

II. THEORETICAL EXPOSITION

1. Term and terminology

The chapter clarifies the terminology apparatus of the study.

The term is a language sign, which has of dual essence. On the one hand it is a form and on the other a meaning, and usually the meaning equals the concept.

Terms are relatively unilateral language signs, which denote concepts from specific fields of academic study. They function as relatively closed off terminology sub-sections. The requirement for unilateralness is achieved through a standardization of terms. Terms take a middle position of a natural signs and signs of an artificial language. By comparison to commonly used lexis, terms are a result of a pre-determined human activity.

By comparison to the word which is used in everyday speech and can have many meanings, the term denotes only one concept, it contains a higher level of information and abstraction.

The signified and the signifier can be artificially re-created – both the form and the contents of the term.

Academic terms are built out of term elements - the smallest structural elements in their composition.

Terms, which are used for a specific field of academic study, create its *terminology field*.

All terms within a certain terminology field, between which there is a certain co-relation and have their own specific place and meaning, form a terminology *sub-system* of the specific area of academic study. The terminology sub-system is characterised with its own internal organisation, systematicity of the terms it uses. It forms a part of the common terminology system of all academic fields.

Every term in the relevant terminology sub-system, has its own specific terminology characteristics, which connects it only to itself. If it is used in any other terminology sub-system, the same term loses its quality definition and takes on other meanings.

Terminology is the study of terms. This is also known in Bulgarian Language Studies under another term, used by M. Popova - Terminology Science (Popova 1989: 210).

Terminology is a sub-system in the lexical system of language as academic language is a functional sub-system of mainstream literary language and it is opposed to the other functional styles of speech.

2. Main term requirements

In order that they can function correctly in the relevant terminology sub-systems, there are certain main requirements to most terms.

The main requirements are: unambiguity, brevity, precision, systematicity, word-building, stylistic neutrality and grammar correctness.

However, in practice not all of these requirements can be met.

According to H. Sager, the main term requirements are as follows: terms should be created systematically, the term needs to adapt to morphology, pronunciation and spelling in the language that it is meant to serve; as the term is widely used, it should not be changed unless there are urgent reasons to do so; the term needs to relate

directly to the concept; the term needs to have an opportunity to form derivatives; the term should not be pleonastic; the term must be precise; the term should not have synonyms; the term should not have morphological variations; the term should not have homonyms; the terms should be unambiguous; the term should have exactly one meaning and should not overlap in meaning with any other term; the term should have a meaning regardless of context (Segar 1990: 89–90).

H. Segar also notes that these term requirements are idealised and can happen in practice under strictly controlled terminology.

According to M. Popova, all term requirements 'are just a pattern for an ideal term' (Popova 2012: 79). She introduces the concepts 'ideal term' and 'real term' . A term which meets all requirements is an ideal term. These kinds of terms are rare to see in practice. An ideal term is a term which to an extent 'deviates from what theory prescribes' . 'It takes on all peculiarities of the word, including multiple meanings and synonymy and even a stylistic colouring; it takes on connotations such as a social evaluation' (Popova 2012: 79–80).

III. CONCEPT OF PHILOSOPHY AND THE FORMATION OF BULGARIAN PHILOSOPHY TERMINOLOGY

This chapter presents the different concepts of Philosophy; the different concepts of Bulgarian Philosophy, Bulgarian Philosophy Terminology and the language of Philosophy; the formation of Bulgarian Philosophy Terminology in the translated theology literature of IX–XIV c.; the peculiarities of medieval terminology lexis of Philosophy; the formation of Bulgarian Philosophy terminology in the Middle Ages; structural peculiarities of medieval philosophy terms; medieval Philosophy terms in contemporary Bulgarian terminology sub-system of Philosophy.

1. The different concepts of Philosophy

The concept of 'Philosophy' (from the Greek: φιλοσοφία, от φιλεῖν – love and σοφία – wisdom) is of Greek descent and means 'love of wisdom'.

For the first time, Pythagoras (580–500 BC.) calls love to wisdom **'philosophy'** and himself **'a philosopher'**.

Plato and Aristoteles denote wonder as the beginning of Philosophy.

Philosophy cannot be defined unambiguously because it is constantly redefining itself through the way, in which it is practiced. There have been different answers to the question **'What is Philosophy?'** during different historical periods.

Every study of Philosophy purports to be **'real'** Philosophy.

As N. Boganov remarks, **'The whole history of Philosophy is one never ending search for its own definition'** (Bogdanov 1996: 6).

The following examples of attempts to define the concept of 'Philosophy' have been added: Socrates, Plato, Aristotle, Fr. Bacon, Kr. Wolf, Kant, Fichte, Hegel, Schopenhauer, Goethe, N. Hartman, B. Russel, W. Windelband, V. Diltei, O. Külpe, G. Wisdom, R. Scruton, M. Weeks.

Bulgarian philosophers also define the concept 'Philosophy', for example D. Mihalchev, K. Ianakiev, Ch. Christov, G. Kapriev, O. Georgiev, D. Denkov and others.

The concept of philosophy has a wide definition. This is why many dictionaries and encyclopedias of Philosophy describe different types of Philosophy but a definition of the concept of Philosophy is missing (see for example Philosophy dictionary 2009; Philosophy dictionary, schools and organisations 1996).

The question whether Philosophy can be seen as a science is of great interest.

If Philosophy should be defined as a science, this can roughly be done as a 'systematic unity of knowledge, claims and arguments and according to the conditions of the given reality, considered in its entirety' (Philosophy 2001: 226–227). Philosophy is not dependent on the results of other sciences and it cannot lend them its research methods. It is related to them, in as much as it is in the same cultural sphere as them.

Depending on the peculiarities of the issues and the subject, there are different disciplines in Philosophy. There are some common Philosophy disciplines and many specially applied Philosophy disciplines.

Special (applied) Philosophy disciplines are for example: Philosophy of Science, Philosophy of Life, Philosophy of Language, Philosophy of Economics, Philosophy of History, Philosophy of Culture, Philosophy of Myth, Philosophy of Morality, Philosophy of Poetry, Philosophy of Law, Philosophy of Religion, Philosophy

of Identity, Philosophy of Symbolic Forms, Philosophy of Values, Philosophy of Global Problems, Philosophy of Technology etc.

According to R. Scruton, the most important applied disciplines are: Philosophy of Religion, Philosophy of Science, Philosophy of Language, Political Philosophy and Applied Ethics (Scruton 1994: 13).

There are many opinions about the division of Philosophy disciplines into groups. P. Strossun, A. Lassi, V. Wund, D. Mihalchev, M. Michev, B. Boganov, D. Denkov, all have different opinions about the subdivisions of Philosophy.

There is a different understanding of Philosophy depending on regional peculiarities.

European (continental) Philosophy is different to English-speaking (analytical) Philosophy.

At the basis of European Philosophy, is Greek Philosophy.

Analytical Philosophy is established in the UK, US, Australia, the Scandinavian countries and the Netherlands. Philosophy issues are transferred to the field of language and are solved through an analysis of language tools.

Continental and analytic Philosophy are in the process of mutual penetration.

In contemporary conditions, the meaning of Philosophy is augmented. It is essential in the age of globalisation and in periods of society crises.

One section of Bulgarian philosophers sees the future of Philosophy in the direction of looking at the problems of today's world (V. Prodanov, D. Cacov and more).

Another section of Bulgarian philosophers sees the future of Philosophy as a constant return to its past (Tz. Boiadjiev, D. Denkov and more).

Philosophy is necessary both for science and for the individual needs of the people, who rethink their lives with its help.

