

ARCHAEOLOGY OF LANGUAGE AND ONTOLOGICAL ETYMOLOGY: A  
FUNDAMENTAL STUDY OF THE “ODAM TILI” THEORY BY DR. MAHMUDJON  
KUCHKAROV

**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 “Odam Tili” (Human Language) theory developed by Dr. Mahmudjon Kuchkarov and explores its implications for the archaeology of language and ontological etymology. The study focuses on the concept that linguistic sounds are not arbitrary signs but reflections of natural processes and human interaction with the physical environment. The analysis is based on materials from the Odam Tili Academy and academic publications related to phono-semantics and sign-semantics. Particular attention is given to the ontological structure of key linguistic units such as the primary vowel “A,” as well as phonosemantic elements /y/, /s/, /w/, and /n/. The article also analyzes the semantic reconstruction of words such as “Ray,” “Kray,” “Cry,” “Why,” “Bay,” “Buy,” and “Nega.” The research demonstrates that the Odam Tili theory proposes a new paradigm in linguistics by linking sound structures with hydrological, biological, and spatial phenomena observed by early human communities. The findings indicate that language can be understood as an archaeological system preserving traces of ancient human cognition and environmental perception.

**Keywords:** Odam Tili theory, archaeology of language, ontological etymology, phono-semantics, sound symbolism, natural coding of language, Mahmudjon Kuchkarov.

### Introduction

For more than a century, mainstream linguistics has been influenced by the structuralist principle proposed by Ferdinand de Saussure that the relationship between linguistic sound and meaning is arbitrary and socially constructed. According to this view, words do not possess an inherent connection to the physical world; instead, they function as conventional signs agreed upon within a linguistic community. However, recent discussions in phono-semantics and cognitive linguistics have increasingly questioned the absolute arbitrariness of linguistic signs.

The theory of “**Odam Tili**” (**Human Language**) developed by Dr. Mahmudjon Kuchkarov proposes an alternative paradigm in which language is viewed as a natural coding system emerging from human interaction with environmental phenomena such as water, wind, space, and biological processes [1][3]. Within this framework, language is interpreted as an **archaeological structure**, containing layers of meaning that reflect early human observations of nature.

The concept of **language archaeology** refers to the reconstruction of ancient semantic structures embedded within phonetic units. According to the Odam Tili theory, sounds such as /a/, /y/, /s/, /w/, and /n/ are not random phonetic elements but represent encoded reflections of physical experiences. For example, the primary vowel “A” is interpreted as a fundamental marker of spatial existence, while sounds related to water flow and environmental movement play a central role in the formation of early lexical structures [1].

The theory further suggests that many words across different languages share deep phonosemantic patterns linked to environmental observations. Words such as “**Ray**,” “**Kray**,”

“Cry,” “Why,” “Bay,” “Buy,” and “Nega” are analyzed as examples of ontological etymology, where sound combinations correspond to natural phenomena and human survival conditions [1][3].

This article aims to analyze the core principles of the Odam Tili theory and evaluate its significance for the study of language origins, ontological etymology, and interdisciplinary research connecting linguistics, anthropology, and environmental cognition.

### Methodology

The research is based on qualitative linguistic analysis using materials published by the **Odam Tili Academy**, academic publications on language archaeology, and interviews with Dr. Mahmudjon Kuchkarov discussing the foundations of the Human Language theory [1][3][5].

The methodological approach includes the following components:

First, **phonosemantic analysis** was used to examine the relationship between sound structures and natural phenomena. This approach focuses on identifying how specific phonemes correspond to environmental observations such as flowing water, wind movement, and spatial orientation.

Second, the study applies **ontological etymology**, a method proposed within the Odam Tili framework that interprets words as reflections of existential conditions experienced by early humans. This method attempts to reconstruct the semantic origins of words by analyzing their phonetic composition and environmental context.

Third, a **comparative linguistic approach** was employed to analyze similarities between words from different languages that share phonetic structures, including English, Russian, and Turkic languages. Particular attention was given to the words **Ray, Kray, Cry, Why, Bay, Buy, and Nega**, which illustrate how phonetic structures may encode natural processes or existential questions.

Fourth, the research incorporates **environmental interpretation**, linking linguistic structures with geographical and hydrological features such as the major rivers of Central Asia — the Syr Darya (Sayhun) and the Amu Darya (Jayhun). According to the Odam Tili theory, these river systems played a crucial role in shaping early human linguistic cognition [1][3].

Finally, the study uses **interpretive analysis** of symbolic structures, including the visual and acoustic characteristics of phonemes. For example, the shape of the letter “Y” is interpreted as representing the confluence of streams, while the sound /s/ is associated with serpentine river movements.

Through these methodological tools, the research aims to evaluate how the Odam Tili theory reconstructs the relationship between sound, meaning, and environmental perception.

### Results

The analysis reveals several key principles underlying the Odam Tili theory.

