



EVOLUTION OF LANGUAGES AND HISTORY OF FORMATION

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Abstract: the article examines the conditions under which language appears based on scientific hypotheses. The science of linguistics can approach the issue of the origin of language, relying on the evidence of psychology, physiology, ethnography, archeology, history and similar sciences, which are close to each other.

Key words: psychology, physiology, ethnography, archeology, history, phonetic system,

Philosophers in ancient Greece had a heated debate for a long time about the origin of language. It is known from the history of linguistics that Greek philosophers put forward two different hypotheses in this matter. Democritus and others put forward the opinion that there is no connection between the name of a thing and a thing in a language, that these names were created by people who speak this language, therefore, the language was created by man. This group of scientists is called anomalists. Plato, the leader of another group of scientists, "there is a certain connection between a thing and its name. They put forward the opinion that this connection originates from the properties and nature of things and this connection is established by divine power. In history, this stream was called analogists.

From the point of view of modern linguistics, there is generally no connection between things and their names. This has been noted by many scientists. Because when there is a connection between a thing and its name, the number of languages does not exceed 5000. It should be mentioned that the origin of some languages, such as Uzbek, Russian, Hindi, Tajik and other languages, when they appeared and how they were formed, can be known. However, the issue of the origin of a specific language cannot be equated with the issue of the emergence of a language in general, human speech. It is not so difficult to study the history of the origin of the living languages that exist in the world now, as well as some dead languages. It has been determined when many languages appeared and when they were formed. However, it has not been decided and cannot be decided when the language typical of mankind appeared on earth, what words were in the first languages, what are its grammatical features. Because there were languages that appeared hundreds of thousands of years ago and then disappeared without a trace.

Regardless of the phonetic system, vocabulary, grammar and other specific features of the languages that appeared a few hundred thousand years ago, while studying the origin of the language in general, the first thing is to research the conditions of the origin of the language. , that is, it is necessary to study the conditions under which people began to speak, and to analyze and draw a conclusion by connecting this issue with the issue of the origin of the language in general.

The difficulty in determining the origin of the language is that, firstly, the current science of the history of language does not have any evidence about how the language appeared in the world. Because the written history of the languages known to us does not exceed 10-15 thousand years. According to scientists, man began to speak several hundred thousand years ago. However, there is currently no information about the languages of that period. That is why the science of linguistics does not have the opportunity to study this issue directly. It is impossible to know the phonetic structure, vocabulary, and grammatical forms of the first language in the world.

Combining different speech sounds, forming words and making sentences with the help of words, expressing desires and goals has been thought of by people who lived in the early stages of human society. That's why the ancients told different stories about the origin of the language. In some of these narrations, it is interpreted that the language was created by the gods, in some by God and presented to people, and in some that a wonderful sage created the language.

As mentioned above, since ancient times, several theories have been created about the origin of language. Ancient philosophers tried to explain the origin of language with two opposing theories. Some philosophers have argued that language arose naturally, that is, because there is a direct natural connection between words and objects, so that people can understand objects and things naturally. Those who want to prove that they have learned. Some philosophers believed that language was created as a result of people's interaction with each other. As a result of the struggle of these two opposing theories, several other theories emerged.

In science, there are opposing theories about the origin of language, and they are fighting with each other. Some of these theories believe that language arose as a result of the need for people to communicate with each other, while others believe that it arose as a result of some individuals expressing their thoughts first for themselves and then for others. In this way, different views, theories and hypotheses were created about the emergence and formation of the language. These theories should be studied on the basis of critical analysis. These theories are mainly 4:

The theory of voice imitation believes that the first words and names of objects appeared as a result of people imitating the sounds made by objects around them.