2. Different concepts of Bulgarian Philosophy

In academic Philosophy circles, there is an argument about the originality and significance of Bulgarian Philosophy production in a historical context. Attention has been drawn to this especially during the post-totalitarian period because of the increasing processes of including the Bulgarian Culture of Philosophy to the European tradition of Philosophy and leaving the state of isolation.

''Contemporary Bulgarian Philosophy should be seen in the content of European Philosophy, as part European culture, it breathes the air of Europe' (Latev 2004: 28).

Of the existing terms - Bulgarian Philosophy, Philosophy in Bulgaria, Bulgarian Philosophy thought and Bulgarian Philosophy culture, the one that is seen as most appropriate, relevant and productive is the term Bulgarian Philosophy Culture.

3. Bulgarian Philosophy Terminology and the Language of Philosophy

Bulgarian Philosophy terminology has been formed and developed under the influence of the already established Greek and Latin Philosophy tradition. Philosophy knowledge is tightly connected with language and the use of terms, which denote philosophical concepts. Bulgarian Philosophy terminology uses terms, which are widely applied in European Philosophy. At the same time, it is influenced by analytical Philosophy in the English language and the Philosophy concepts that it introduced. The Bulgarian Philosophy terms, created domestically correspond to the internationally recognized Philosophy terms.

Bulgarian Philosophy terminology has been created on the basis of commonly used language or has been taken up by other languages – mainly Greek and Latin, German, English and French.

Terms, which function in one subject unit, can be dissected into a core and layers that surround it. The core contains the main terms of the terminology system. In separate layers, are the terms that are connected with the terminology system but also relate to other terminology systems and with commonly used lexicology as a whole (with meaning or form) or just with meaning or form (Popova 2012: 528).

The main terms (at the core), which form a part in Bulgarian Philosophy terminology, denote concepts from the traditional or so-called 'pure Philosophy': **Logics**, **Metaphysics (Ontology), Theory of Knowledge (Gnoseological, Epistemology)**, **Ethics (Practical Philosophy)**.

According to R. Scruton, these are the main Philosophy disciplines (Scruton 1994: 13).

Ethics and Logics have become separated from Philosophy as their own fields of Philosophy.

Some of the main Philosophy terms are: *Abstraction, Being, Genesis, Gnosis, Gestalt and Action*.

The terms of the separate areas of Philosophy: Logics, Ethics (Practical Philosophy), Aesthetics, Psychology, count as part of the layer that is closest to the core.

Some terms function in a number of Philosophy fields.

As part of the most distant layer are the terms of the special (applied) Philosophy fields: **Philosophy of Science, Philosophy of Language, Philosophy of History, Philosophy of Religion, Philosophy of Law, Political Philosophy and so on.**

The terms of the Concrete Sciences bordering on Philosophy disciplines: Maths, Physics, Astronomy, Biology and others, are part of the layer that is furthest away from the core.

Philosophy terms are closely connected with language. In Philosophy, commonly used words and phrases, become terms. Terms formed in this way, denote certain Philosophy concepts. In the attempt to achieve greater precision and determinism of terms, new terms and terminology phrases are created.

The language of Philosophy is very rich. It includes concepts and terms; symbols and signs; metaphors and mythological expressions. The language of Philosophy has been actively impacted by the language of Mythology, Theology, Science, Technology, Politics and Literature.

Mystical and sensory experience leads to the use of phrases, which demonstrate divine wisdom, for example: *''visibility is a deed of an evil demon'; 'God is love', 'victory of good over evil'*.

Many metaphorical phrases are used. For example, Philosophy is determined as a 'Queen of Sciences', **'**a slave to faith', 'no man's land', **'*a procession of great thoughts*', '*a mindsight*', '*a pre-science.*'**

Philosophy texts are characterized by a language variety. Philosophy language is not homogenous. 'The various Philosophy schools create their own Philosophy language, which is sometime close to natural speech but is at times so individual that it can be **completely incomprehensible to the unenlightened' (Kulov 2013: 17).**

In Philosophy texts, there are many Latin phrases, which are widely used in everyday speech, for example: Cogito ergo sum – '*I think, therefore I am.*' ; Credo,

quia absurdum – *'I believe exactly because it makes no sense and is contrary to reason.'*

The impact of other languages is of great essence to the enrichment of Philosophy language. Old Greek and Latin play an important part in the development of European Philosophy languages but also of the Bulgarian language of Philosophy.

4. Definitions in Philosophy

The relation between the term and its definition is of interest in the field of terminology. The meaning of the concept is called definition.

Through the definition are clarified the essential and distinctive features of the component parts of the concept's content. The structure of the definition contains two parts (*definiendum*, the term which is being defined) and *definiens* (determining, a description of the concept, which is contained in the definition).

All in all, definitions are classified as nominal and real.

In the case of nominal definitions, a definition of the term is given (of a word, phrase or a non-language symbol) or rules are defined for the exchange of one term with another.

In the case of real definition, the contents of the terms is revealed without any attention being paid to its linguistic or symbolic presentation (Beshkova, Rasheva, Stefanov, Buzov 2002: 67).

Since the time of Ancient Philosophy, special attention has been given to definition.

The following definitions can be found in philosophical texts:

1. Short definitions, in which the terms are presented through their most commonly used meaning, for example *aporia 'A hopeless situation because of indeterminable contradictions in thought conditions.'*

2. Short definitions, combined with synonymous expressions or synonymous terms phrases to clarify the meaning, for example: *dogma* 'A well-known statement which is beyond doubt; an irrefutable truth.'

3. Short definitions, combined with antonymous expressions or antonymous terminology phrases to clarify the meaning, for example *hyperthesis* 'A statement which goes beyond all others and cannot be verified but it gives a foundation to all others, on the contrary to a hypothesis.'

4. Short definitions, combined with examples that clarify the meaning, i.e..: *accidence* 'The insignificant, the changeable, the accidental, which might as well fall through without changing anything in the essence of a given object. For example, accidence is the insignificant property of a given object.'

5. Definitions in which meaning is clarified in a narrow and in a broad sense and examples are given i.e. *abstraction* 'In a broad sense, a thought process, which during the reflection takes something away from something that has been lived through, taken on and presented, and it puts an emphasis on what is left, in order to be able to use it in the next actions of thought (i.e. when we observe the overall appearance of a given individual and we miss out the insignificant in order to determine what is most important to his essence). In a narrow sense, a thought process which does not pay heed to the singular, the accidental, the insignificant, and instead emphasises the general, necessary and essential, in order to achieve objective academic knowledge. Abstraction is a means of forming concepts.'

6. Definitions, which determine the meaning of a term, used by various philosophers and schools of Philosophy i.e. *agnosis* 'Ignorance, for Socrates - the beginning, for the skeptics - the result of philosophising.'

7. Definitions, which present the systemic relations between terms and give additional information for object (phenomenon) that the term denotes, these can be: its properties, interesting data, curious facts, specific peculiarities and so on, i.e. *time* 'A main form for the existence of matter, which expresses itself in the regular coordination of changing phenomena. i.e. empirical time, historical time' (a connection between the generic term and its species).

8. Definitions, which are connected with the context, i.e. *freedom* 'Existential condition, under which existence is understood as ex-istence and ec-static, ie. an actual and decisive way of leaving time and space behind.' Some of the definitions are very brief while others are long and descriptive.

5. The formation of Bulgarian Philosophy terminology in translated Theology literature from the period IX-XIV c.

5.1. Peculiarities of Medieval Philosophy Terminological Lexis

The main source for the formation of the Bulgarian Philosophy Terminology is the translated Theology literature of the period IX – XIV c. The essays by Constantin-Cyril Philosopher, Constantine of Preslav, John Exarch, John Damascene and others

have a great impact on the development of philosophical thought. With the help of the translation from the Old Greek, as well as through adaptations and commentaries, the main conceptual-categorical apparatus of the Bulgarian Philosophy Terminology is created. Medieval Philosophy has developed as a logical science within the framework of the dogma of Theology.

