



LANGUAGE GENESIS AND SUICIDE

Maxmudova Zarhala Zafarjonovna

Student, Samarkand state of Foreign Languages

mzarhala@gmail.com

Mardonova Laylo Bahodirovna

Student, Samarkand state of Foreign Languages

mardonovalaylo78@gmail.com

Baxronova Farzona Damirovna

Student, Samarkand state of Foreign Languages

farzonabaxronova7@gmail.com

Rustamova Adash Eshankulovna

Scientific supervisor, PhD., docent

Abstract. *The present paper is a conceptual paper which explores languages: from first words to final silence. Here we can see the case in some countries, achieving many targets in health, education, social empowerment law and justice but probably not much in the preservation and promotion of languages.*

Key words: *language minoree, endargenment, self-distruction, crisis, suicide genesis, planned language*

INTRODUCTION.

Recent studies warn that as many as ninety percent of the world's languages could disappear by the end of this century, sparking an urgent response from linguists and language preservationists. Around the globe, researchers are racing to capture the final words of speakers whose native tongues are on the verge of extinction. These efforts are often described as “saving languages” through recordings and documentation, allowing future generations to listen to voices that would otherwise be lost. Yet, while such recordings preserve sounds and words, they do not preserve life. The voices that emerge from these archives are not living speakers but technological echoes—“zombie voices”—neither fully alive nor completely dead, existing as digital artifacts shaped by human intervention and academic preservation.

~ What happens when a language that once shaped a civilization falls silent forever? From the majestic hieroglyphs of Ancient Egypt to the poetic scripts of Sumerian and Latin, countless languages that once carried entire worlds of knowledge, culture, and identity have disappeared. These ancient tongues remind us that languages, like living beings, are born, evolve, and eventually die. Yet, through the traces they leave behind—in inscriptions, manuscripts, and myths—they continue to whisper across centuries, offering glimpses into the minds of their speakers and the societies they built. The Egyptians developed relatively sophisticated written language about four to five thousand years ago. Ancient Egyptian language can be divided into five different phases:

- Old Egyptian (approximately 2700-2200 BC)
- Middle Egyptian (approximately 2200-1800 BC)
- New Egyptian (approximately 1580-700 BC)
- Demotic (approximately 700 BC-600 AD)
- Coptic (600 AD - 1,000 AD).



The hieroglyphic script is of a pictorial written form of the Ancient Egyptian language. The earliest documented occurrence dates back to the pre-dynastic period, and the latest occurrence dates back to approximately 400 AD. At the end, the number of hieroglyphs grew to approximately 6,000, which was sufficient to express some complicated thoughts and events during that time (Peter P. Chen, 1998).

Latin stands as one of the most fascinating examples of a “dead” language that refuses to disappear. Once the lingua franca of the Roman Empire, Latin was spoken across Europe, North Africa, and parts of Asia for centuries. It served not only as a tool of communication but also as a carrier of power, religion, and knowledge. However, as the Roman Empire fragmented and new nations emerged, Latin gradually ceased to be a spoken vernacular. The language that once echoed through markets, courts, and battlefields was replaced by its evolving descendants—the Romance languages: Italian, French, Spanish, Portuguese, and Romanian.

“While at first glance there is no obvious reason why a ‘dead language’ should be part of the curriculum ... knowledge of one or more dead languages seems to be a pillar of scholarly self-consciousness in many periods” (Sebastian Fink & Delila Jordan, 2023). This shows how Latin is not only “dead” in the sense of no native speakers, but continues to function culturally and academically. The Bathari language (also spelled Bathari, native name Bəṭāḥrēt) is spoken (or was spoken) in the southeast of Oman, on the coast facing the Khuriya Muriya Islands, in the Dhofar region. It belongs to the “Modern South Arabian Languages” group, which is part of the Afro-Asiatic family (Semitic branch, more specifically the South Semitic group). The number of speakers is extremely low: estimates in 2016 suggested 12 to 20 speakers (Simeone-Senelle, 2010).

