

ONTOLOGY OF THE ENGLISH CONCEPT “WILL” AND THE ARCHAEOLOGY OF LANGUAGE: FROM ATMOSPHERIC DYNAMICS TO EXISTENTIAL LINGUISTICS**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 ontological structure of the English word “will” through the theoretical framework of the **Human Language theory (Odam Tili, OT)** proposed by Dr. Mahmudjon Kuchkarov. Unlike traditional linguistic paradigms, which treat linguistic signs as arbitrary conventions, the OT theory interprets language as a natural system rooted in human biological structure and environmental interaction. The study focuses on the phonosemantic and visual symbolism of letters such as **V, W, L**, and related phonetic elements. Special attention is given to the concept of **language archaeology**, which views linguistic units as remnants of ancient natural codes embedded in human cognition and physical experience. The analysis demonstrates how atmospheric phenomena, particularly wind dynamics, are reflected in the graphical and acoustic forms of letters. Furthermore, the semantic structure of the word “will” is explored as a combination of dynamic force and existential finality. The article also examines cross-cultural symbolism related to trees, crosses, and Haitian Vodou cosmograms, showing how linguistic forms may reflect universal patterns of human perception. Finally, the study discusses the implications of language archaeology for contemporary discussions about artificial intelligence and the semantic grounding of language systems.

Keywords: Ontology of language, will, Human Language theory, Odam Tili, language archaeology, phonosemantics, atmospheric dynamics, existential linguistics

Introduction

For more than a century, modern linguistics has largely relied on the structuralist paradigm established by Ferdinand de Saussure, which posits the **arbitrariness of the linguistic sign** and the primacy of social convention in the formation of language systems. According to this view, the relationship between the signifier and the signified is fundamentally arbitrary and maintained through social agreement rather than natural necessity. This perspective has significantly influenced subsequent linguistic theories, including structuralism and generative grammar [1].

However, alternative approaches have emerged that challenge the assumption of arbitrariness. One such approach is the **Human Language theory (Odam Tili)** developed by Dr. Mahmudjon Kuchkarov. This theory proposes that language is not merely a collection of arbitrary sounds but a natural system shaped by the interaction between human biology and the physical environment [2]. Within this framework, linguistic elements are interpreted as traces of ancient natural codes that have been preserved in language over time.

Central to this perspective is the concept of “**language archaeology.**” In this approach, linguistic signs are treated as symbolic fossils that preserve evidence of early human interactions with the natural world. Letters and sounds are analyzed not only as phonetic units but also as visual and acoustic representations of physical processes and human anatomical movements [1].

The present study focuses on the English word “will.” In traditional linguistics, “will” is typically analyzed as a modal auxiliary verb expressing volition or future tense. However, within the OT framework, the structure of this word is examined from a phonosemantic perspective that links its letters to physical dynamics such as wind movement, bodily motion, and states of mobility or immobility [2].

This article aims to explore the ontological structure of “will” by analyzing its components—particularly **W** and **LL**—in relation to environmental phenomena, human biomechanics, and symbolic representations across cultures.

Methodology

The research is based on qualitative linguistic analysis using the theoretical framework of **Human Language theory (Odam Tili)** and the concept of **language archaeology**. The study combines several methodological approaches.

First, a **phonosemantic analysis** is conducted to examine how phonetic elements may correspond to natural processes and human physical experiences. This method assumes that phonemes may contain symbolic meaning connected to sensory perception and environmental interaction [2].

Second, a **visual-symbolic analysis** of alphabetic characters is applied. In this approach, letters are examined as graphical representations of physical phenomena or movements. The shapes of letters such as **V** and **W** are analyzed in relation to patterns found in atmospheric dynamics, particularly the movement of tree branches under wind pressure.

Third, the research employs **comparative linguistic observation**, examining parallels between English lexical forms and related symbolic interpretations in other languages and cultural traditions.

Finally, the study integrates elements of **cultural semiotics**, considering symbolic structures present in religious and cultural systems such as Haitian Vodou cosmograms known as **vèvè**, which illustrate intersections between symbolic forms and human conceptual frameworks [7].

These methodological perspectives collectively allow the investigation of the ontological structure of the word “will” from a multidisciplinary viewpoint that includes linguistics, semiotics, and cultural anthropology.

Results

The analysis reveals that the OT framework interprets linguistic elements as reflections of environmental dynamics and human physical experiences.

One of the central observations concerns the visual and phonetic symbolism of the letters **V** and **W**. According to the theory, the shape of the letter **V** corresponds to the oscillating movement of tree branches under moderate wind conditions. When branches move back and forth around a central axis, their trajectory resembles the geometric form of the letter **V**. This movement is accompanied by a soft rustling sound, which may be associated with the phoneme /v/ [2].

Within this interpretation, **V** functions as a semantic indicator of **inversion or directional change**. The oscillatory movement of branches suggests a return to an initial position or a shift in direction. Consequently, the phoneme /v/ may symbolically represent turning, reversal, or opposition.

