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- НАУЧНЫЙ ВЕСТНИК НАМАНГАНСКОГО ГОСУДАРСТВЕННОГО УНИВЕРСИТЕТА

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CHARACTERISTIC AND DEFINITIONS OF LANGUAGE

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Annotation: *This article is about the functions of language at the Worlds Languages University of Uzbekistan which is about field of language. In this article which is about the classification of functions of language. Firstly, this paper is based on information which are language, link words which is from where, which is coming and etc. Secondly, the structure of the functions of language and its own which are discussed and compared with written form and oral speech. Finally, the conclusion which is about the end of the article and its main meaning information and also given references which are used to write article.*

Keywords: *language, link words, lexicology, cultural reality, word combinations, lexicon.*

TIL XUSUSIYATLARI VA TA'RIFLARI

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Annotatsiya: *Ushbu maqola til funksiyalarining tasnifi haqida. Birinchidan, bu maqola til, bog'lovchi so'zlarni qayerdan va qanday kelib chiqishiga asoslangan ma'lumotlarga asoslangan. Ikkinchidan, til funksiyalarining yozma va og'zaki shaklda solishtirishga qaratilgə. Xulosada, maqola oxirida uning asosiy ma'nosi va foydalanilgan adabiyotlar ro'yhati berilgan.*

Kalit so'zlar: *til, bog'lovchi so'zlar, leksikologiya, madaniy chog'ishtirma, so'zlar bog'liqligi, lug'at.*

ХАРАКТЕРИСТИКА И ОПРЕДЕЛЕНИЯ ЯЗЫКА

Туропова Феруза Муродкобил кизи-Магистрант 2 курса факультета туризм Кафедра английского языка, Чирчикский Государственный Педагогический Университет

Аннотация: *Эта статъя посвяшена класификатции языковых функций. Во-первых, эта статья на основе информации о том, откуда и как берутся слова –связки. Во- вторых, в заключении, которое акцентирует внимание на сравнении языковых функции в писменной и*

устной форме. В конце статьи приводится его основной смысл и список использованной летиратура.

Ключевые слова: *язык, слова- связки, лексикология, культурная реальность, слово, сочетания, лексика.*

Introduction

As we know, Language is a set of common spoken, manual (signed) or written symbols that people use to communicate as members of a social group and members group's culture. Language serves a variety of purposes , including communications , identify expression, play, creative expression, and emotional release. The connections between mind and communication are still not entirely understood, and some behaviorists' definition of thought as subvocal speech is obviously oversimplified. But, it is also obvious that language structures that are stated to express propositions and other purported logical structures cannot be fully isolated from them. Even modern formal logic's symbolizations are ultimately derived from claims made in various forms of natural language and are viewed in that context.

The recognition of the possibility that different language structures might partially favor or even determine different ways of understanding and thinking about the world resulted from the close relationship between language and thought, as opposed to the earlier assumed unilateral dependence of language on thought. All people live in a generally comparable environment, or they wouldn't be able to translate from one language to another. But, they do not all live in a world that is precisely the same in every way, therefore translation involves more than just using various labels for the same inventory's contents. The infamous translation challenges result from this, particularly when systematizations of science, law, morals, social structure, and other topics are involved. The degree to which language and mind are interdependent—or "linguistic relativity," as it has been called—remains up for debate, yet it is impossible to ignore this fact.

The discussion of used literature

The American linguists Bernard Bloch and George L. Trager [1,1942] formulated the following definition : " A language is a system of arbitrary vocal symbols by means of which a social group cooperates."

Language is thought to have gradually diverged from earlier primate communication system when early hominins acquired the ability to form a theory of mind and shared intentionally. [2, p 298]

Many definitions of language have been proposed. Henry Sweet, an English phonetician and language scholar stated: " Language is the expression of ideas by means of speech sounds combined into words. Words are combined into sentences, this combination answering to that of ideas and thoughts." A rather different criticism of accepted views on language began to be made in the 18th century, most notably by the French philosopher Étienne Bonnot de Condillac in "Essai sur l'origine des connaissances humaines" (1746; "Essay on the Origin of Human Knowledge") and by Johann Gottfried von Herder. These thinkers were concerned with the origin and development of language in relation to thought in a way that earlier students had not been. The medieval and rationalist views implied that humans, as rational, thinking creatures, invented language to express their thoughts, fitting words to an already developed structure of intellectual competence. With the examination of the actual and the probable historical relations between thinking and communicating, it became more plausible to say that language emerged not as the

means of expressing already formulated judgments, questions, and the like but as the means of thought itself, and that humans' rationality developed together with the development of their capacity for communicating.