This theory was introduced in ancient Greece - at the time of Democritus and Plato. According to it, primitive people either consciously or unconsciously tried to imitate various sounds, that is, the cries of animals, birdsong, wind and waterfalls. They did. For example: sparrow, partridge, crow, shir-shir, tak-tuk, kuk-ku, humbur-humbur. But even if these words exist in all languages, they are a minority. There are few things that do not make sound in nature. Therefore, the question arises as to how the names of things that do not make sound are formed. If this theory is correct, then the number of words made in this way in the language of tribes living in primitive society should be more than in the language of nations with advanced science and technology. But in recent years, the experiments carried out in the language of the tribes, which are experiencing a primitive system, found in South America and Australia, show that the words made by sound imitation in these languages are somewhat less than in the developed languages. In addition, it has been determined that the organs of speech are highly developed in order to imitate the sounds of nature. Therefore, imitative words are

not of fundamental importance in solving the issue of the emergence of language. Therefore, the theory of voice imitation cannot correctly solve the problem of the origin of language.

The theory of exclamations is also one of the theories that interprets the issue of the emergence of language, and the supporters of this theory believe that all the words in the language appeared as a result of people's inner feelings, anger, excitement, and involuntary shouting. they claim. This theory is also ancient, and it is based on the cries of animals. According to the founders of this theory, primitive people studied the cries of animals and expressed their inner feelings and sorrows through them: words like oh, uh, place, ing are examples of this. It is explained that other words in the language are derived from the combination of such words. The well-known French scientist J. J. Rousseau also supported this idea.

There are such units in all languages of the world, but the number of such words is so small that to say that such a complex phenomenon as a language arose in this way would be to oversimplify the matter.

It is known that the main function of language is to ensure the exchange of ideas between people. Therefore, accepting this theory leads to denying the main function of language, that language is a social phenomenon. Expressing inner experiences does not always require the presence of society. The existence and development of a language is inextricably linked with society: there is a language only where there is a society, and there is a society where there is a language.

Therefore, this theory is also unable to correctly illuminate the issue of the origin of the language.

Proponents of the theory of labor cries claim that all words in the language arose as a result of the involuntary cries of primitive people, which encouraged them to work together in the process of working together.

This theory was created by the French philosopher L. Noire in the 1970s. According to him, language arose from instinctive cries. German scientist Karl Bucher also supports this theory.

Although this theory seems to be somewhat close to the truth at first glance, it is logically unfounded. Because the screams and shouts during labor were only a means to set a pattern and a pattern in the labor process. It is possible that shouts such as house, oh, wow, viq, oho, ehe were a means of communication between people.

Labor cries are similar to exclamation theory. But even this theory cannot connect the causes of the origin of language, the emergence of language with the emergence of society, the emergence of humanity with the ability to speak and think.

Social contract theory. This theory appeared in the second half of the 19th century, and the scientists who put it forward sometimes came to contradictory conclusions, their main ideas about the origin of the language are the same. According to this theory, people themselves agreed on how to call things. To agree on the naming of something, of course, a means of agreement is needed, that is, language. This theory can shed light not on the origin of language, but on one direction of language development. By now, terms or words related to one or another science are mutually agreed upon. But this has nothing to do with language formation.

All the above-mentioned theories fail to explain the origin of the language correctly. Because these theories separate the issue of the origin of language from the issue of the emergence of humanity, the emergence of the first community of people.

No matter how long a human child lives outside of society, he does not speak. Because the language does not pass from generation to generation, from generation to generation, that is, it will not be correct to divide it by heredity. According to the law of heredity, biological and anthropological characteristics of a child are passed from generation to generation, but it is wrong to say that a child born in an Uzbek family speaks only the Uzbek language. Which language he starts speaking depends on which family and social environment he is brought up in.

So, the unity of language and its free development is one of the main signs of the nation. The difference between a national language and a folk language is that it has a literary form. This form of the national language is common to every member of this nation and every dialect. The cultural heritage of every nation is reflected in this language.

Language is a social phenomenon that is created in human society and serves as a means of communication. His social nature is manifested in serving society, not individual.

Language is the main tool that expresses all the cultural and scientific wealth created by mankind in the course of historical development and is inherited from generation to generation.