In contrast, the letter **W** is interpreted as an intensified form of **V**, representing stronger directional force. When wind intensity increases, branches are pushed predominantly in one direction rather than oscillating freely. Visually, the form **W** can be understood as a doubled **V**, reflecting increased pressure and directional momentum.

This symbolic structure is reflected in the English word “**wind**,” which begins with the letter **W** and describes a powerful atmospheric force. In this context, **W** represents amplified movement or directed energy.

Another significant finding relates to the phonetic element **L**. Within the OT framework, the letter **L** is associated with the human **leg** and the rhythmic motion of walking. The sound /l/ may be interpreted as an acoustic imitation of footsteps or movement across a surface.

When the letter **L** appears twice, as in “**LL**,” it symbolically represents both legs being placed on the ground simultaneously. This condition corresponds to a state of immobility. From this perspective, the word “**ill**” is interpreted as representing a state in which movement is restricted or halted.

Analysis and Discussion

The ontological analysis of the English word “**will**” within the framework of the Human Language theory (Odam Tili) provides a distinctive perspective on how linguistic structures may reflect natural processes, human biomechanics, and existential patterns embedded in language. Unlike traditional linguistic approaches that interpret lexical units primarily through historical etymology or syntactic function, the OT framework emphasizes the relationship between **phonetic form, visual symbolism, and empirical experience**. Within this perspective, the word “**will**” is not merely a modal auxiliary expressing futurity or volition but a structural unit that encodes deeper conceptual relations between movement, force, and finality [1][2].

The structural decomposition of the word “**will**” into the symbolic components **W** + **ill** serves as a starting point for this analysis. The initial letter **W** is interpreted as representing a form of intensified directional force. According to the phonosemantic interpretation proposed within the OT framework, the graphical form of **W** is derived from the duplication of the letter **V**, which itself corresponds to oscillatory movement. In atmospheric conditions, moderate wind causes tree branches to sway in alternating directions, producing trajectories that visually resemble the shape of **V**. When the force of the wind increases significantly, the oscillatory movement transforms into a more forceful and directed bending of branches. In this intensified state, the trajectory resembles a doubled **V**, which corresponds to the shape of **W** [2].

This interpretation suggests that the letter **W** symbolically represents **amplified directional movement**. In phonetic terms, the sound /w/ is produced with a rounded and forward-directed articulation, which acoustically conveys a sense of motion or propulsion. Within the OT theoretical model, this phonetic articulation is not considered arbitrary but rather reflective of physical experiences that shaped early linguistic perception.

Such an interpretation gains additional relevance when examining the English word “**wind**,” which begins with the letter **W** and describes a powerful atmospheric force. Within the OT framework, this lexical structure is interpreted as evidence that linguistic forms may encode natural dynamics through both graphical and phonetic structures [2]. The letter **W** therefore becomes associated with concepts such as **force, pressure, propulsion, and directed movement**.

The second component of the word, “**ill**,” introduces a contrasting conceptual dimension. In conventional English semantics, the word “**ill**” refers to illness or poor health. However, within the OT interpretation, the structure of this word is analyzed through its phonetic and graphical elements, particularly the repetition of the letter **L**.

The letter **L** is associated with the concept of the **leg**, which plays a central role in human locomotion. The articulation of the sound /l/ involves the contact of the tongue with the alveolar ridge, producing a smooth and continuous sound. In the OT framework, this phonetic pattern is interpreted as an acoustic imitation of rhythmic movement, particularly the sound pattern associated with walking or stepping across a surface.

Human locomotion is characterized by a dynamic alternation between two legs. At any given moment during walking, one leg is positioned on the ground while the other moves forward. This alternating movement maintains balance and forward motion. Within the OT interpretation, a single **L** symbolically represents one leg in motion, which corresponds to the dynamic condition of living organisms.

However, when two **L** symbols appear together, forming “**LL**,” the symbolic meaning changes significantly. The presence of two stationary vertical forms suggests both legs fixed on the ground simultaneously. In such a configuration, the dynamic alternation required for walking is interrupted. The result is a state of **immobility or stagnation**.

From this perspective, the structure of the word “**ill**” can be interpreted as representing a condition in which movement is restricted or halted. In early human societies, the ability to move efficiently was essential for survival. Mobility enabled hunting, gathering, migration, and escape from danger. Consequently, the loss of mobility often signified weakness, injury, or illness.

Within this conceptual framework, immobility became symbolically associated with **disease or physical limitation**.

When the two components **W** and **ill** are combined to form the word “**will**,” a more complex conceptual structure emerges. The first element introduces the idea of **directed force and intention**, while the second element represents **the cessation of movement**. Together, these elements form a symbolic trajectory in which dynamic motion progresses toward an inevitable endpoint.

