# ARCHAEOLOGY OF LANGUAGE: PHONOSEMANTIC FOUNDATIONS AND THE UNIVERSAL WATER CODE

*Mahmudjon Kuchkarov*
*Founder of the Language Academy "Odam Tili".*
*Mavlonbek Kuchkarov*
*Tennis Academy of Orlando.*
*Muhayyo Sobirjonova*
*Tour Agent at the Tourist Agency "Uzbek Tourism".*

**Annotation:** This article examines the theoretical foundations of the "Archaeology of Language" concept within the framework of the *Odam Tili* (Human Language) theory developed by Dr. Mahmudjon Kuchkarov. The study explores the phonosemantic nature of linguistic signs and proposes that language structures emerged not as arbitrary conventions but as systemic reflections of human interaction with the physical environment. Particular attention is devoted to the universal phonosemantic code **OMAIN / AMIN / OMIN**, interpreted as an ancient signal connected with the biological necessity of water. By analyzing the triadic structure **SIGN–PHONE–SENSE**, the article demonstrates how visual forms, acoustic patterns, and minimal meanings interact in language formation. The research integrates findings from phonosemantics, anthropology, cognitive science, and acoustics to explain how early human survival mechanisms could influence the formation of linguistic signals. The article also discusses cross-linguistic sound symbolism, the U-root hypothesis for water terminology, and the neurological relationship between manual actions and speech production. The results indicate that phonosemantic patterns related to container geometry, vocal articulation, and biological needs may represent deep structural layers of linguistic evolution. These findings provide a new perspective on the relationship between language, cognition, and environmental experience and suggest implications for linguistics, artificial intelligence, and educational theory.

**Keywords:** phonosemantics, archaeology of language, Odam Tili theory, sound symbolism, water code, linguistic evolution, cognitive linguistics, universal signals

### Introduction

For more than a century, modern linguistics has largely relied on several fundamental theoretical principles. Among them are Ferdinand de Saussure's concept of the **arbitrariness of the linguistic sign** and Noam Chomsky's theory of innate grammatical structures governing language systems. According to these frameworks, the relationship between sound and meaning is primarily conventional and socially determined [17].

However, recent interdisciplinary studies in phonosemantics and cognitive linguistics have suggested that certain sound patterns may systematically correspond to semantic meanings across languages. This phenomenon, known as **sound symbolism**, demonstrates that specific phonetic structures can evoke similar perceptual associations in different linguistic communities [3][17]. For example, back vowels such as /u/ and /o/ are frequently associated with notions of size, depth, and heaviness, whereas front vowels like /i/ tend to evoke smallness or lightness [15][16].

Within this context, the theory of **"Odam Tili" (Human Language)** developed by Dr. Mahmudjon Kuchkarov introduces an alternative methodological perspective that treats language as a systemic phenomenon rooted in human biological experience and environmental interaction. The theory proposes that linguistic structures should be examined through what the author calls **"the archaeology of language,"** which attempts to uncover deep cognitive and physiological layers underlying linguistic signs [2][13].

Central to this framework is the hypothesis that the phonetic sequence **OMAIN / AMIN / OMIN** represents a universal linguistic code connected with one of humanity's most

fundamental survival needs—the search for water. Anthropological research confirms that access to water has historically determined settlement patterns, migration routes, and social organization among early human populations [7][8]. Early hunter-gatherer communities were often located near rivers, lakes, or other freshwater sources, which played a critical role in their subsistence and daily activities [9].

According to the Odam Tili theory, the urgent biological need for water could have stimulated the emergence of stable vocal signals used to attract attention or request assistance. These signals may have been shaped by physiological processes such as breathing patterns, mouth articulation, and manual gestures associated with drinking or collecting water. Over time, such signals might have become encoded in linguistic structures and preserved across different languages and cultures.

The purpose of this article is to analyze the phonosemantic foundations of this hypothesis and to explore how acoustic patterns, bodily gestures, and environmental interactions may have contributed to the formation of early linguistic codes associated with water.

### Methodology

The study employs an interdisciplinary methodological approach combining theoretical linguistics, phonosemantics, anthropology, and cognitive science. The analysis is based on previously published academic research related to sound symbolism, linguistic evolution, and the Odam Tili theory.

First, a **phonosemantic analysis** was conducted to identify systematic relationships between phonetic structures and semantic meanings in different languages. Phonosemantics investigates how specific sounds may carry intrinsic semantic properties rather than being purely arbitrary symbols [18][19].

Second, the research applies a **triadic analytical model (SIGN–PHONE–SENSE)** proposed in the Odam Tili framework. In this model:

- **SIGN** refers to the visual or symbolic form of a linguistic element.
- **PHONE** refers to the acoustic signal or articulatory gesture.
- **SENSE** refers to the minimal semantic meaning associated with the sound.