There are Philosophy elements in Old Bulgarian literature, mostly in 'Hexaemeron' by John Exarch, in some parts of the Tzar Symeon miscellany of 1073, in 'Dialectics' by John Damascene and in the corpus of works by Ps. Dionysius Areopagite (Christov 2008: 332–373).

By comparison to contemporary requirements to terms, the Medieval philosophy terms are characterised by syncretism, contextual dependence on terms, relative precision, expressivity, synonymy, homonymy, polysemy, duplicity and variability.

Medieval lexis is of great importance for the formation of contemporary Philosophy terminology.

A part of the medieval Philosophy terms, translated from the Old Greek, are still used today in the same sense - *битие, вид, време, вяра, мъдрост, мяра, род, качество, количество, свойство*. Some Philosophy terms are also determined and used as words in everyday language - *глас, душа, живот, радост, сила, ум.*

5.2. Formation of Bulgarian Philosophy Terminology in the Middle Ages

In his works, E. Veregashtin, points out the main periods of the formation of the Theology and Philosophy Terminology in Old Bulgarian. He connects these periods with the main stages of translation from Greek into Slavonic. 'It is exactly translators who while creating our literary language, also created the philosophical-theological and the special terminology nomenclature' (Veregashtin 2009: 4). The author determines the following periods:

1. Byzantine period until 863.
2. The Great Moravian period – 863 – 885.
3. Balkan period after 885.

Up until the founding of the Bulgarian state in 681 and the acceptance of Christianity, the country did not have a Philosophy tradition. There were only religious beliefs of the Thracians, Slavs and ancient Bulgarians. In the territories of Moesia

and Dobrudja, were written theological-philosophical essays by unknown authors. They lived in the territory, in which the Bulgarian state was founded later on.

Cyril and Methodius lay the basis of the Slavonic Theology and Philosophy language. They are the creators of the first Philosophy terminology of the Slavonic-Bulgarian language and they include the common concepts of: битие, Бог, *божество, въображение, диалектика, естество, закон, идея, мъдрост, небитие, понятие, природа, свойство, същество, същност, философия* (Veregashtin 2009: 4). With the translation of Holy Scripture, the first term with Slavonic roots was created. The first Philosophical terminologisation is of the term слово (λόγος). Слово is understood not as a means of communication but as a basis of words and a source of being. Cyril and Methodius created the Slavonic terminology nomenclature.

It is considered that the discipline of Philosophy was born in Bulgaria after the acceptance of Christianity and with the introduction of Slavonic writing. Philosophy develops as a logical science, connected with theological dogma.

In the Middles Ages, philosophical-logical essays were translated and re-written and the philosophical-logical terminology was created with a system of categories, concepts and terms.

Medieval authors also present the opinions of ancient philosophers.

They mostly lean on Aristoteles and his most significant work 'Metaphysics.

Of great importance to the development of medieval Philosophy terminology is the literary activity of John Exarch. His contribution to the creation of a categorical and conceptual Philosophy system, based on a meaningful translation from the Greek, is very significant. In 'Hexaemeron', John Exarch, analyses the build-up of the world and the creation of each of its component parts. His work is of great importance for the consolidation of Christianity in Bulgaria. Many of the terms used by him have made their way into the contemporary Philosophy terminology subsystem, безумие, битие, вещество, вид, видение, *вина, власт, вода, воля, време and others*.

'Dialectics' by John Exarch, a work from the Middle Ages which is a part of the orthodox-dogmatic work 'Fount of Knowledge', plays an important role in Philosophy lexis. Logical concepts in 'The Dialectics' serve man on his path to getting closer to God in Theology, they give an aim and sense to Christian knowledge. The following terms have come into use in contemporary Philosophy sub-system: безразсъдство, безсилие, битие, вид etc.

The categorical-logical terms in the Tzar Symeon miscellany of 1073 and the philosophical terms from the corpus of works by Ps. Dionysius Areopagite play an important part in the formation of Bulgarian Philosophy terminology in the Middle Ages.

The Old Bulgarian translation of the so-called Salvation book (Byzantine anthology from IX c), carried out at the request of Tsar Symeon is one of the brightest monuments of the First Bulgarian kingdom. It contains examples of Christian philosophy from VI–VII c. Part of the terms used in the Tzar Symeon miscellany of 1073 form a durable lexical layer at the basis of the contemporary Philosophy terminology of Serbian, Bulgarian and Russian language. Examples include: *битие, вид, вина, вяра, доблест, душа, естество, начало, същност, качество, количество* etc.

Out of the Theology texts containing philosophical elements, the corpus of works by Ps. Dionysius Areopagite is characterised by a greater degree of depth. The Dionysius corpus is a bright example of Christian philosophy, presenting an abstract theological discourse which happens in the language of Philosophy and forms a layer of Theology itself. One part of medieval philosophical terms in the text forms a durable lexical layer at the basis of the contemporary Philosophy terminology in Serbian, Bulgarian and Russian. Such terms are for example: безмерие, битие, вид, вина, власт, *време, въображение, вяра, гняв etc.*

5.3. Structural peculiarities of medieval Philosophy terms

Observations about Philosophy language, used in the Middle Ages, show the presence of certain structural types of terms. There is a variety of structural models of Philosophy terms in the Tzar Symeon miscellany of 1073 and the Areopagite corpus in the translation of Isaias of Seres (containing the biggest variety of term-forming models).

The Tzar Symeon miscellany of 1073 contains the following structural types of terms: **terms with the form of a word** (of **non-derivative words**: видъ (εἶδος), родъ (γένος), оумъ (νοῦς) and **derivative words**: доблесть (ἀνδρεία), зълонравиѥ (πονηρὰ συνήθεια), начало (ἀρχή)); **terms with the form of a complex word:** цѣломѫдрьство (σωφροσύνη), ѥдиновидьноѥ (ὁμοειδές), ѥдинородьноѥ (ὁμογενές); **terms with the form**

of a phrase (**a combination of terms**: нач́ало рекъше виноу (τὴν ἀρχὴν τουτέστι τὴν αἰτίαν), обьште о многъıихъ глаголаюмоіє (κατὰ πολλῶν λεγόμενον); **a combination of terms and commonly used words:** бож́ии разоум́ъ (ἀγνωσία), въ вид́ѣ сътворити (εἰδοποιεῖν), въ им́ене м́ѣсто (ἀντωνυμία), въ ин́омь им́ати бъıти́е (ἐν ἑτέρῳ ἔχειν τὸ εἶναι); **terminology phrases of a phraseology nature**: юж́е чьто юсть (τὸ τί ἐστι), кою чьто юсть (τὸ τί ἐστι), чьто юсть (τί ἐστι), вь себ́ѣ бъıти (ἐν ἑαυτῷ εἶναι), съ им́ене ѭкож́е приюмл́юште отъ нюго (παρωνύμως).

