



## ANTHROPOLOGIC CONCEPT OF WILHELM VON HUMBOLDT

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### ANNOTATION

*This article analyzes the anthropological concept of Humboldt. Humboldt holds the view that language is a product of human nature. Humboldt's interpretation of language as a medium that stands between man and the outside world that affects him is astonishing. The activity of language reflects the perception of the objects and phenomena of the external world in the human mental world.*

**KEY WORDS:** *language, reality, world, anthropology, language and thinking.*

### DISCUSSION

The idea of a philosophical interpretation of the essence of language was first put forward by the great German linguist Wilhelm von Humboldt (1767-1895), who created the theory of general, comparative-historical and typological linguistics. According to this scholar, language is a phenomenon that determines the character (characteristics) of a nation. The theoretical and methodological basis of Humboldt's concept is the anthropological approach to language, in which the essence of language should be studied in connection with the human mind and thinking, its culture and spiritual life [5].

Emphasizing the connection between language and thought, Humboldt writes: "Language is the organ that forms thought. Mental activity — as an absolute, entirely spiritual, internal, and traceless phenomenon — materializes through the sounds of speech and affects the senses. Therefore, thinking activity and language are inseparable. Thought always depends on the sounds of language, otherwise it would not have clarity and imagination would not become a concept. The close connection of the organs of thought, speech and hearing with language is an abstract structure in which the essence and essence of human nature can be determined" [7, 123].

It is astonishing that Humboldt interpreted language as a medium that stood between man and the outside world that affected him. The activity of language reflects the perception of the objects and phenomena of the external world in the human

mental world. Consequently, Humboldt states: "If sound stands between object and man, it is between language and the internal and external image of nature that affects it. Man is in the world of sounds to perceive and master the world of objects. Since man's perception and activity depend on his perception of reality, his attitude to objects depends entirely on language" [5, 68].

So, the worldview of the people is related to the language it speaks, the language in turn is determined and evaluated by the spirituality of the people. According to Humboldt, the worldview of a people is determined not by an objective being (existence), but by language, which is an external expression of the spirit of the people. Humboldt points out that the creator of language is the people. At the same time, language is also the creation of individuals, because those who speak a language are also creators. In this sense, language is the fruit of the creativity of individuals. At the same time, languages (as the creation of nations) were created long before the creation of individuals. Languages have always had a national form and were created directly by the people, as a result of their speech activities. Humboldt always emphasizes the tradition that language is inherited from generation to generation. It is precisely this that allows us to define the relationship between language and its



owner - the community, the commonality and specificity of language and finally the relationship between the community and the individual.

The antinomy of activity and creativity of language is reflected in the differentiation of the relationship between language and speech. Humboldt was one of the first in linguistics to argue that these two phenomena were separate areas of scientific research. We can see proof of this in his following thoughts. In his view, language, by its very nature, is immutable and at the same time transient at every moment. Written text also requires full expression in live speech. Language is not the result of activity (ergon), it is the activity itself (energia), so its true definition can only be genetic. Language is the continuous activity of the soul, which seeks to turn sound into a means of expressing thought [1, 15].

According to Humboldt, these are different forms of language activity, more precisely, they are an integral part of speech activity. But according to Humboldt's linguo-philosophical theory, the peculiarity of communication is that the speaker and the listener give a different, individual meaning to a single word, while perceiving the same subject from different angles. In live speech, there is no case of understanding a word in the same sense. Therefore, the understanding of the interlocutors is not uniform and complete in terms of content. Nevertheless, through speech, which is the best means of ensuring the objectivity of thought, people can understand each other [5, 135].

Humboldt's merit is that he distinguished linguistics as a new science of historical cycle-comparative anthropology. Humboldt is an object that needs to be studied in relation to the subject, language and the goals that man achieves through it in general, the human generation and its gradual development, and the interrelationships of isolated peoples in comparative linguistics. Unlike other scholars, Humboldt emphasized the connection between language and thought, with great emphasis on the internal form sound and meaning connection, language variation (typology), etc., which are important problems of comparative-historical linguistics. In this way, the principle of historicity in linguistics went beyond the scope of comparative-historical grammar.

Wilhelm von Humboldt, one of the greatest figures in Germany, is the founder of the science of general linguistics. He is also a scientist who created the theoretical basis of methods of comparative-historical and typological analysis. Humboldt's range of linguistic knowledge was extremely wide. In addition to a number of European languages, he was fluent in a number of languages belonging to other

families (including Basque, Polynesian, and American Indian). As a result, Humboldt raised a number of problems related to theoretical linguistics, showed ways to find solutions to them, and in this way made a huge contribution to the further development of linguistics. In this regard, he can be included in the list of scholars such as Bopp, Saussure, Fortunatov, Baudouin de Courtenay, who had a great influence on the activities of an entire school of linguistics.

It should not be forgotten that Humboldt's scientific ideas were based on the philosophical methodological views that were leading for that period. The philosophical works that had the greatest influence on Humboldt's formation as a mature scientist were I. It is Kant's research on "critique of ideas." These include the philosopher's works on the theory and practice of cognition, ethics, aesthetics, and the development of nature [2].

According to Humboldt, languages are the product of the creation of peoples and individuals because language occurs in the process of speech activity. Languages are national in form. The scholar draws attention to the importance of the phenomenon of linguistic tradition. Because language is inherited from generation to generation. He emphasizes the need to know the relationship between language and the community that owns it, since the signs of generality and specificity in the language system are rooted in the relationship between community and individual. On the basis of these relations, in turn, the contradiction (antinomy) of social and individual features of the language system is formed.

Hegel's philosophy also influenced the formation of Humboldt's scientific doctrine. It is known that this philosophy promotes the ideas of the subjectivity (anthropology, psychology) and objectivity (law, spirituality, state) and absoluteness (art, religion, philosophy) of the soul.

Humboldt advocates "Hegel views" on human history and uses them to interpret important issues such as the specificity of the spiritual wealth of different peoples, the diversity of languages, and the relationship between language and thought [4]. According to him, language is "the activity of the soul" on which the "trace" and "mark" of matter fall. Neither language nor speech is primary. In Humboldt's teaching, the concept of "spirit" is the leading category, but there is no clear definition. An example of this is the interpretation of the concept of "folk pyhi" as a "model" of the nature of language as a form of human activity. The general idea of the human spirit is manifested in the form of the spirit of the people in specific situations, and it is possible to



directly perceive and know these situations. The means of expressing the spirit of the people is the national language. In the philosophy of Humboldt's time, the concept of "the spirit of the people" includes the whole spiritual, cultural and intellectual heritage of the people, the richness of thought. Humboldt sees these values as the pre-existing intellectual, spiritual, structural elements of society, and believes that this set of values forms the basis of the nation's culture [6]. The concept of people (nationality) can be considered in isolation from historical events, just as the concept of language can be interpreted in an abstract sense. "Language," writes Humboldt, "is a creative product of the national spirit with its whole structure." A little later he argues that "the nationality of the Spirit and the construction of language are so closely intertwined that when one exists, the other is inevitable." Language is the outward manifestation of the soul of the nation, "the language of the nation is its soul, and the spirit of the nation is its language - it is difficult to imagine more repetitive phenomena" [4].

Hence, language is a social phenomenon and plays an important communicative function among members of society. Its other functions depend on this communicative function. Language is also important for the development of a nation's culture. The development and improvement of society and language are interdependent. A society without a language and the absence of a language without a society does not require proof.

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