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The relationship between languages and the laws of their development.

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Annotation: This paper examines the causes of linguistic similarity, tracing the beginnings and progression of language. It explores the history, purposes, and future directions of linguistics as a science. Language is viewed as a social phenomenon rather than a natural one. The text discusses the development and acceptance of synthetic languages, phases in the development of linguistics as a science, and the background of ancient Greek, Roman, Chinese, and Indian languages. It highlights lessons from the philosophical era of linguistics that remain significant to contemporary linguistics. The paper also considers a time when each language had unique grammar and examines linguists' linguistic perspectives on the development of a broad rational grammar. Finally, it investigates the evolution of Uzbek language studies and explores relationships between paradigmatic, syntagmatic, and isomorphic components of language.

Keywords: Science, ancient, cause, development, functions, social, linguistics, period, artificial, language, created, writing, grammar, system, linguistics, social, rule, independent, years, era.

Introduction. Language is a vital component of communication, which is fundamental to every culture. As language evolved, many cultural groups used sounds to construct shared understandings. Over time, these sounds and their implied meanings became commonplace, eventually developing into language. Intercultural communication is a symbolic process that creates, preserves, fixes, and transforms social reality. One of the most challenging aspects of interacting with people from different ethnic backgrounds is the language barrier. Language, religion, ethnicity, gender, geography, and many other elements all play a significant role in shaping one's cultural identity. Language, religion, ethnicity, gender, geography, and many other elements all play a significant role in determining one's cultural identity. According to Geertz (1993), culture is defined as an initially transmitted system of meanings, symbols, and conventions. Knowing a language makes it easier for someone to relate to people who speak the same language, which is a crucial aspect of cultural interchange. Although learning a language can be intimidating, it is a crucial tool for intercultural communication.

Literature review. It is widely recognized that language is a manifestation of self-awareness, spiritual elevation, national consciousness,





and thought, reflecting the spiritual bond between generations and ancestors. Indeed, we are captivated by the sincerity in tone of voice and the enchantment of pleasant words that adorn the human tongue when we speak to someone who is well-read, experienced, truly spiritual, courteous, informed, and educated. Such individuals resemble a serene, deep river, flowing silently. A person's desire for another, their longing for them, and these longings themselves are all rooted in the culture of communication. A society's communication culture significantly impacts its growth, level of civilization, and prosperity. When communicating, a person with a broad, deep, and genuine spiritual mind carefully considers their ideas before expressing them in words. The richness of language reveals the depth of a person's knowledge. Most importantly, the distinct beauty of one's mother tongue instills all noble qualities in the human heart. A nation's spirit is embodied in its mother tongue.

The ability to create and understand spoken, written, and signed words—in the case of sign language—is known as language. Understanding how language functions requires knowledge of many areas of psychology, ranging from high-level cognitive processing to fundamental brain functioning. Our social connections are shaped by language, which also gives structure to our lives. One of the things that distinguishes us as human is our sophisticated language. Grammar and lexicon are two concepts that distinguish language from other languages.

Research methodology. Earth is home to hundreds of languages. Some sources estimate over 7,000, while others claim over 3,000. This diversity includes dead languages no longer in use, languages known only to small tribes and lacking written forms, dialects that have evolved into independent languages, artificial languages, endangered languages, and related language families. Because language is a dynamic phenomenon constantly evolving, there is no precise count. Generally speaking, information about the origin of a language may be gleaned if it is observed to be disappearing from use. While we often refer to language as if it were singular, there are actually many different languages spoken around the world. Despite their vast differences, these languages share numerous similarities. Language evolves through both individual innovation and societal influence. Languages that are deliberately constructed, rather than evolving naturally, are called artificial languages. Some examples include:

Zamenhof, a linguist from Warsaw, invented the Esperanto language in 1887. It is the most popular artificial language in the world. The term





"planned" would be more appropriate than "artificial" because this language was developed for worldwide communication. "Esperanto" means "hopeful" and is Zamenhof's pseudonym.

The worldwide vocabulary of Esperanto is derived from Latin and Greek. Its grammar consists of just 16 rules. It uses the Latin alphabet for writing. Adjectives end in "a", verbs end in "i", adverbs end in "e", and nouns end in "o". Anyone can master Esperanto's grammar in a few months because it is so well-structured. This language has been used to translate the works of well-known authors, including Pushkin, Shakespeare, and Dostoevsky. There are currently an estimated 500 to 1,000 Esperanto speakers.

The language known as Na'vi was developed specifically for the popular film **Avatar**. In the 2009 movie **Avatar**, the native inhabitants of the fictional planet Pandora are known as the Na'vi. The film's director, James Cameron, took the humanoid world so seriously that he enlisted renowned University of Southern California professor Paul Frommer to help develop a true language for his characters. This language contained around a thousand words at the time the movie was released, and only the professor knew its grammar. Later, Frommer released the grammatical rules and increased the number of terms in the lexicon to 2,000. As a result, Na'vi developed into a comprehensive and accessible language. What led to the development of language? The origin of language is one of humanity's greatest mysteries. Although other theories have been proposed, the problem has unfortunately remained unsolved for a long time. The evolution of pronunciation in early speech, thousands of years ago, is believed to have given rise to language, which is now considered the primary mode of human communication. Over the course of human evolution, it was refined and developed into its current complex and expressive form. While these are scientific explanations, religion and personal belief can coexist with them as long as individuals are open-minded. Therefore, the idea that God created language reflects religious bias present in many faiths. The origins and connections between languages are complex. Clans, that is, groups of individuals, were the norm in early societies. The earliest, smallest, and most basic unit of human society was the clan, and a tribe was made up of multiple related clans. Each of these associations used unique language and communication methods. As tribal membership grew over time, people began to disperse over larger areas. Under certain socioeconomic circumstances, displaced relatives of original tribes formed tribal unions comprising tribes speaking distinct dialects of the same language. Some tribal languages, in comparison to the language of the tribal





union, hold the status of dialects because they are understood by speakers of the common language of the union.