In the **Areopagite corpus** of Issiah Serski, there are the following structural types of terms: **terms with the form of a word** (**non-derivative words:** видь (εἶδος), вр́ѣме (χρόνος), д́ѣло (ἔργον) and **terms with the form of a derivative word:** слабость, немож́ение (ἀδυναμία), бъıтие (τὸ εἶναι), движ́ение (κίνησις)); **terms with the form of a complex word:** благом́ѣрьство (εὐμετρία); прьвообразию (τὸ ἀρχέτυπον); (пр́ѣмоудротворюнию) / пр́ѣмоудротворение (σοφοποιΐα); **terms with the form of a phrase** (**a combination of terms:** род́ьнь видь (ἰδέα), своиствьно д́ѣиство (ἰδιοπραγία), под́об(ь)нъıю чести (τὰ ὁμοιομερῆ), без в́ѣсти (ἀφανής), без оум́а (ἄνοος), пр́ѣд(ь)лаганиѣ и исканиѣ (προβλήματα), вьн́ѣ и въıше (ἐπέκεινα); **combinations of terms with commonly used words:** м(ь)ного м(ь)нож́ьство (πολυπλήθεια), дроугь дроуга имательство / имание / им́ѣние / сьдрьжание ἀλληλουχία), под́об(ь)нъıю чести (τὰ ὁμοιομερῆ); **combinations of terms with foreign words**: смараг(ь)дь кам́ень (σμάραγδος); **terminology phrases of a phraseology:** юж́е что юсть (τὸ τί ἐστι), ч(ь)то бъıти то (τὸ τί ἦν εἶναι), само по себ́ѣ (καθ' αὐτό), соупротивьпр́ѣлож́ение слова страждемо (ἀντιπαθῶς), вьторою р́ѣчию (περιφραστικῶς), соупротивьпр́ѣложение словоу страждоущоу (ἀντιπεπονθότως).

5.4. Medieval terms in contemporary Bulgarian sub-system of Philosophy Terminology

A part of the Philosophy terms used in the Middle Ages have come to be used in the contemporary sub-system of Philosophical terminology. They have kept their form but their meaning has changed. Some of them have been replaced with foreign words, a big part of these are Latin words as well as words from the contemporary Bulgarian language. The Philosophy terms created during the Middle Ages have been carried over to Logics, Ethics, Psychology and Philosophy. A part of these terms has

also carried over to other terminology sub-systems: Astronomy, Mathematics, Physics etc. A big part of medieval Philosophy terms are seen as archaisms. Contemporary language is characterised by the phenomenon of Determinologization, which is when Philosophy terms are used as words from the commonly used language: *добрина, душа, закон, качество, количество, мъдрост, мяра, неправда, образ, правда, сила, слово, ум.* etc.

Only one part of the Philosophy terms used in the Middle Ages has been carried over and remains unchanged in contemporary Philosophy terminology. Some medieval Philosophy terms, translated from Old Greek are still used in the same sense today: *species, genus, quality, quantity* etc. A big part of the old forms has been replaced with new words of Latin origin under the influence of Western Philosophy.

IV. Term-formation

Term-formation is a scientifically organized and regulated process, which is a more complex process than ordinary word formation due to the fact that the terms have not only a nominative but also a definitive function. The term formation is considered in its specifics as a two-way process, including: the definition of the concept as 'a complex logical-semantic activity and the establishment of its linguistic form' (Popova 1990:10).

1. Ways of term-formation in the field of Philosophy

'In Bulgarian literary language, terms are formed in three ways: lexico-morphological, lexico-syntactic and lexico-semantic' (Manolova 1984: 34). This classification, as well as the classification of Danilenko (1977) have been used in the analysis of term formation in the field of Philosophy. Some of the main techniques for terminological nomination (affixation-prefixation and suffixation; composition, abbreviation, metaphor, metonymy: Popova 2012) are presented.

1.1. Lexical-morphological term-formation

At the heart of lexical-morphological term formation are affixation and composition. Through these word-formation processes language is enriched with new vocabulary (Boyadzhiev, Kutsarov, Penchev 1999: 262–270).

1.1.1. Prefixation

In the case of prefixation, derivative words are formed with the help of prefixes that are placed in front of the root or in front of other morphemes that stand in front of the root. In this way, many philosophical terms are formed that refer to nouns and adjectives. Home prefixes include : **без-, в-, все-, до-, за-, над-, не-, обез-, от-, под-, пре-, пред-, при-, про-, раз-, съ-, свръх-**. Foreign prefixes and prefixoids: **а-, аб-, авто-, амби-, анти-, де-, диа-, дис-, епи-, ин-, и-, интер-, интро-, ко-, контра-, макро-, мета-, микро-, моно-, нео-, пан-, пара-, поли-, пост-, пра-, ре-, суб-, супер-, супра-, транс-, хипер-.** In literature there is an opinion that the terminological elements of the type: **интер-, контра-, поли-, пост-** and others are prefixoids. The form of the terms formed with the help of these word-forming means is considered to be a borderline case between composition and prefixation.

1.1.2. Suffixation

Derivative words with suffixes, which are added after the root or word stem of the source word, are formed by suffixation. In this way the form of many philosophical terms was created. Home suffixes: **-ал, -ик, -ец, -не, -ие, -ние, -ост, -ство.** Foreign suffixes and suffixes: **-ант, -ат, -ва, -ент, -ер, -за, -зис, -изъм, -ик, -ика, -ист, -ия , -логия, -ма, -тет, -ция.**

1.1.3. Confixation

Confixation is a prefix-suffix way of word formation, in which derivative words are formed by the simultaneous addition of both a prefix and a suffix to the producing word stem. In this way, both derived words from the same part of speech and from different parts of speech are formed.

Through confixation the form of many philosophical terms is created, eg: *безбожие, безкрайност, дегенерация, захвърленост, инконсеквенция, интердетерминизъм, ирационалност, надсъзнание.*

1.1.4. Suffix-free Term Formation

Suffix-free term formation is a way of word formation in which the producing word stem becomes the basis of a derived word without adding an affix to it. In this way the form of a number of philosophical terms is created, eg: *атом, вид, време, дело, душа, име, миг, мит, място, образ, опит, ред, род, сила, слово, стил, тип, тяло, ум, част.*

1.1.5. Composition

Composition is a way of word formation in which new words are created by combining two or more word stems of full words into one complex, derived word. In the case of a number of philosophical terms, the form is created in this way, eg: *волеизява, народопсихология, натурфилософия, наукознание, наукоучение, самонаблюдение, умозаключение, фенотип.*

1.2. Lexical-syntactic term-formation

Lexical-syntactic term-formation is understood as a 'syntactic combination on the principle of subordination of separately formed fully-fledged linguistic units (words lexemes) in wholes, which we call terms-word combinations' (Popova 1985: 5).

Terminological word combinations take the largest share of the lexical composition of the considered terminological subsystem. According to the number of terms included in the terminological word combinations, they can be divided into two types - simple terminological word combinations and complex terminological word combinations.

1.2.1. Simple terminological phrases

Simple terminological phrases consist of two terminological elements that represent full words, i.e.: *архаично мислене, вътрешен живот, господарски морал, гранични понятия, гранични ситуации, диалогично мислене.* In the field of philosophy, the terms in the form of simple word combinations have the following models:

Adjective + noun

The adjective denotes a property of the noun, eg: *аналитични съждения, архаично мислене, витална душа.*

Noun + preposition + noun

The following examples can be given: *акт на съзнанието, борба за съществуване, воля за власт, господство над природата.*

Of interest are the terminological word combinations, which include proper names in their composition. This way of creating the form of terms is very common. In these terminological phrases proper names enter as terminological elements.

In the field of Philosophy, the following examples can be given: *Архимедова надредба, въпрос на Молиньо.*

Participle + noun

The present active participles are used to indicate a permanent active property, i.e.: *благотворяща характеристика, включваща дизюнкция, възбуждащо основание, вълнуваща причина.*

In the field of Philosophy, the most productive model of a simple terminological phrase is an adjective + a noun.

