

Ernst Cassirer dealt the linguistic form to make his point and document the thesis of his culture philosophy. In addition to the common philosophic idealism working on the I. Kant's philosophy, first of all it was the idea of the cultural heterogeneity, its purpose and common trend of its development. His ideas concerning the relation of mind and symbolic forms can be compared with the modern lines of the cognitive science, first of all connectionism and enactivism.

The language according to Ernst Cassirer has got other function than the other cultural forms and these functions influence its form. The language according to Cassirer does not present a copy of the reality but it includes a specific way of the conceptualisation for which is typical greater concreteness unlike other cultural forms. On this basis Cassirer creates evolutionary succession of linguistic phenomena that supposes lower position of the non-European languages.

Although some similar attempts can be traced nowadays, it is not possible to accept Cassirer's linguistic evolutionism or another one. The features of primitivism and forwardness cannot be generalized for any division of primitive and forward languages and the forwardness criteria used by Cassirer do not fit. Cassirer's idea of the linguistic development approximately corresponds to morphogrammatical cycle which can not be regarded as linear evolution.

Cassirer's conclusions about the general form of the language correspond to arrays of pieces of knowledge of modern cognitive linguistics although the cultural specification of language plays minor role in them. They have one thing common and so the persuasion about deeper unit between the language and the other cognitive abilities. Cassirer's analysis of the mode of expressing of the time, space, number, concept and relation category emphasized the formation variety of the linguistic model of the world and the modern research pushed forward the frontiers...