This interpretation aligns with philosophical discussions about **human agency and existential directionality**. Human life is characterized by continuous effort, decision-making, and intentional movement through time. Individuals pursue goals, construct plans, and exert willpower to shape their future. However, regardless of these efforts, human existence ultimately culminates in stillness. The symbolic structure of the word “will” can therefore be interpreted as reflecting the tension between **dynamic agency and existential finality**.

Within the OT framework, the concept of **will** is not limited to psychological determination or grammatical futurity. Instead, it represents a broader existential pattern in which **forceful intention leads toward an unavoidable conclusion**. This interpretation highlights the relationship between linguistic form and fundamental human experiences such as effort, persistence, limitation, and mortality.

The symbolic relationship between motion and stillness is also reflected in cultural representations across different societies. Many cultural traditions use symbols related to **trees, vertical structures, and crosses** to represent the transition between life and death. These symbols share visual similarities with the vertical line associated with the human body.

In the OT interpretation, the vertical line “**I**” symbolizes an individual human being. The upright posture of the human body distinguishes humans from many other animals and allows for mobility and agency. This vertical orientation is therefore associated with life and movement.

In contrast, trees, although living organisms, are fundamentally **stationary**. Their vertical structure resembles the human body but lacks the ability to move. Within symbolic systems, trees often represent endurance, rootedness, and connection to the earth. However, their immobility also creates a conceptual parallel with the stillness associated with death.

This symbolic relationship is evident in burial traditions where wooden crosses or markers are placed on graves. The cross itself can be interpreted as a modification of the vertical human symbol. The horizontal line intersecting the vertical axis represents the interruption or completion of life’s upward trajectory.

Within the OT theoretical model, this symbol corresponds to the phonosemantic value of the letter **T**, which is associated with impact, fixation, or final placement. The phonetic articulation of /t/ involves a sharp closure and release of airflow, producing a sound that resembles a sudden stop or strike. This phonetic pattern reinforces the symbolic association between **T and finality**.

Similar symbolic structures appear in the religious traditions of **Haitian Vodou**, where ritual diagrams known as **vèvè** serve as cosmograms representing spiritual pathways and intersections between worlds [7]. These diagrams frequently include cross-like structures that symbolize transitional spaces between the realms of the living and the dead.

Within Vodou cosmology, such intersections represent points of communication between different ontological domains. The cross becomes a symbolic marker of passage, transformation, and boundary. When examined through the OT framework, these symbols may be interpreted as visual representations of the same conceptual patterns encoded in linguistic structures.

This convergence between language, culture, and natural observation suggests that symbolic systems may emerge from shared human experiences of the physical world. The observation of vertical bodies, stationary trees, atmospheric forces, and bodily movement may have contributed to the development of symbolic forms that later became integrated into language.

The implications of this interpretation extend beyond linguistic theory into contemporary discussions about **artificial intelligence and language processing**. Modern large language

models analyze linguistic data through statistical patterns derived from large textual corpora. These models identify probabilistic relationships between words and phrases but do not possess direct sensory or experiential grounding.

As a result, language in computational systems is often treated as a sequence of abstract tokens rather than a system embedded in human physical experience. While such models can generate grammatically correct and contextually coherent text, their understanding of meaning remains limited to statistical associations.

Advocates of language archaeology argue that this limitation highlights the importance of considering the **embodied origins of language**. If linguistic structures are partly derived from physical interactions with the environment, then purely statistical models may fail to capture important dimensions of meaning.

The integration of **phonosemantic and experiential perspectives** into language research could potentially contribute to more context-aware computational systems. Such systems might incorporate multimodal data, including sensory information and environmental context, in order to approximate the experiential foundations of human language [3].

Furthermore, the study of linguistic ontology may provide insights into how meaning emerges from the interaction between biological organisms and their surroundings. Language, in this sense, functions not only as a communication tool but also as a cognitive map reflecting the ways humans perceive and interpret the world.

Conclusion

The analysis of the English word “**will**” through the framework of **Human Language theory (Odam Tili)** illustrates an alternative perspective on linguistic ontology. Instead of viewing language as an arbitrary system of signs, the theory proposes that linguistic structures may reflect natural processes and human biological experiences.

The examination of the letters **V**, **W**, and **L** suggests that graphical and phonetic forms may correspond to patterns observed in environmental dynamics and bodily movement. Within this interpretation, **W** represents intensified directional force, while **LL** symbolizes immobility.

The resulting structure of the word “**will**” combines dynamic motion with eventual stillness, forming a symbolic representation of purposeful human action and existential completion.

The concept of **language archaeology** further expands this perspective by treating linguistic elements as remnants of ancient natural codes preserved within language systems. Cross-cultural symbols, such as trees, crosses, and Vodou cosmograms, may reflect similar conceptual patterns.

Although this approach differs significantly from traditional linguistic paradigms, it highlights the potential importance of considering environmental, biological, and cultural factors in the study of language.

Future research may further explore the implications of phonosemantic structures for cognitive science, cultural anthropology, and artificial intelligence.

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