This triadic structure allows researchers to examine linguistic signs not only as abstract symbols but also as integrated systems combining visual perception, auditory signals, and embodied experience [5].

Third, the study integrates **anthropological evidence** regarding early human behavior, particularly the importance of water sources in prehistoric settlement patterns and survival strategies [7][9].

Fourth, the analysis incorporates findings from **cognitive neuroscience**, particularly studies demonstrating that neural circuits responsible for manual actions such as grasping are closely related to brain regions involved in speech production. Research indicates that the Broca's area, which is essential for language processing, shares evolutionary connections with neural systems controlling hand movements [10][24].

Finally, the study uses **comparative linguistic analysis** to examine cross-linguistic patterns involving vowel structures /u/, /o/, and /a/ and their potential association with spatial or container-related concepts. This includes examining the **U-root hypothesis**, which suggests the existence of a proto-phonetic anchor linking back vowels with words related to water in multiple languages [4].

### Results

The analysis reveals several consistent phonosemantic patterns supporting the hypothesis that certain sounds may encode spatial and biological meanings related to water and containment.

One important finding concerns the role of **back vowels** such as /u/ and /o/. Linguistic studies show that these vowels often appear in words associated with depth, volume, or enclosure across languages. Acoustic phonetics explains this phenomenon by noting that these

vowels are produced with a relatively large oral cavity and lower resonant frequencies, creating an auditory impression of spaciousness or depth [16].

The **U-root hypothesis** suggests that similar phonetic patterns appear in water-related vocabulary in many languages. Research indicates that a resonant vowel nucleus similar to /u/ is frequently present in words denoting water or liquids in diverse linguistic families [4]. Although this pattern does not imply a single universal origin, it may reflect shared perceptual associations between sound structure and environmental experience.

Another significant result relates to the **phonosemantic function of the consonant /m/**. In many languages, /m/ appears prominently in first-person pronouns and possessive markers, such as *me*, *my*, *mine* in English or *men* and *mening* in Uzbek. Linguistic studies suggest that bilabial sounds like /m/ are among the earliest sounds produced by infants due to their relatively simple articulation [20]. This may explain why such sounds frequently appear in words associated with possession, self-reference, or agency.

The study also identifies a pattern in which the consonant **/n/** often functions as a marker of boundary or closure in phonological structures. In many linguistic contexts, /n/ occurs at the end of syllables or words to signal completion or termination of an action.

When combined, these phonetic elements form sequences such as **AM**, **OM**, or **IN**, which may encode conceptual structures related to containment, agency, and internal space. According to the Odam Tili theory, these phonosemantic components together form the structure underlying expressions like **Amen / Amin / Omin**, which appear in multiple religious traditions.

Historically, the word **"Amen"** originates from the Hebrew root ʾ*āman*, meaning "to be firm," "reliable," or "true." In religious contexts, it is used to affirm the truth of a statement or prayer [22][23]. The Odam Tili interpretation suggests that this affirmation may ultimately derive from deeper phonosemantic associations related to essential life resources such as water.

**Analysis and Discussion**

The findings of this study indicate that language may contain deeper structural layers reflecting biological and environmental experiences. While traditional linguistic theory emphasizes the arbitrariness of the linguistic sign, phonosemantic research demonstrates that certain sound-meaning correspondences occur systematically across languages.

One key factor in this process is the **interaction between bodily actions and vocal communication**. Anthropological and neurological studies suggest that human language may have evolved from earlier gestural communication systems. The gestural theory of language origins proposes that early hominins used hand gestures to convey meaning before the development of complex vocal language [11].

Evidence from neuroscience supports this hypothesis by demonstrating that neural circuits responsible for manual actions and speech production are closely interconnected. Research on mirror neurons shows that observing or performing actions such as grasping activates brain regions that are also involved in language processing [10].

This relationship between gesture and speech may explain why certain phonetic structures correspond to bodily actions. For example, the sound **/u/** is produced with rounded lips and a narrow oral opening, which may resemble the physical act of drinking from a container. Similarly, bilabial sounds such as **/m/** involve closing the lips, which may metaphorically correspond to holding or containing something.

Another important factor is the **acoustic perception of containers and liquids**. Physical experiments demonstrate that when water is poured into a vessel, the pitch of the sound changes as the air volume inside the container decreases. This phenomenon is explained by **Helmholtz resonance**, a principle of acoustics describing how sound frequencies depend on the volume of a cavity and the dimensions of its opening.

As the container fills with water, the resonant frequency increases, producing a rising tone. Humans can intuitively recognize this acoustic pattern as an indicator of filling or completion.

Such perceptual experiences may have contributed to the development of phonetic structures representing containers or internal spaces.

The concept of **magnitude symbolism** further supports this interpretation. Cross-linguistic experiments show that speakers consistently associate back vowels such as /u/ and /o/ with larger objects, whereas front vowels such as /i/ are associated with smaller objects [15]. These associations likely arise from physiological factors such as the size of the oral cavity during articulation and the resulting acoustic frequencies.

