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SPECIFIC PECULIARITIES AND SIGNIFICANCE OF LANGUAGE

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Annotation: This scientific paper has presented the functions of the language in the field of linguistics. Moreover, it is dedicated the classification of the language. Firstly, this paper is based on information origin of linking words in linguistics. 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.

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Annotatsiya: Mazkur ilmiy 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 tarzda taqqoslashga yo'naltirilgan. 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.

Аннотация: Эта статья посвящена классификации 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 письменной и устной форме. В конце статьи приводится его основной смысл и список использованной литературы.

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

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 American linguists Bernard Bloch and George L. Trager [1, p. 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.

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.

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.

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