



HUMAN LANGUAGE AS NATURAL CODING: PHONOSEMANTIC PARALLELS BETWEEN TURKIC AND HEBREW

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Abstract: This article delves into the fascinating phonosemantic similarities between Turkic languages (like Uzbek and Kazan Tatar) and Hebrew. Words such as *zamon* (Uzbek) and *zman* (Hebrew) for “time,” *ilohim* (Uzbek) and *elohim* (Hebrew) for “God,” and *olam* (a shared term for “world” or “eternity”) reveal striking parallels in both sound and meaning. These examples point to deep cognitive and cultural universals in how languages evolve. Using the framework of Odam Tili (Human Language) theory, this study argues that these parallels are not random but reflect natural coding principles that shape language across diverse cultures.

Introduction

Turkic and Hebrew languages come from entirely different linguistic families - Turkic is part of the Altaic family, while Hebrew belongs to the Afro-Asiatic (Semitic) family. Despite their distinct origins, they share remarkable similarities in how sounds and meanings align. These parallels challenge the idea of linguistic arbitrariness (as proposed by Saussure) [3] and instead support the natural coding hypothesis put forward by Odam Tili theory [1][2].

This study examines key phonosemantic parallels between Turkic and Hebrew, focusing on shared concepts like time (*zamon/zman*), divinity (*ilohim/elohim*), and the world or eternity (*olam*). By analyzing these terms, the



study aims to uncover universal principles that guide the evolution of human language [1][2].

2. Phonosemantic Parallels between Turkic and Hebrew

2.1. The Concept of Time: Zamon (Uzbek, Kazan Tatar) and Zman (Hebrew)

In Turkic languages, *zamon* (Uzbek) and *zaman* (Kazan Tatar) mean “time.” Similarly, in Hebrew, *zman* refers to “time” or “season.” The similarity is striking: both terms share the consonantal root *z-m-n* and carry the same core meaning [1][2].

- **Phonetics:** Both words feature the same consonantal structure (*z-m-n*), highlighting their phonetic alignment.

- **Semantics:** The shared concept of time reflects its universality in human thought, as time is a fundamental aspect of our existence.

This parallel suggests that abstract concepts like time are shaped by shared human experiences and natural linguistic patterns rather than arbitrary associations.

2.2. The Concept of Divinity: Ilohim (Uzbek) and Elohim (Hebrew)

In Uzbek, *ilohim* is used poetically or in supplication to refer to “God” or “divinity.” In Hebrew, *elohim* is a primary term for “God” in the Old Testament [1][2].

- **Phonetics:** Both terms share the consonantal root *l-h-m*, with slight vowel variations (*i/e/o*) depending on the linguistic context.

- **Semantics:** Both words refer to divine authority and creation, central themes in human spiritual and cultural development.



The shared phonetic root underscores the universal human need to linguistically express concepts of divinity and spiritual power.

2.3. The Concept of the World or Eternity: Olam (Turkic) and Olam (Hebrew)

The word *olam* appears in both Uzbek and Hebrew, meaning “world” or “eternity.” In Uzbek, it refers to the “universe” or “existence,” while in Hebrew, it also carries meanings like “forever” or “eternity”.

- **Phonetics:** The term is identical in both languages, with the structure *o-l-m* preserved.

- **Semantics:** The shared meanings of “world” and “eternity” highlight the universality of human concepts related to space, existence, and time.

This parallel suggests that terms representing vast, existential ideas are shaped by shared cognitive frameworks across cultures [1][2].

3. Analysis of Phonosemantic Universals

The parallels between Turkic and Hebrew languages support several key principles of Odam Tili theory:

3.1. Shared Cognitive Universals

The encoding of abstract concepts like time (*zamon/zman*), divinity (*ilohim/elohim*), and the universe (*olam/olam*) reflects shared cognitive processes. These terms illustrate how language naturally evolves to encode fundamental human experiences and perceptions [1][2].

3.2. Natural Phonetic Patterns



The consistent use of consonantal roots (e.g., *z-m-n*, *l-h-m*, *o-l-m*) across unrelated languages suggests that certain phonetic structures are naturally favored for specific meanings. This aligns with the natural coding hypothesis, which argues that linguistic signs are shaped by universal constraints rather than randomness [1][2].

3.3. Cultural and Environmental Universals

The universality of concepts like time, divinity, and the world underscores their importance in human culture and survival. Language serves as a tool for encoding and transmitting these shared ideas, leading to similar phonosemantic patterns across cultures [1][2].

4. Implications for Odam Tili Theory

4.1. Challenging Arbitrariness

The phonosemantic parallels between Turkic and Hebrew challenge the idea that linguistic signs are arbitrary, as proposed by Saussure [3]. Instead, they suggest that language evolves as a naturally coded system, reflecting shared human cognition and interaction with the environment.

4.2. Expanding Cross-Linguistic Research

These findings highlight the importance of cross-linguistic comparisons in uncovering universal principles of language evolution. Despite their different origins, Turkic and Hebrew demonstrate convergent linguistic patterns shaped by universal human needs.

4.3. Strengthening the Natural Coding Hypothesis



The recurring consonantal roots (*z-m-n*, *l-h-m*, *o-l-m*) reinforce Odam Tili theory's claim that language is a product of natural coding rather than arbitrary or purely innate mechanisms. These patterns reflect a deep-seated, universal framework underlying linguistic systems [1][2].

Conclusion

The phonosemantic parallels between Turkic and Hebrew provide compelling evidence for Odam Tili theory. Words like *zamon/zman* (time), *ilohim/elohim* (divinity), and *olam/olam* (world/eternity) reveal universal patterns in how fundamental human concepts are encoded. These findings challenge traditional linguistic theories, such as Saussure's principle of arbitrariness [3], and support the natural coding hypothesis[1][2].

By showing that language evolves through shared cognitive, physiological, and cultural constraints, this study paves the way for a new paradigm in linguistics, one that combines empirical evidence with interdisciplinary insights to uncover the universal principles of human language[1][2].

References

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