Historical attitudes toward language

As is evident from the discussion above, human life in its present form would be impossible and inconceivable without the use of language. People have long recognized the force and significance of language. Naming—applying a word to pick out and refer to a fellow human being, an animal, an object, or a class of such beings or objects—is only one part of the use of language, but it is an essential and prominent part. In many cultures people have seen in the ability to name a means to control or to possess; this explains the reluctance, in some communities, with which names are revealed to strangers and the taboo restrictions found in several parts of the world on using the names of persons recently dead. Such restrictions echo widespread and perhaps universal taboos on naming directly things considered obscene, blasphemous, or very fearful. Somewhat unsurprisingly, a number of diverse traditions attribute a supernatural or at least divine origin to language or to the language of a certain society. One such instance is the biblical story of Adam naming the species of the earth with God's aid, which represents old Jewish beliefs: So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

Similar tales of divine involvement in language development can be found in Norse mythology, and the deity Indra is credited with developing articulate speech in Indian mythology. Socrates is forced to mention the gods as the ones in charge of initially setting the names of things in the appropriate way in the discussion on the nature and origin of language presented in Plato's Socratic dialogue Cratylus.

The later biblical tradition of the Tower of Babel (Genesis 11:1–9) exemplifies three aspects of early thought about language:

(1) divine interest in and control over its use and development,

(2) a recognition of the power it gives to humans in relation to their environment, and

(3) an explanation of linguistic diversity, of the fact that people in adjacent communities speak different and mutually unintelligible languages, together with a survey of the various speech communities of the world known at the time to the Hebrew people.

Methodology

The origin of language has never failed to provide a subject for speculation, and its inaccessibility adds to its fascination. Informed investigations of the probable conditions under which language might have originated and developed are seen in the late 18th-century essay of the German philosopher Johann Gottfried von Herder, "Abhandlung über den Ursprung der Sprache" ("Essay on the Origin of Language"), and in numerous other treatments. But people have tried to go farther, to discover or to reconstruct something like the actual forms and structure of the first language. Given that spoken language in some form is almost probably contemporaneous with Homo sapiens, this is permanently outside the purview of science. The only linguistic fossils that humanity may hope to acquire date no further than 4,000 to 5,000 years in the past. As if onomatopoeia were the fundamental component of language, some have attempted to argue that animal and bird cries, or nonlexical expressions of excitement or rage, evolved into human speech. These arguments have been mocked for their inadequacy (by, for instance, the Oxford philologist

Max Müller in the 19th century), earning them the nicknames "bowwow" and "pooh-pooh" theories.

On several occasions attempts have been made to identify one particular existing language as representing the original or oldest tongue of humankind, but, in fact, the universal process of linguistic change rules out any such hopes from the start. The Greek historian Herodotus told a (possibly satirical) story in which King Psamtik I of Egypt (reigned 664–610 BCE) caused a child to be brought up without ever hearing a word spoken in his presence. On one occasion it ran up to its guardian as he brought it some bread, calling out "bekos, bekos"; this, being said to be the Phrygian word for bread, proved that Phrygian was the oldest language. The naiveté and absurdity of such an account have not prevented the repetition of this experiment elsewhere at other times.

Since Hebrew was the language of the Hebrew Bible (Old Testament), Christian Europe accepted Hebrew as the mother tongue of all people for many centuries. It was thought that Hebrew was the language in which God spoke to Adam. Well into the 19th century, people articulated this kind of viewpoint. Only since the middle of the 1800s has linguistic science advanced sufficiently to demonstrate the impracticability of such conjecture.When people have begun to reflect on language, its relation to thinking becomes a central concern. Independently, many cultures have held that the primary purpose of language is the expression of ideas. Aristotle said, "Speaking is the representation of the experiences of the mind," and ancient Hindu grammarians described the soul as perceiving things with the intellect and inspiring the mind with the desire to speak (On Interpretation). Such a mindset made its way into medieval doctrine via Latin theory. The three stages of speaking were envisioned by medieval grammarians as follows: things in the world have characteristics; these characteristics are understood by human minds; and, in the form in which they have been understood, they are conveyed to others by means of language. In the 17th century, rationalist linguists offered exactly the same explanation: speaking is the act of conveying thoughts using signs created for that purpose, and distinct classes of words (the various elements of speech) developed to represent various aspects of thinking.