Ancient Language History. The study of language was only established as a separate discipline in the 19th and 20th centuries, despite linguistics having existed for about 3,000 years. More specifically, linguistics was accepted as a separate academic field alongside other sciences in Central Asia between the eleventh and fifteenth centuries, and in Europe at the beginning of the nineteenth century. The roots of linguistics, however, emerged roughly in India in the sixth millennium BC, Greece in the fourth millennium BC, Mesopotamia (the home of the Sumerians) in the third millennium BC, among the Egyptians in the second millennium BC, and with the Turanian tribes at the start of the first millennium AD. While people's interest in language likely predates this, recorded evidence of such interest appears in ancient texts. For example, annals from the sixth century BC, when the renowned Chinese philosopher Confucius lived (554–449 BC), included information on ancient Chinese written artifacts. These pieces, referred to as the Spring and Autumn Annals, span the years 722–481 BCE. In the tenth century BCE, ancient Chinese scholars created a dictionary. At the beginning of the Common Era, they also created a dictionary of synonyms. The data presented demonstrate that the development of linguistics followed a very lengthy and intricate historical trajectory. The earliest language materials originated in two distinct cultural centers: the ancient West (Greece and Rome) and the ancient East (India and Arabia). Therefore, it makes sense to analyze the history of linguistics by breaking it down into historical and chronological periods, including ancient, medieval, nineteenth-century, and contemporary periods.

Linguistic views. Linguistic perspectives often draw upon the insights of Abu Nasr Al-Farabi regarding language. Among the most renowned scholars of the Middle Ages, Al-Farabi stands out alongside other notable intellectuals who were already well-known in the Near and Middle East at the time, including Alisher Navoi, Al-Biruni, and Ibn Sina. He is regarded as an encyclopedic scholar, having produced outstanding works in a variety of disciplines, such as astronomy and mathematics, medicine and music, philosophy and logic, languages, and literary studies. Al-Farabi's work also offers insightful perspectives on linguistics. In his work "The Philosophy of Aristotle," he intriguingly explains key concepts like the two phases of knowing (sensory and perceptual), the dialectic of universality-particularity, and essence-phenomenon – all of which play a crucial role in the philosophical concerns of contemporary linguistics. Farabi argues that only humans aspire





to knowledge. He conducted a detailed analysis of linguistic research in this field.

O.I. Moskalskaya highlights that by the 1960s and 1970s, there was a significant increase in interest in the linguistic study of texts. Research on text linguistics had reached an unprecedented level in world linguistics, and text linguistics had gained full recognition as a separate linguistic discipline. She summarizes the fundamental ideas behind this recognition in studies of the following groups:

1. A text, not a sentence, is the primary unit of speech that conveys a complete thought. A sentence-thought is only a specific instance, a particular kind of text. The text is regarded as the top unit of the syntactic level.

2. Specific speech works demonstrate that texts are built upon broad principles of text construction, which are related to the language system or linguistic competency rather than the field of speech. Considering these factors, the text should be regarded as both a speech unit and a language unit.

3. Like other language units, the text is a component of the system of linguistic signals.

4. A thorough examination of the text as a distinct speech and language unit of a different level necessitates the development of a distinct field within linguistics called text linguistics.

According to O.M. Moskalskaya, these rules—particularly the first paragraph—were reiterated frequently during that era's studies and became the catchphrase of the "new linguistic" movement.

The 20th century saw the beginning of a new era in defining the field of linguistics. Ferdinand de Saussure, a Frenchman from Geneva, was born in Switzerland. He attended school in Berlin, Leipzig, and Geneva. In 1878, at the age of twenty, F. de Saussure wrote "Investigation of the System of Primary Vowels in the Indo-European Languages." He defended his doctoral thesis in Leipzig in 1881. He led Geneva's Department of General Linguistics from 1906 until his death and delivered lectures based on his findings. *Course in General Linguistics* is F. de Saussure's most renowned work in the field. Based on their summaries of Saussure's lectures, his students Charles Bally and Albert Sechehaye published this book in 1916 following his death. It was then published in German in 1931 and Russian in 1933. Linguistics took a dramatic shift as a result of Saussure's theories about the social basis of language. Specifically, his belief that language is a system of signs rather than matter had a significant role in the development of structuralist schools in Prague, Copenhagen, and America. Saussure viewed human speaking activity





as a complex phenomenon with connections to anthropology, physiology, psychology, philosophy, mathematics, and other fields. Despite acknowledging that language and speech are interconnected, Saussure believed they should be organized as linguistics of language and linguistics of speech, with linguistics primarily addressing the linguistics of language, and linguistics of speech belonging to fields like physics, physiology, and psychology. Like W. von Humboldt, he organized speech activity using the antinomy technique, proposing the antinomies of internal and external linguistics, synchrony and diachrony, and language and speech.

Conclusion. In conclusion, both the formation of mind and the emergence of the human race on Earth are closely related to the creation of language, and both issues remain unresolved in human history. Evidence suggests that language developed in response to humanity's most basic needs, distinguishing us from animals and primates throughout our existence. Although written sources dating back 15-20 thousand years allow for some inferences about the formation and development of certain languages, there is no proof regarding when the languages of ancient communities appeared, what form they took, what their grammatical structure was like, or what vocabulary they comprised.

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