The Itelmen language is (or was) spoken by the Itelmens on the Kamchatka Peninsula in far eastern Russia. It is part of the Chukotko-Kamchatkan language family (though there is some debate whether Itelmen is a mixed language or quite distinct). According to the 2021 census, there are about 2,596 ethnic Itelmens, but virtually all are Russian-speaking in daily life; few if any speak Itelmen as a first language. UNESCO and other sources classify Itelmen as a severely endangered (Grenoble, 2006).

The Yuchi language (also spelled Euchee, native name Tsoyaha) is (or was) spoken by the Yuchi people in what is now Oklahoma, USA. Historically they lived in the southeastern United States (Tennessee, Georgia, Alabama) before being forcibly relocated. Yuchi is a language isolate — meaning it is not known to be related to any other existing language family. The number of fluent native speakers became extremely low; some sources say effectively zero first-language speakers as of recent years (though there are second-language learners and immersion efforts) (Kimball, 2014).

Have you ever wondered what it would be like if everyone in the world could speak the same language — one that was deliberately and logically designed instead of evolving naturally? This question lies at the heart of the fascinating world of planned (or constructed) languages. Planned languages — languages deliberately created by individuals or groups with one or more goals in mind: international communication, cultural experimentation, logical structure, or artistic purpose. Perhaps the most famous is Esperanto, created by L. L. Zamenhof and first published in 1887. We have known for centuries that planned languages are being ignored by the scientists and society. Zamenhof’s work on Esperanto provides extensive material, little studied, documenting the formation of the language and linking it particularly to issues of supranational LP. Defining LP decision-making, Kaplan & Baldauf begin with context and target population. Zamenhof’s Esperanto came shortly before Ben-Yehuda’s revived Hebrew. His target community was (mostly) the world’s educated elite; Ben-Yehuda’s was worldwide Jewry. Both planners were driven not by linguistic interest but by sociopolitical ideology rooted in reaction to anti-Semitism and imbued with the idea of progress (Humphrey Tonkin* 2015).

Planned (constructed) languages like Esperanto, Interlingua, and Lojban represent a unique stage in linguistic evolution. Unlike natural languages, they were intentionally created by individuals to simplify communication or explore linguistic ideas. Their grammar is usually regular and logical, designed to be easy to learn. While not widely spoken, planned languages show humanity’s desire to create harmony and understanding through linguistic design. Planned languages are consciously invented systems of communication created to simplify or improve human interactions. Their creators often aim to remove the confusion and



irregularity found in ordinary speech. Although planned languages have not become globally dominant, they stand as powerful symbols of human creativity, unity, and our wish for perfect communication.

CONCLUSION

Languages are born, live, and die — yet their stories never truly end. From the ancient voices of Egypt and Rome to the fragile tongues spoken by only a few today, and even to the planned languages of the modern imagination, every linguistic form reveals something essential about humanity. The death of languages like Latin reminds us that silence can be deceptive: though no one speaks Latin as a mother tongue, its spirit survives in science, religion, and education — proof that languages can transform rather than vanish. In contrast, the world's endangered languages show us a more urgent tragedy. Each lost language takes with it an irreplaceable worldview, a memory of ancestors, and a way of interpreting the universe. The linguist András Kornai warned in “Digital Language Death” (2013) that most of the world's languages may vanish within a generation — not only in speech, but even from the digital sphere. Yet, as UNESCO reminded us in “Endangered Languages, Endangered Thought” (2009), when a language dies, “a way of understanding the world disappears with it.” At the same time, the rise of planned languages such as Esperanto or modern programming tongues demonstrates that human creativity still seeks to build bridges through language. Where old tongues fall silent, new ones are designed — sometimes for unity, sometimes for precision, sometimes simply for art. These inventions may not carry centuries of tradition, but they show that our desire to communicate, to shape meaning through words, is endless. Ultimately, the cycle of linguistic genesis and suicide mirrors human history itself: one of creation, loss, and rebirth. Whether a language dies, survives, or is constructed anew, it remains a testament to our shared instinct to connect — to speak, to remember, and to be heard, even across centuries of silence.

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