Within the framework of the archaeology of language, these phonetic patterns can be interpreted as **spatial codes**. The vowel /a/ represents maximum openness, /u/ represents depth or internal volume, and /o/ represents a closed circular boundary. When combined with consonants representing action or boundary markers, these sounds may form symbolic representations of physical processes such as collecting or containing water.

The transformation of such biological signals into religious formulas also reflects broader cultural evolution. Many ritual expressions originate from practical survival activities that gradually acquire symbolic meanings over time. In the case of **Amen / Amin / Omin**, the original function may have been a signal associated with basic needs, which later evolved into a marker of agreement, affirmation, or spiritual confirmation.

This interpretation does not contradict traditional etymological explanations but rather complements them by suggesting deeper cognitive and experiential layers underlying linguistic expressions.

The implications of this perspective extend beyond historical linguistics. In contemporary research on **artificial intelligence**, one of the major challenges is the lack of **semantic grounding**—the ability of computational systems to connect linguistic symbols with real-world sensory experiences. Current language models process statistical patterns in text but often struggle with tasks requiring spatial reasoning or embodied understanding.

Integrating phonosemantic principles and embodied cognition into computational models could potentially improve the interpretability and reliability of artificial intelligence systems. By linking linguistic structures to physical and sensory experiences, future AI systems may achieve a more human-like understanding of language.

Furthermore, this perspective has important implications for **education**. Teaching phonosemantic relationships between sounds and meanings may help learners develop a deeper understanding of language structure and improve cognitive resilience in an increasingly digital world.

**Conclusion**

The analysis presented in this article demonstrates that phonosemantic patterns may reveal deep connections between language, human biology, and environmental experience. The archaeology of language approach, particularly as developed in the Odam Tili theory, suggests that linguistic structures can be interpreted as emergent systems shaped by physical laws, cognitive processes, and survival needs.

The study highlights several key findings. First, cross-linguistic research on sound symbolism indicates that certain phonetic patterns, especially back vowels such as /u/ and /o/, are systematically associated with spatial concepts such as depth, size, and containment. Second, anthropological evidence confirms the central role of water in human survival and settlement patterns, which may have influenced early communicative signals. Third, neurological studies demonstrate a strong evolutionary connection between manual actions and speech production, suggesting that language may have developed from gesture-based communication systems.

Within this framework, the phonetic sequence **OMAIN / AMIN / OMIN** can be interpreted as a linguistic structure integrating spatial vowels, action-related consonants, and boundary markers. Although its modern use is primarily religious, the sequence may reflect deeper

phonosemantic patterns connected with early human interaction with essential resources such as water.

Understanding language as an embodied and environmentally grounded system opens new directions for interdisciplinary research in linguistics, cognitive science, and artificial intelligence. By integrating phonosemantics, anthropology, and neuroscience, scholars can gain a more comprehensive understanding of how language evolved and how it continues to shape human cognition.

### References

1. Odam Tili Akademiyasi. YouTube post.
2. *The Archaeology of Language: Deconstructing Dr. Mahmudjon Kuchkarov's Odam Tili Theory.* International Journal of Artificial Intelligence.
3. Sound Symbolism in Speakers of English: A Qualitative Synthesis. International Journal of English Linguistics.
4. *The U-Root Hypothesis Revisited: Evidence for a Global Proto-Phonetic Anchor of the Word for Water.* ResearchGate.
5. *The Phono-Signosemantic Ontology of MO.* Journal of Education, Science and Innovative Ideas.
6. Why "Phono-Semantics" and "Sign-Semantics" Must Be Urgently Integrated into Global Education.
7. Water. Open Encyclopedia of Anthropology.
8. Domesticating Water. SAPIENS Anthropology Magazine.
9. Why Did Early Humans Prefer to Hunt Near Water Sources? TAU Trust UK.
10. A Word in the Hand: Action, Gesture and Mental Representation in Humans and Non-Human Primates. PMC.
11. Gestural Theory of the Origins of Language. John Benjamins Publishing Company.
12. The /u:/ Sound.
13. Dr. Mahmudjon Kuchkarov's Odam Tili Theory and the Crisis of Scientific Paradigms. World Scientific Research Journal.
14. The Sound of Water: Inferring Physical Properties from Pouring Liquids. arXiv.
15. A Cross-Linguistic Study of Sound Symbolism: The Images of Size.
16. Back Vowel. Wikipedia.
17. Sound Symbolism. Wikipedia.
18. Phonosemantics – The Intrinsic Meaning of Sounds.
19. The Mystery of Language: Phonosemantics and Sound Perception.
20. What Does the Cow Say? White Rose eTheses Online.
21. The Origin of the Word "Amen".
22. Amen. Wikipedia.
23. Amen Definition, Meaning and Origins. Aish.
24. The Gestural Origins of Language. American Scientist.