1.2.2. Complex terminology phrases

Complex terminology phrases consist of two, three, four or more terminological elements that are full words. In the field of Philosophy, complex terminological phrases can be divided into several main models:

Adjective + adjective + noun

These are the following terminological phrases, i.e.: *двустранно редукционно изречение, дедуктивен номологичен модел.*

Adjective + noun + preposition + noun

These are the following terminological phrases, i.e.: *верификационна теория на значението, дескриптивна теория на имената, дефлационна теория за истината, дискуотационна теория на истината.*

Adjective + noun + preposition + adjective + noun

Such are the following terminological word combinations, i.e.: *каузална теория на менталното съдържание, каузална теория на мисловното съдържание, лингвистична теория на логическата истина.*

Adjective + adjective + noun + preposition + noun

I.e. : *каузална историческа теория на референцията.*

Adjective + adjective + adjective + noun

I.e: *множествени теоретичнирефлексионни аксиоми.*

Adjective + noun + preposition + noun + preposition + noun

Such are the following terminological phrases, i.e.: *нравствено доказателство за съществуването на Бога.*

Noun + preposition + adjective + noun

These are the following terminological phrases, i.e.: *аргумент на хлъзгавия наклон, аргумент от безкраен регрес, дърво насинтактичния разбор, етика на божествените заповеди, закон за вечното завръщане.*

Noun + preposition + noun + preposition + noun

Such are the following terminological phrases, i.e.: *дискурс за придаване на качества, екстернализъм по отношение на съдържанието, заместване при спазване на истината, парадокс на кутията на Бертран.*

There are terms in the form of subordinate clauses, in which the terminological elements are connected with dashes, eg: *битие-за-мен (being-for-me)* – 'being-for-me is applied to something existing as an object, as it can be thought only in relation to the knowing subject'*; битие-в-себе-си (being-in-oneself)* – 'in the doctrine of knowledge; the independence of the existing from the subject of knowledge, especially from the knowledge by the subject.'

1.3. Lexical-semantic term-formation

Lexical-semantic term formation is the creation of term forms by changing the semantic side of commonly used words. In the field of Philosophy, many terms are formed by rethinking commonly used words and by metaphorical and metonymic transfer. Words from the general literary language are used, which after semantic transformation become scientific terms. M. Popova defines metaphor and metonymy as 'universal ways of secondary nomination, through which a given unit (usually a word or phrase) starts to be used in a new meaning for it' (Popova 2012: 334).

1.3.1. Metaphor

Metaphor is an interesting linguistic phenomenon that has been studied by philosophers and philologists for centuries. With its help, complex abstract phenomena are interpreted and evaluations are given.

Metaphor is given different definitions.

According to their formal structure, metaphorical terms are presented as words and word combinations.

From the terms in the form of words, the following examples of metaphorical transfer can be given: eg: *благоухание* - metaphorical transfer to mean 'emanation'; *маска* - a metaphorical transfer to denote a 'person'; *потапяне* - a metaphorical transference to mean 'going into the depths of something.'

From the terms in the form of word combinations, the following examples of metaphorical transfer can be given:

– with metaphorical use of an element of the terminological phrase: i.e. *картина на света* – metaphorical use of the term element *картина* meaning "knowledge"; the set of visual knowledge of the world arranged in an interconnected whole;

– with a metaphorical use of all parts of a terminological phrase: eg: *буриданово магаре* – to denote 'a lack of free will', which can also be in Aristotle's and Dante's work: the hungry donkey between two equidistant and equally large piles of hay is most likely to die because, in the presence of the same motives, it could not decide which bowl to go to; *веселата наука* – to denote the poetry 'cultivated in the Toulouse school of troubadours' (founded in 1324). Nietzsche used this expression as the title of one of his works to honor the Provencal troubadour, 'the harmonious unity between the singer, the knight, and the free-thinking man.'

1.3.2. Metonymy

Metonymy is a secondary naming, in which the naming of one object or phenomenon is used to name another object or phenomenon based on the constant connection between them.

There are different types of metonymy:

- paradigmatic type of metonymy

In this type of metonymy 'the connection between the interacting semantic components is of a paradigmatic type' (Popova 2012: 344). The main naming models are: genus - species; species - genus; whole - part; part - whole.

For example: *време* - 'the image of change internally perceived by the human consciousness: of the emergence, becoming, flowing, passing into the world' and 'a certain period of change'.

- Syntagmatic type of metonymy

In this type of metonymy, 'the connection between the interacting semantic components is of a syntagmatic type, i.e. their arrangement can be located on a horizontal axis' (Popova 2012: 344). Syntagmatic metonymy is divided into a subordinate subtype of syntagmatic metonymy and a coordinate subtype of syntagmatic metonymy.

- subordinate subtype of syntagmatic metonymy

This subtype includes 'cases where the predicate participates in the interaction between the two meanings in metonymic transfer' (Popova 2012: 346). E.g.:

абстракция 1. A process of mental separation and generalization of only the essential features and properties of objects and phenomena from the objects and phenomena themselves. 2. An abstract, generalized concept that is the result of a thought process.

- coordinate subtype of syntagmatic metonymy

In this subtype of metonymy, the metonymic transfer takes place between equal components of the predicate situation, which do not depend on each other and each is subordinate to the predicate. I.e.: *волунтаризъм* 1. A philosophical trend that gives the divine or human will a major role in the development of nature and society. 2. The philosophical teachings of A. Schopenhauer.

In the field of Philosophy, metonymy is not used as much.

V. COMMON LINGUISTIC CHARACTERISTICS OF PHILOSOPHY TERMS

1. Sources for the creation of the form of terms in the field of Philosophy

In the field of Philosophy, the form of terms is created in three ways:

1.1. Via domestic linguistic means

Terms are created in the form of a word, a complex word and a word combination with the nominative means of one's own language, i.e.: *безкрайност, безсмъртие, вероятност, възможност, възпитание, грижа, дейност.*

1.2. Via foreign linguistic means

Foreign philosophical terms enter the Bulgarian philosophical terminological subsystem in two ways: direct borrowing (as they are in the foreign language; they are only adapted) and calking (translated into Bulgarian).

Many foreign philosophical terms are used. For the most part, they are Greek, Latin, English, German and French terms, eg: *абстракция, абулия, акциденция, гещалт, гносеология, диспозиция, емоция, маркер.*

1.3. Through the mixed use of domestic and foreign language tools

In the field of Philosophy, semi-tracing paper is used, in which one half of the form of the term is borrowed and the other is translated, eg: *контрапример, народопсихология.*

The following combinations of domestic and foreign language tools have been found in the study area:

- combinations of domestic prefixes and foreign roots and word stems, eg: *некогнитивизъм, нематериализъм, преекзистенция, прескрипция, пропозиция;*

- combinations of foreign prefixes and domestic roots and word stems, i.e.: *контрапример;*

- combinations of domestic roots and word stems and foreign suffixes, i.e.: *масовизация;*

- combinations of foreign roots and word stems and domestic suffixes, i.e.: *актуализиране, афициране, емоционалност, интелигентност, консеквентност, константност, толерантност, фактичност, хуманност;*

- combinations of domestic and foreign roots and word stems in terms with a complex word form, i.e.: *народопсихология.*

The following structural types are observed in terminological word combinations:

- domestic word + domestic word

i.e.: *всемирна благочестивост, двойствена истина, душевно вълнение, душевно основание, естествени науки.*

- foreign word + foreign word

i.e.: *асоциативна психология, атическа философия, биогенетичен паралелизъм, диалектическа теология.*

- foreign word + home word

i.e: *analytical judgments, archaic thinking, biogenetic law, differential calculus, existential judgment.*

- home word + foreign word

i.e.: *аналитични съждения, архаично мислене, биогенетичен закон, диференциално смятане, екзистенциално съждение.*

2. Structural characteristics of the terms in the field of Philosophy

Depending on their external form and linguistic structure of Philosophy terms, there are the following types:

2.1. Terms with the form of a word:

- terms with the form of non-derivative words, i.e.: *вид, време, дело, душа;*

- terms with the form of derived words, i.e.: *безкрайност, застъпване, надсъзнание, неможене, неподобие, отричане, подсъзнание, преекзистенция, привидност;*

- terms in the form of complex words with two or more initial word stems, i.e: *благоразумие, времетраене, гещалтпсихология, натурфилософия;*

- terms with the form of complex words containing a compound connection, ie.: *аз-съзнание, време-съзнание*.