One of the central findings is the ontological significance of the vowel “A.” According to Dr. Kuchkarov, this sound represents the earliest vocal expression produced by humans at birth and symbolizes the opening of human consciousness to the surrounding world [1]. In linguistic structure, “A” functions as a container of spatial and temporal existence. Within the Odam Tili framework, this sound encodes the concept of **space (“makon”)** or **time (“zamon”)**, providing the fundamental field in which all objects and actions occur.

Another significant result concerns the phonosemantic interpretation of sounds related to water landscapes. The sound /y/ is associated with the confluence of mountain streams forming rivers. The visual structure of the letter “Y” resembles two branches merging into a single line, reflecting the natural formation of river systems [1][3].

Similarly, the sound /s/ is interpreted as representing the serpentine movement of rivers. This sound is linked to the whispering or hissing of a snake and symbolizes curved trajectories found in natural water channels.

The study also highlights the ontological contrast between the words “Ray” and “Kray.” Within the Odam Tili framework, “Ray” is interpreted as a location where water accumulates and life flourishes, reflecting fertile riverbanks. In contrast, the addition of the sound /k/ creates the word “Kray,” which signifies the edge or boundary of habitable space where resources are scarce.

Another notable result is the analysis of the English word “Cry.” Phonetically identical to “Kray,” the word is interpreted as representing a disturbance in the natural water balance of the human body, as tears flow downward during moments of emotional distress.

The word “Why” is analyzed as a linguistic expression of human curiosity about natural processes. In this interpretation, the sound /w/ symbolizes directional movement, similar to the force of wind or flowing water, while “Ay” represents water itself. Together they encode the human attempt to understand why natural forces move in a particular direction.

The Uzbek word “Nega” provides another example of ontological questioning. In the Odam Tili analysis, the component “Eg” refers to downward movement or inclination, while the sound “N” functions as a marker of negation. Thus, “Nega” expresses the question of why celestial bodies do not fall downward despite the presence of gravitational forces.

Economic concepts are also interpreted through hydrological metaphors. Words such as “Bay” (wealthy) and “Buy” (to purchase) share the phonetic structure /bai/. In this model, wealth is understood as the accumulation of resources in a single location, similar to how water collects in lakes or reservoirs.

These results suggest that the Odam Tili theory interprets language as a system reflecting natural processes and environmental interactions.

### **Analysis and Discussion**

The implications of the Odam Tili theory extend beyond traditional linguistics and contribute to broader discussions about the origins of language and human cognition.

First, the theory challenges the dominant structuralist view of linguistic arbitrariness. By proposing that phonetic structures correspond to environmental phenomena, the Odam Tili framework aligns with modern research in **sound symbolism**, which has demonstrated that certain sounds are consistently associated with particular meanings across languages.

Second, the theory introduces the concept of **language archaeology**, suggesting that linguistic structures preserve traces of early human experiences with the natural environment. In this perspective, words function as cultural artifacts encoding ancient knowledge about geography, water systems, and ecological survival.

Third, the analysis emphasizes the central role of **water resources** in shaping linguistic cognition. The rivers of Central Asia, particularly the Syr Darya and Amu Darya, are presented as geographical contexts in which early human communities developed phonosemantic patterns related to water flow and resource distribution.

Fourth, the theory highlights the biological dimension of language. The analogy between human eyes and bodies of water, for example, demonstrates how anatomical features influenced metaphorical language structures. The word “Orol” (Aral) is interpreted as representing a container filled with moving liquid, reflecting both the structure of seas and the moisture-filled human eye.

Finally, the theory addresses the relationship between language and artificial intelligence. According to Dr. Kuchkarov, modern AI systems face a semantic crisis because they process language as abstract symbols disconnected from physical reality. Integrating phonosemantic and

sign-semantic principles into technological systems could help restore the connection between language and embodied human experience [2].

### **Conclusion**

The theory of **Odam Tili**, developed by Dr. Mahmudjon Kuchkarov, proposes a new perspective on the origin and structure of human language. By interpreting linguistic sounds as reflections of natural processes, the theory challenges the traditional assumption that the relationship between sound and meaning is purely arbitrary.

The analysis presented in this article demonstrates that the Odam Tili framework integrates linguistic, environmental, and cognitive perspectives. Concepts such as the primary vowel “A,” the hydrodynamic interpretation of sounds /y/ and /s/, and the ontological analysis of words like “Ray,” “Kray,” “Why,” and “Nega” illustrate how language may encode ancient observations of nature.

Understanding language as an archaeological system offers new opportunities for interdisciplinary research connecting linguistics with anthropology, environmental studies, and cognitive science. Moreover, the integration of phonosemantic principles into modern technological systems may contribute to improving the semantic understanding of artificial intelligence.

In the context of rapid digital transformation, the Odam Tili theory emphasizes the importance of preserving the natural foundations of human language and recognizing the deep connection between sound, environment, and human consciousness.

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