Such an understanding of language was nevertheless seen to be usually appropriate and gave rise to the kind of definition Henry Sweet suggested and which was previously cited. The fundamental criticism of it is that it either gives thinking such a broad interpretation as to effectively empty the term of any specific substance or provides language such a restricted interpretation as to omit a significant amount of common usage. Apart from the functions strictly involved in the communication of thought, which had been the main focus of attention for those who approached language from the standpoint of sociolinguistics, the many and varied functions of language in all cultures have been highlighted by an awareness of the role that speaking and writing play in social cooperation in day-to-day life. To allow for the full range of language used by speakers, more-comprehensive definitions of language have been proposed on the lines of the second one quoted at the beginning of this article—namely, "A language is a system of arbitrary vocal symbols by means of which a social group cooperates." Despite the breadth of this definition, however, its use of the word vocal excludes all languages that are not vocalized, particularly manual (signed) languages.

The connections between mind and communication are still not entirely understood, and some behaviorists' definition of thought as subvocal speech is obviously oversimplified. But, it is also obvious that language structures that are stated to express propositions and other purported

logical structures cannot be fully isolated from them. Even modern formal logic's symbolizations are ultimately derived from claims made in various forms of natural language and are viewed in that context.

Ways of studying language

Languages have incredibly complex structural designs. When trying to learn a language as a second language, one quickly learns how difficult it is. One can easily understand the complexity of the knowledge that a child gains while mastering a native vernacular if one tries to formulate an exhaustive description of all the rules that are embodied in one's language—the rules by which a native user is able to produce and understand an infinite number of correct well-formed sentences. The descriptions of languages written so far are in most cases excellent as far as they go, but they still omit more than they contain of an explicit account of native users' competence in their language, whether that language is English, Swahili, or Japanese Sign Language (nihon shuwa). Likewise, ongoing work in the study of language has underscored just how much effort is needed to bring palpable fact within systematic statement.

Results and discussion

Language differ from in the ways in which consonant and and vowel sounds can be grouped into syllables in words. English and German tolerate consonants before and after a single vowel sound (ng and th stand for one sound each). Italian does not have such complex syllables and in Japanese and Swahili, for example, the ratio of consonants and vowels in syllables and in words is much more even. Speakers of such languages find English words of the sort just mentioned very hard to pronounce, though to a native speaker of English they are perfectly natural, natural in this context meaning " within sounds and sound sequences whose mastery is acquired in early childhood as part of one's primary language."

Another component of language structure is grammar. There is more to language than sounds and words are not to be regarded as merely sequences of syllables. The concept of the word is a grammatical concept : in speech, words are not separated by pauses, but they are recognized as recurrent units that make up sentences. Classes of words or parts of speech , as they are often called , are distinguished because they occupy different places forms according to their function.

Language must have purpose in order to exist and semantics is the study of meaning in general theoretical terms and in relation to a particular language. Semantics encompasses the meaningful roles that phonological elements like tone, grammatical structure and word meanings play in communication. The majority of the semantics topic is found in this final domain, the lexicon.

Speech is the most overt manifestation of language. Speech is not essential to the definition of an infinitely productive communication system, such as is constituted by a language. Yet, speech is the fundamental building block of most human languages and over the course of human history, speaking and hearing abilities have moulded and guided language evolution.

Conclusion

The connection between mind and communication are still not entirely understand and some behaviorists' definition of thought as subvocal speech is obviously oversimplified. But it is obvious that language structures that are stated to express propositions and other purported logical structures cannot be fully isolated from them. Even modern formal logic's symbolization are ultimately derived from claims made in various forms of natural language and are viewed in that language.   The recognition of the possibility that different language structures might

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