2.2. Terms with the form of word combinations

They occupy the largest share of the lexical layer of the philosophical terminological subsystem. They are divided into the following types:

- terms with the form of word combinations without a preposition, i.e: *включваща дизюнкция, елементарна квантификационна теория, задължаващо основание;*

- terms with the form of word combinations containing prepositions, i.e.: *дефлационна теория за истината, диспозиционна теория за значението;*

- terms with the form of word combinations containing Latin expressions, i.e: *знание de dicto, знание de re, знание de se, модалност de dicto, модалност de re;*

- terms in the form of word combinations containing a subordinate clause, in which the term elements are connected by hyphens, i.e: *битие-в-себе-си; битие-за-другите; битие-за-мен; битие-за-себе-си.*

2.3. Eponymous terms

In philosophical terminology, a large number of terms is observed, the form of which is formed by proper nouns. E.g.: *въпрос на Молиньо, диаграма на Ойлер, ефект на Цайгарник, закон на Вебер, закон на Лайбниц.*

2.4. Symbolic words

In the studied terminological subsystem they are divided into the following types:

- combination of symbol and word, e.g.: *А-пропозиция, А-ред, Б-поредица, Д-Хмодел, Е-предикация, Е-пропозиция, Е-трябва проблем.*

- a combination of symbol and phrase, eg: *А-теория за времето.*

2.5. Abbreviations:

use of letters of the Greek alphabet, eg: *Х-абстракция, Х-изчисление, Х-оператор, Х-термин, ю-значение, ю-непротиворечие.*

- initial, eg: *дфф - добре формулирана формула, ии - изкуствен интелект.*

- use of symbols i.e.: *–, +, < , >, V,* in terms of logical script, conjunction, disjunction, hierarchy.

2.6. Latin phrases

Many expressions written in Latin are found in philosophical dictionaries, reference books, and philosophical studies. Some of them are part of terminological combinations, and others are used independently, i.e.: *a fortiori* (Latin "from the stronger"), an argument in which what is given for greater security is seen as something already proven with sufficient reliability; *a posteriori* (Latin "from later"), so called knowledge, whose origin is in perception, experience; *a priori* (Latin "from the preceding"), so-called notions, the truth of which can neither be proven nor refuted by experience.

3. Form of Philosophy terms as parts of speech

In the various terminological subsystems the largest share is occupied by nouns due to the fact that they are the main lexical means for expressing scientific concepts.

Nouns form both the word form for individual terms and terminological word combinations, which include other terminological elements, such as adverbs, adjectives, participles.

In the field of Philosophy there are nouns that mean the concepts of a given terminological subsystem, i.e.: *апатия, асоциация, битие, вероятност, воля, вяра, екзистенция, знание.*

Proper nouns are also used, which enter as terminological elements in terminological word combinations i.e.: *въпрос на Молиньо, Гьоделова номерация, диаграма на Вен, еквивалентност на Тарски.*

There is also a large share of verb nouns that represent actions, processes and states, i.e.: *деление, допускане, дразнение, дълженстване, застъпване, изменение, лишение, наукоучене, страдание.*

In the field of Philosophy, there are commonly used verbs that specify their meaning in the scientific text i.e.: *абстрахирам, актуализирам, анализирам, аперципирам, афицирам, възприемам.*

Adjectives - term elements, do not mean a separate concept, but name the qualities and properties of different objects, i.e.: *абсолютен, абстрактен, абсурден, абудантен, автоматичен, адекватен.*

Term elements adverbs and terms in the form of substantivized adjectives and adverbs are used, most of which are articulated, i.e.: *безкрайно, безобразно, безсъзнателно, всеобщо, възвишено, единично.*

Adverbs, when they are terminological elements, are parts of word combinations.

Some pronouns and numerals can also be terminologized when used alone or as terminological elements of the composition of terms in the form of complex words and terminological phrases i.e. pronouns: *битие-в-себе-си; битие-за-себе-си; емпиричен аз; не-Аз; то; трансцендентален аз; тук-битие.* E.g. numerical: *бъдене-един-с-другиго; втората философия; един-с-другиго-тук-битието; единично понятие; едноизмерно, едно над много.*

Prepositions are not used alone, but are part of terminological phrases i.e.: *антиципации на възприятието; археология на знанието; битие-за-другите; воля за власт.*

Terminological phrases also include participles. In the field of Philosophy, the present actual participles are used to indicate a permanent active feature i.e.: *всеобхващащ, интегриращ, интермитиращ; подканващ характер.*

4. Grammatical characteristics of Philosophy terms

Terms do not have their own grammatical system, but are subject to the morphological and syntactic system of literary language. But in each terminological subsystem grammatical peculiarities are noticed, mainly in the categories gender and number.

In some of the philosophical terms, only the singular form is preferred, i.e.: *автаркия, автономия, анимизъм, аутизъм, битие.*

There are philosophical terms that are used mainly in the plural, i.e.: *антиномии, антиципации, екзистенциалии, интермундии, обективации.*

The plural form is preferred in the names of persons belonging to philosophical societies and movements i.e.: *александристи, гностици, досократици, еклектици, елеати, епикурейци, кападокийци, киници, киренайци.* In philosophical terms, there is a substantivization of adjectives in the neuter gender

singular for the name of abstract quality i.e.: *безлично, единно, истинно, неподобно, неравно.*

The form of these terms is often used with an article i.e.: *безличното (impersonal)* - in existential Philosophy: *impersonal* means 'the personified expression of views in public opinion'; in Ethics, the *impersonal* means 'the other pole of personality'; in Psychology, the *impersonal* means 'correlative to 'we'.

There are other philosophical terms, the form of which is used articulated i.e.: *даденото, всеобхващащото, едното, нищото.*

5. Conceptual-semantic characteristics of Philosophy terms

Concepts have a certain place in each terminological subsystem and are in a hierarchical relationship with each other. In the system of concepts, there are more general concept classes.

Philosophical terms are characterized by naming abstract concepts and their features (*неравно, неподобно, творение, небитие, различие*). Specific objects and relations are represented by the terms of Natural Philosophy, Ethics, Aesthetics (*растение, тяло, образ*).

In the field of Philosophy, concepts can be divided into: **entities** i.e.: *животно, човек*; **properties** i.e.: *абсолютен, абстрактен, абсурден*; **qualities**, eg: *бял, мъдър, нравствен, разсъдлив*; **quantities**, i.e.: *време*; **actions**, eg: *възникване, деление, допускане;* **relationships**, eg: *взаимодействие, каузалност.*

Terms denote general generic and related species concepts. For example: *душа* is a generic concept in relation to the respective species concepts: *вегетативна, страстна, разумна; същност* is a generic concept in relation to the species concepts *телесна (плътска) and безплътна.*

Philosophy is presented through universal concepts - categories and the relationship between them.

Unlike Science, Philosophy sees the world differently and expresses it through its specific language.

During different historical periods, numerous attempts have been made to arrange the categories in a system.

For the first time, Aristotle arranged the universal features of being in a system through the categories: *същност (субстанция), количество, качество, отношение, място, време, положение, състояние, действие, страдание*. Aristotle's categories define the genus and its relation to the species, thus recreating the world as a whole.

After Aristotle, categorical analysis is present as a mandatory moment in the philosophical attitude to the world.

Today, there are numerous philosophical teachings that have their own philosophical language and categorizations.

6. Common semantic relations in the field of Philosophy

The philosophical terminological subsystem is within the boundaries of general literary language and conforms to its norms, but it has some semantic features that affect the processes of synonymy, polysemy, homonymy and antonymy.

