

LANGUAGE AND ITS PHONOLOGICAL PROGRESS (AN EXAMPLE AS THE PERSIAN LANGUAGE)

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DOI: 10.5958/2278-4853.2022.00216.6

ABSTRACT

The language was created to connect people and it is the natural thing in people's life. Sounds were used as language signals in the generation of language. The word built by sounds' junctions, testifies considered theme. So when users which know how to use those language elements, speak, they know place and number of the elements. For example, there are six sounds in school and its order is s-c-h-o-o-l. If there is a change of a letter's place in this word, it may testify to the other meaning in considered theme. But although order of sounds' junction is in any position, its main aim is to create connection between people.

KEYWORDS: *Meadows. Literary Words, Cultural Studies, Sociology Sciences.*

INTRODUCTION

Second work of language is to create literary connection. There's no any extraordinary words in simple communications of people. That is to say, all word can be logical in simple communications but literary words and sentences are difficult to understand. Because when a writer or a poet writes about something arising in the world, understands with own knowledge and then write it as he understands. For example there's a couplet of Sa'diy Sheroziy:

We have a flower in our house,

It's more beautiful than other flowers in blossoming meadows.

MATERIAL AND METHODS

Actually, the flower means girl and blossoming meadow means other girls in the world. These same words based to own worldview, are written in literary style and a reader may not understand these words because of low vocabulary and the reader may not understand the viewpoint of the poet. Hence it can be said that it is impossible to fully understand words in a literary style. There is a word "resha [6, 768]" (root) in the Persian language for example. This word has different meanings in the sciences of farming, mathematics, and linguistics. Each science has a place and separate definition for the "root" word and these definitions don't leave any doubt to understand that word. But some literary words have no clear definitions and that's why it's difficult to understand them. There's no any literary vocabulary to describe "flower". Therefore everybody understand literary texts with own worldview. They mean different meanings and so that different definitions and meanings are created. Usually, it is said, sources

that have diversity of meaning and making people think are the most beautiful and pleasant literary sources. Some poets like Sa'diy and Khafiz Sheroziy, Umar Khayyam, Jomiy, Navoi, Bedil have wrote in that style.

The language isn't used for only literary and simple communications; it shows a country's culture, economy, religion and others. Because if something comes into existence, there will be a new word to mean it and if something leaves that country's life, a word meaning that thing also disappears. There's an example "qozi [6, 1213]" (old judges) and today people don't use this word because judges took judges position. But the word is saved in encyclopedias and vocabularies. Those vocabularies inform that "qozi" was the piece of our life and it meant our culture, religion and worldview. Finding meanings in same ones with these words and specifying old era's life and culture with language's view point helps to make more exact events in the history. If historiography, cultural studies, sociology sciences haven't enough proofs, the language helps to specify points which they can't find. The language deserves the best and deep researches. Especially if the language is a country's which have a deep history. Persian language has used as an official language in Iran, Central Asia and Afghanistan for many years [5, 285]. There are more changes in current persian, tajik, dariy languages, says dr Javad Barumand Sa'id in his book (named degar-guni-ha-ye vaze-gan dar zabane farsi) [3.3]. Usually all the live languages differentiate from their old shapes because of progress and change of humans. We know that the language depends on public event and society. That is to say, all the changes find reflection in language too. World progresses with the language together. Persian and Tajik languages have to change because it's the language of present society and there are more natural, political, economic and cultural changes in there. Factors of reason for changes of a language happen more in words' meaning and sounds. Until now Classic Persian language's changes didn't reach to unrealized level of any Persian or Tajik person yet but there's some changes in meanings and sounds and new words have used instead of old words:

RESULTS

Increasing or decreasing of any sound and changing to another sound in word can be a reason for change of sounds. Usually changes similar to these words are used in Persian and Tajik languages to shortening the shape of word or pronounce a word easily. Form of a word doesn't change the word's meanings. Especially sounds' changes act in position of vocalic and consonant.

Sounds' changes take a place in two forms in position of vocalic. The first one is that any sound changes to another sound. For example, pul[4, 5803] (bridge) is changed to pol in present Persian language and it is changed to pul in present Tajik language, umed[4,364] is omid in present Persian language [4,3386] and it is changed to umed in present Tajik language. The second one is that sounds is decreased from vocalic word: aba-ba, abuma is changed to barna-ra in present Persian language, it is changed to barna in present Tajik language. In the addition, in some special positions, new sounds are added to words without paying attention to original and progressing words and paying attention to comparison. For example, azarbadagan[4, 20631] is changed to its old form amordad[4, 3348].

Changes in position of consonant:

-Sometimes any sound is debased from word: sabana-ruz [4,14112], pudina-pune[4, 5769], ravandan [4,12291] – randan[4,11782] ...

-Sometimes any consonant is changed to another consonant: kask[4, 1824] –kaski[4, 17922], daraz[4, 10523] –daraj[4, 10522], lajvard-lazevard[4, 19512]...

DISCUSSION

And consonants in this words may be representative of southern and northern Persia or they may be variant of two dialect and then language accepted the one of them and second one is left communication, second supposition is that position in the seeded and unseeded articulation of these sounds, resistance of sounds to changes, another option may be that sometimes ز is written as z and sometimes چ is written as J cause of there's no ز is z letters in alphabet based to Arabic language.

-sometimes nearly denominator of two consonants do assimilation: badtar-bat(t)ar[4,4357], hicciz-hiciz[4,23601], sud-u-ziyan-suziyan[4,13740]...

-sometimes some junctions of words being elipsiz [1,22] and losed part of words because of more using of population and changing to general notion testify that general meaning: masjid-i-jame-jame[6,521], yurs-nanyors [6,1233].

CONCLUSION

The classic Persian language encountered to more phonologies don't affect to meaning during the thousand years. Although today classic Persian language is divided to Tajik, Dariy and Persian languages, they understand each other in many conditions. Even though some phonemas of classic Persian language couldn't come to modern Persian language, new phonemas is created in some of them. For example, in the middle and new (classic) Persian language has no phoneme like “q” but it is exsistent in Tajik, Dariy and some dialects of Perisan languages. Sound of “δ” was losed after Mugulls' war and today vocalic “d” is used instead of it and phonema “z” is used instead of “δ” phoneme assimilated from Arabic language.

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