Language appears as a social phenomenon in the process of society's development (in other words, it is "born", develops, "grows"), as soon as a society disappears, the language gradually begins to fall out of use. and with the passage of time it becomes a dead language. For example, Latin, Sugdian, ancient Khorezm languages are examples of this. However, the emergence ("birth") of a language, its development ("growth") and its lack of consumption ("death") are not a biological process, but are related to the development of society. Therefore, it is possible to solve the problem correctly only by studying the laws of the language, the ways of its development in connection with the history of society and the history of the people who created this language.

Therefore, based on the integrity of language, which is the most important communication tool of society, it is wrong to compare it to a living organism. Language, with its structure, with the interaction of some elements, forms a whole system.

The founder of the science of general linguistics, W. von Humboldt (1767-1835), was a famous scientist who tried to define the main issues, the subject and the boundaries of the science of linguistics. V. Humboldt tried to add linguistics to the list of historical, philosophical, ethnographic sciences that people study.

According to V. Humboldt's definition, language is a phenomenon that embodies qualities and characteristics that are complex and opposite to each other, therefore, in the scientific study of language, in understanding its true essence, the method of antinomy is used. It is appropriate to use it. The main antinomies inherent in the nature of language are:

The first antinomy: is the inseparable unity and internal opposition of language and thought. Language and thinking are mutually exclusive phenomena. Just as there is no thought without language, language cannot be separated from thought.

The second antinomy: language is a dynamic phenomenon that is always evolving. On the one hand, language is an activity, and on the other hand, it is a product of activity. Every person who speaks a language contributes to the development of the language in the course of

his speaking activity. At the same time, the language is a clear historical norm that embodies all the historical wealth created by the human society in the course of its historical development and passes from generation to generation. "Actually, language" is not "economy" (product of activity), but a branch of "energy" (activity). It is clear from this antinomy that V. Humboldt put forward the issue of distinguishing language and speech as objects of linguistic science. So, the second antinomy consists of the issue of interaction between language and speech.

The third antinomy is the antinomy of speech and understanding. According to V. Humboldt's definition, speech and speech understanding are two aspects of human speech activity.

The fourth antinomy: includes objective and subjective features of language. According to W. Humboldt, each individual uses the language created by the human collective and follows the rules of this language. As a subjective phenomenon, each speaker contributes to the development of the language in the course of his speech activity.

The fifth antinomy: collective and individual features in language. It is known that speech is the product of some individuals, but some individuals use the collective product created by the generation before them. Speech activity, in turn, requires a speaker and a listener. Therefore, it is necessary to study the collective and individual characteristics of the language.

Therefore, according to V. von Humboldt, language is extremely complex and multifaceted phenomenon, and its scientific study requires examination of all aspects of language.

W. von Humboldt stated that the language is always developing and changing, which is its main feature. The main problem of the science of linguistics is to study this feature of the language. The above-mentioned issues are directly related to the issue of the subject of linguistics.

Although W. Humboldt's theory is based on idealistic philosophy, his scientific work, especially his teaching on the antinomy of language and speech, made a great contribution to the development of the science of linguistics. V. Humboldt's philosophical theory of language was the main factor in the improvement of linguistic science after him, in the formation of various scientific higher educations and currents.

The representatives of the "Young Grammarians" higher education, which had an important place in the history of the science of linguistics, considered that the language is a historical phenomenon as the main feature of the language. According to them, the language is primarily a product of the culture of a human society with a long history, and it is necessary to study it historically. Accordingly, linguistics is a historical science, and it is necessary to study the specific nature of the language and the reasons for the change of the language. According to G. Paul, the biggest representative of the "Young Grammarians" higher education, the concept of the science of linguistics and the history of language is the same. They were not interested in issues such as language and thinking, the reasons for the different grammatical structures of languages, and the social nature of language. They were influenced by psychological theories that prevailed at that time and tried to solve all linguistic phenomena based on the principles of individual psychology.

The scientific idea of F. de Saussure is based on the fact that language is a multifaceted phenomenon, rich in complex contradictions. According to F. de Saussure, language is a tool of communication, a means of expressing thought, according to its function in human society.

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