6.1. Synonymy

Terminological synonyms differ from general linguistic ones in that they do not perform a stylistic function.

1.1. Lexical synonyms

Lexical synonyms are words 'close or identical in meaning, which name the same concept in different ways' (Boyadzhiev, Kutsarov, Penchev 1999: 156).

In the field of Philosophy, the following are used:

- foreign terms and corresponding Bulgarian terms i.e.: *абулия - слабоволие, автокрация - пълновластие, агносис - незнание;*

- synonymous terms in which the two terms are in the form of domestic words with similar meaning, i.e.: *вселена - свят, двусмислие - двузначност.*

In the field of Philosophy, the terms - synonymous phrases are used. In them the terminological phrase corresponds to a term in the form of a word i.e.: *вторично усещане – синестезия, двойно предположение - дилема, дейна сила - активност.*

Terminological phrases are used synonymously i.e: *индивидуално понятие - единично понятие; йерархичен строеж - йерархична структура; кардинални добродетели - основни добродетели.*

Terms with synonymous phrases are used, naming methods and phrases containing the name of the discoverer of a method or theory, eg: *абстрактен компютър - машина на Тюринг; алтернативно отрицание - щрих на Шефър.*

Synonymous terminological word combinations and non-linguistic elements are used i.e.: *въвеждане на дизюнкцията - VI; двойно отрицание - DN.*

Synonymy is a very common phenomenon in the field of Philosophy, which reveals the contradictory nature of the term.

1.2. Word-forming synonyms

They are terms with the same productive basis, to which word-forming suffixes and prefixes are added.

The following suffixes have been found in the field of Philosophy: **-не/ -ние** - *дразнене - дразнение;* **-не/ -ция** - *дезинтегриране – дезинтеграция; демитологизиране - демитологизация.*

There is a parallel use of nouns with the suffix **-ция** and verb nouns of **-не.**

In adjectives, which are terminological elements in terminological word combinations, the following suffixes are found: **-ен / -ален** - *акцидентен - акциденталён;* **-ен / -ски** - *метафизичен - метафизически, механистичен - механистически, рацонален - рационалистически.*

In adjectives, which are terminological elements in terminological word combinations, the following prefixes are found: **-а/ -не** - *аморален - неморален; -и/ -не - иматериален – нематериален, иморален - неморален.*

Synonymy is a widespread phenomenon in the studied terminological subsystem, which is not desirable. This requires the codification of those terms that are more accurate.

6.2. Polysemy (ambiguity)

The phenomenon of polysemy violates the basic requirement for terms to be unambiguous.

In the terminological subsystem under consideration, polysemy is widespread. The reason for this is, as V. Kulov notes that 'there is no common philosophical language' (Kulov 2014: 70).

A typical example of ambiguity is that of the term Philosophy, which has different meanings in different philosophical languages.

Other examples of ambiguity can be given with philosophical terms: *алтруизъм, антиципация, аперцепция.*

When using ambiguous terms, their meaning is specified in the context. But although the scientific text understands which of the meanings of the term is used, ambiguity in terminological units should be avoided.

As a result of the disintegration of the terminological ambiguity, an cross-disciplinary homonymy is reached.

6.3. Homonymy

Homonymy consists in the same sound composition and the same pronunciation and stress of two or more words, but in their completely different lexical meaning. Terminology is characterized by homonymy between commonly used words and terms and between terms from different terminological-logical subsystems.

6.3.1. Homonymy between words from the common language and terms from the considered field

A term, created on the basis of an existing word in the language, retains its sound composition, but acquires a new meaning - it names a certain concept i.e.: *писмо* 1. Written text addressed to someone (Modern Interpretive Dictionary 1995: 617). 2. The visible means of expression of what is thought and spoken through established signs accessible to the senses (Philosophical Dictionary 1997: 474).

6.3.2. Homonymy between terms from different terminology subsystems

Terms have a form with the same sound composition, but different terminological meanings, which can be revealed by definitions i.e.: *маса* 1. One of the main physical characteristics of matter, which in classical mechanics is a quantity that determines the relationship of a body to the force that seeks to change its state of rest or motion (Terminological Dictionary of Natural Sciences 2006: 220). 2. Each group of people, within which individuals to some extent give up their own individuality and, influencing each other, are filled with similar feelings, instincts, inclinations, impulses of the will (Philosophical Dictionary 1997: 368).

In Terminology, the phenomenon of homonymy is usually an cross-system phenomenon. Homonymy is not functionally limited but exists through the constant contact between the terms of the various terminological subsystems and between the terms and words of common vocabulary.

6.4. Antonymy

Antonymy is a linguistic phenomenon in which a pair of words name opposite concepts.

Terminological antonyms are represented mainly by a category of nouns (including verb nouns), adjectives, participles, adverbs, prepositions and particles as terminological elements and terminological phrases.

Antonym terms can be divided into two main groups:

6.4.1. Lexical antonyms

In this case two different terms or term elements with opposite meanings are opposed.

In the field of Philosophy the following examples can be given: nouns: *анализ - синтез; възхищение - погнуса; движение, развитие - застой; добро - зло; живот - смърт.*

6.4.2. Term-forming antonyms

In this case two monosyllabic terms or terminological elements, expressing the opposite are opposed, formed with different prefixes, prefixes, abbreviated first parts of words, the negative particle *no*, assumed the function of prefix, adverbs and adjectives with opposite meaning in the composition of complex words.

In the field of Philosophy, the following examples can be given: *-a - акосмизъм - космизъм; алогичен - логичен; -анти – антилогизъм, антиномия; -без - безбожие, безкраен, безличен; -де – дегенерация, дедукция; -не - негативен - позитивен; негативизъм - позитивизъм; -екстро - интро - екстровертен – интровертен, -и – имматериален, иморализъм; -ин - индетерминизъм, индиректен; -контра - контрадикция, контрапозиция - позиция; -макро - микро - макроскопичен - микроскопичен; макрокосмос - микрокосмос; -моно - поли - монотеизъм - политеизъм; -противо – противоположност, противоречие; -ре - редукция, реинкарнация, репрезентация, ресублимация.*

Philosophy terminology is characterized by great activity of word-forming elements to express the opposite.

7. Terminologization, reterminologization and determinologization of Philosophy terms

In separate terminological subsystems the phenomena of terminologization, reterminologization and determinologization are observed. M. Popova defines these three processes as 'the main sources or factors of the external system, because they take place on the border between the systems' (Popova 2012: 531).

7.1. Terminologization

Terminology is a process in which commonly used words (including combinations of words) are semantically transformed, they acquire new meanings and become terms for the needs of scientific knowledge in a certain terminological system. The form of the terms is created on the basis of literary language and with its word-forming means. In the process of terminology, structural and semantic differences occur between commonly used words and newly acquired terms.

E.g.: *време* 1. The main form of existence of matter, which is expressed in the regular coordination of changing phenomena (Terminological Dictionary of Humanities 2007: 68). 2. The image of change internally perceived by the human consciousness: of the emergence, becoming, flowing, passing into the world, resp. all this together with the contents affected by it (Philosophical Dictionary 1997: 115). 3. Duration, duration of what is happening, measured in seconds, minutes, hours, etc. (Contemporary Interpretive Dictionary 1995: 94).

A large number of popular words have become philosophical terms i.e.: *безкрайност, битие*.

Some of the commonly used words have become philosophical terms through metaphorical transfer i.e.: *стъпала* 1. A concept essential to any evolutionary thinking; denotes the segments in an ascending development, which allow to clearly recognize a change, a progress, a higher position in comparison with the previous, lower one (Philosophical Dictionary 1997: 595). 2. A separate transverse element of the ladder on which one steps (Modern Interpretive Dictionary 1995: 871).

