INTRODUCTION

Analytic philosophy is essentially dealt with the movement of linguistic analysis, which leads to a renaissance in the history of philosophy. This is so called as the analytic age. Analytic philosophers adopt the linguistic turn in order to solve the philosophical problems. Linguistic turn may be explicated in the two phases. The first phase is concerned with artificial language analysis or symbolic language analysis. On the other hand the second phase is dealt with ordinary language analysis. Centering on the two types of analysis of language, analytic philosophers can be categorised into two groups. The first group associated with formal language or logical language or artificial language includes philosophers like Russell, early Wittgenstein and logical positivists like Mortiz Schilick, Carnap etc. In contrast to this the second group related to ordinary language or natural language includes philosophers as later Wittgenstein, Ryle, Strawson, J.L. Austin etc.

Wittgenstein as a man of genius came to philosophical world under the network of philosophy of language. His philosophy can be unraveled into two streams. The first stream is connected with a logically perfect language. Like Russell, early Wittgenstein too put utmost importance on logical analysis of language in order to show the articulateness of propositions. And the later stream is dealt with ordinary language. It is the comprehensive medium of communication. That is why he amends his early style of philosophizing in later philosophy.
During the end of the 19th century philosophical revolution came into existence in a holistic form. F.H. Bradley was the chief contender against the technique of analysis. He disqualified the technique of analysis for mutilation of a certain whole. In contrast to this G.E. Moore, Russell and early Wittgenstein demolished the idealistic trend and propounded the technique of analysis in the history of philosophy.

Russell and early Wittgenstein came into contact under the network of logical analysis. Wittgenstein's *Tractatus* is the product of Russellian way of thinking in which he brings out clearly the logical technique of analysis in order to find out the meaning of propositions. Like logical atomism of Russell, Wittgenstein wants to show that elementary propositions are the last residue of analysis, which cannot be further analyzed. In this context both Russell and early Wittgenstein condemn the traditional logic which advocates the subject-predicate form of propositions as the only recognised form. Both of them abandon in this respect the ordinary language analysis which cannot bring out clear, concise and precise meaning of propositions. Russell employs the theory of definite descriptions in order to bring out the embedded meaning of propositions. Being influenced by Russell to a great extent, Wittgenstein clearly states that there must be elementary proposition which consists of nothing but names that directly denote some objects. Therefore, it is clear that Wittgenstein's analysis of proposition tends towards the referential theory of meaning as Russell corroborates in his *Principles of Mathematics*. Wittgenstein names it the "picture theory of meaning" in his *Tractatus*. This picture theory of meaning is supposed to be the cardinal point in his earlier work. Hence it is clear that both Russell and early Wittgenstein go hand in hand through the referential theory of meaning.
But later Wittgenstein changes the style of thinking and as a result advocates ordinary language analysis and discredits the logical analysis of language.

Wittgenstein can be labelled as an ordinary language philosopher in his later works. His notion of ‘forms of life’ or ‘language-games’ deals with the analysis of ordinary language. As a staunch supporter of common sense philosophy G.E. Moore also deals with ordinary way of speaking. He asserts that truth or falsity of propositions can be evaluated through conceptual analysis. As a pioneer of ordinary language philosophy he views that logical analysis of concepts cannot bring out the diverse function of language. This is why he puts enormous emphasis on ordinary way of thinking in his philosophy. Moore’s ‘Defense of Common Sense’ and ‘Proof of the external world’ are two celebrated treatises on ordinary language. As a follower of conceptual analysis or linguistic analysis Moore is very much concerned with ordinary way of thinking. From this point of view it can be opined that both later Wittgenstein and Moore put forward their views against traditional way of thinking and unveil the technique of linguistic analysis in order to dissolve the age old philosophical problems.

Wittgenstein in his later work views that language is concerned with the use of word. He opines that language is instrument. He compares the words with the tools in a toolbox. Just as tools have diverse use so also the functions of words are diverse. That is why Wittgenstein brings out a holistic concept of language in his later philosophy i.e., language-games.
Wittgenstein holds that the technique of using words in language is activity. Activities are nothing but different forms of life. Forms of life also denote different types of ‘language-games’. By using of words in language we play different types of language-games. It is not artificially constructed, rather it is played naturally in the sense that it can be played through ordinary language. Ordinary language in this context is public. Because people can communicate it easily. That is why Wittgenstein in his later philosophy puts enormous emphasis on ordinary language. Wittgenstein also talks about private language. But private language is not a medium of masses to communicate with others. Because private language is confined to the speaker only. Therefore he emphatically asserts that private language has no role in word-game.

Although Wittgenstein dominated the new trend of linguistic analysis, still there are other philosophers, whose main interest is also ordinary language. Among them, Gilbert Ryle, P.F. Strawson and J.L. Austin are noteworthy.

Ryle in his major work *The Concept of Mind* clearly states that both mind and body belong to two different categories. He in this respect reveals the technique of ordinary language analysis in order to show that mind belongs to mental world and body belongs to physical world. Ryle’s ordinary language analysis has a major role in spreading the methods of linguistic analysis.

Strawson is also a supporter of ordinary language analysis. In his article On Referring he clearly states that logical analysis cannot point out the diverse functions of language. He shows that language is not confined to any
specific function. Rather its function is multidimensional. He also like Wittgenstein upholds the view that use determines meaning of a proposition.

Strawson also in his book *Individuals* makes an important distinction between descriptive metaphysics and revisionary metaphysics through linguistic technique. The task of descriptive metaphysics is to describe or narrate the existing states of affairs as against constructing a new worldview as done by revisionary metaphysics.

J.L. Austin’s emphasis on ordinary language can be discussed under the distinction between constatives and performatives. Wittgenstein’s language-games and Austin’s speech act theory resemble each other to a great extent.

Wittgenstein points out that ordinary language is colloquial and easily communicable to people. His assertion is that ordinary language removes the difficulties involved in case of artificial language or symbolic language. His later philosophy revolves around the circle of ordinary language. It is the ordinary language, and not any artificial or logical language, that plays the prime role in human life.

Wittgenstein significantly writes that to understand a sentence means to understand a language and to understand a language means to be master of a technique. And it is far too easy to be the master of the techniques of an ordinary language than to be that of an artificial one.