E. Petkova establishes 'three degrees of terminology depending on the remoteness of how commonly it is used and terminological meaning" (Petkova 2009b: 15).

In terms of the first degree, which is defined as the lowest, the term and the word have one denotate, but differ in their meanings (i.e.: *земя, огън*).

In terms of the second degree, which is defined as higher, the term and the word have different denotates, but are similar and closely related in function and results (i.e.: *стъпало*).

In terms of the third degree, which is defined as the highest, the term and the word mean different denotats and the similarity between them is abstract and distant (eg: *бръснач*) (Petkova 2009b: 15–16).

7.2. Reterminologization

Reterminologization is the process of transferring a term from one academic field to another academic field, in which a complete or partial change of meaning occurs.

Reterminologization is a source of both internal systematicity and external systematicity (Popova 2012: 539).

In the field of Philosophy, the following examples of reterminologization can be given: *воля* 1. phil. The spiritual act by which some (recognized as such) value, some intended action is affirmed or aimed (Philosophical Dictionary 1997: 114). 2. psychol. Ability of a person to consciously regulate his behavior, to overcome difficulties and to achieve his goals (Glossary of Humanities 2007: 68). The ability of a person to resist unwanted effects and achieve their goals. When a person acts of his own free will, he acts morally and rationally, not trusting the circumstances. Will is the power of freedom (Terminological Dictionary of Socio-Political Sciences 2012: 103).

In reterminologisation, terms can function in several areas with the same or different meaning, emphasizing different features of the concept.

Reterminologisation leads to intersystem homonymy of terms from different scientific fields.

7.3. Determinologisation

Determinologization is the process of passing terms from a certain scientific or professional field to commonly used language.

When switching terms to common vocabulary, there are two possibilities:

'One is to fully retain its meaning, i.e. not to break its connection with the conceptual-semantic system to which it refers by origin, and thus to create external system connections as a whole in meaning and form. The other possibility is to determinologize, i.e. to change its meaning. In this way, with its new meaning, the term detaches itself from its conceptual-terminological system and becomes an element of commonly used vocabulary. In these cases, the resulting unit is no longer a term, but a word or a phrase from neutral vocabulary, but with a terminological nature' (Popova 2012: 535).

Many philosophical terms function as words in common vocabulary, retaining their meaning i.e.: *диалектика* 1. phil. Philosophical science of the universal laws of movement and development of nature, society and thinking, which explains the phenomena and their connections and mutual conditioning, in their change and development (Terminological Dictionary of Humanities 2007: 103). 2. fil. Regularities in the movement and development of phenomena in nature, society and thinking (Terminological Dictionary of the Humanities 2007: 103). 3. The art of arguing (Contemporary Interpretive Dictionary 1995: 153).

Many philosophical terms function as words from neutral vocabulary, they have changed their meaning, but they have a terminological origin, i.e.: *благо* 1. phil. Things, actions, forms of relationships that have value as a prerequisite for moral values (Philosophical Dictionary 1997: 76). In everyday language, the meaning of the word *благо* is 'good' or 'something good', 'useful', 'good' (Philosophical Dictionary of Everyday Life 2007: 22).

The processes of terminologisation and determinologisation are very active.

As M. Popova points out, 'The processes of mutual penetration and repulsion between terms and commonly used words are intricately intertwined, and it is difficult to determine the direction of their convergence or divergence' (Popova 2012: 534).

VI. CONCLUSION

As a result of the linguistic analysis of terms from the field of Philosophy, conclusions can be made about the state of the terms from this terminological subsystem.

The term 'Philosophy' had a definite meaning until the 19th century. After this period, it now has a variety of meanings. Many philosophical dictionaries even lack a definition of the term 'Philosophy.'

From the existing concepts: Bulgarian Philosophy, Philosophy in Bulgaria, Bulgarian philosophical thought and Bulgarian philosophical culture, the concept of Bulgarian philosophical culture is accepted as the most appropriate, adequate and productive.

Bulgarian philosophical terminology developed under the influence of the Greek and Latin philosophical tradition. Along with internationally established

philosophical terms, Bulgarian philosophical terms are also used, which are created by domestic means.

The language of Philosophy is rich and includes many concepts, terms, symbols, signs, metaphors and mythological expressions.

The language of Philosophy is not unified. Each school of Philosophy creates its own philosophical language, which may be close to the natural one, but may also be completely incomprehensible.

Definitions in philosophical texts are different in type. Some of them are very short and contain only the most useful meanings of philosophical terms, while others are very long and descriptive.

The translated theological literature from the period IX – XIV c. has had a great impact on the formation of Bulgarian philosophical terminology. Through translations from ancient Greek, adaptations and comments, the main conceptual and categorical apparatus of Bulgarian philosophical terminology is confirmed. The logical science developed in antiquity, which is used for the purposes of theological dogma, is adopted. The sources for the creation of Bulgarian philosophical terminology are on the one hand the medieval tradition, created on the basis of the Byzantine model, and on the other hand the influence of Western European philosophy. Some of the medieval philosophical terms translated from ancient Greek are used in the same sense today - *вид, род, качество, количество*, etc., another part of the obsolete forms have been replaced by new philosophical terms of Latin origin, under the influence of Western Philosophy.

In the analysis of term formation in the field of Philosophy, some of the main techniques for terminological nomination (affixation - prefixation and suffixation; composition, abbreviation, metaphor, metonymy) are presented.

In the field of Philosophy the form of terms is created by: domestic linguistic means; foreign language means; mixed use of domestic and foreign language means. A large number of terms of Latin and Greek origin is used.

The following structural types of terms are typical for the field under consideration: terms in the form of words (non-derivatives, derivatives and complex); terms in the form of word combinations; eponymous terms; word symbols; abbreviations; Latin expressions.

Philosophical terms are characterized by some grammatical features, mainly in the categories: gender and number. Despite these features, terms in the field of Philosophy are subject to the morphological and syntactic system of literary language.

The processes of synonymy, antonymy, homonymy and polysemy are all part of the terminological subsystem. Polysemy is a very common phenomenon in the field of Philosophy and contradicts the basic requirement for the terms to be unambiguous. Philosophical terminology is characterized by great activity of word-forming elements to express the opposite. In it, antonymy is more productive than in literary language.

In the philosophical terminological subsystem the phenomena of terminologization, reterminologization and determinologization are observed. Commonly used words are terminologized to denote philosophical concepts. In the process of reterminologization, philosophical terms are transferred and used in various scientific fields. In the process of determinologization, philosophical terms pass into common vocabulary.

Contributions of the research

1. Through the linguistic analysis of Bulgarian philosophical terminology, for the first time in the Bulgarian linguistics the main structural-semantic types of philosophical terms are presented.

2. By following the initial steps in the formation of Bulgarian philosophical terminology in the translated theological literature from the period IX-XIV century and the derivation of the main structural types of philosophical terms, the relationship of modern philosophical terminology and the medieval tradition created by the Byzantine model are shown.

3. The study of the processes of terminologization, reterminologization and determinologization of philosophical terms presents possibilities for enrichment of both Bulgarian philosophical terminology and the sciences close to Philosophy, as well as the common Bulgarian language.

4. The study of the sources for the formation of philosophical terms shows the connection of the Bulgarian philosophical terminology mainly with the Greek and Latin languages, but also with the European languages and some Eastern languages.

5. The dissertation offers a theoretical model for analysis and classification of concepts in the field of Philosophy.

6. The philosophical terms presented in the research can be the basis for the creation of a philosophical terminological dictionary.

7. The dissertation will be useful for the correct use of philosophical terminological vocabulary in official business styles, in journalism, in the media and in everyday language.

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