

# The Cultural Linguistic Code

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**Abstract:** For over thirty years I have been researching the origins of language by means of an original and innovative method. If it consists of considering oral articulation, which produces phonetic sounds as informative gestures and expressions of a visible-expressive code, that precedes the use of phonetic codes. The meaning expressed through each of these articulate-oral gestures was identified through research-responses by two select sample groups of psychotic subjects, chosen because of their greater permeable accessibility to the collective unconscious. In this sense the application of phonetic sounds, that is “words”, is no more than representative or substitutes of the use of pre-articulate oral-facial gestures, used by pre-sapiens to express their informative intentions. Using this method I have published three books, which analyzed precisely and systematically the inter-relationships between consonants in words of Indo-European origin—that is the roots of these words—discovering that words sharing common root-consonants do indeed express part or all of their meaning in correspondence with the original meanings of their gestural archetype. The projection into objects of these pre-articulate gestural meanings denotes them by means of mediators’ metaphors and analogies, this is appearing to be the fundamental reason for the variety of languages, since diverse peoples will use different psychic Freudian puns and metaphors, for the projection to similar object. I have examined over twenty languages, in relation to this generalized cultural code model, founded on biological reactivity to conditions in reality to advantage given its extensive informative use.

**Key words:** Language origin, cultural evolution, Darwinism, linguistic, psychoanalysis, human gestures.

## 1. Introduction

My speech in the Congress of Kodsze 2017 of Codebiology is based on the concept of code and its unique features: the connectivity of objects using a conventional structure. In this way, I suppose that is acceptable, from a general point of view, to consider as equivalent the biological codes, made up of molecules, and the cultural codes, whatever form they have. In fact, both of these types of codes interconnect the objects they relate to. The biological codes link together amino acids, to produce more complex structures such as proteins, and cultural codes link together the object names, to organize them into functional ideas able to produce technological and social mechanisms. It is obvious that with these statements I am referring to the cultural code by far is more important to man: the code that generates languages.

The language has in fact the fundamental characteristic of allowing organized and complex thought, able to structure objects such as societies, and to escape the human mind from the present and contingent situation, placing it into a timeless and extra space condition: that of the relationship between concepts.

It is evident that the greatest enigma concerning man is to understand how the species succeeded in obtaining this unique tool. This question has many aspects and many faces. It is the basis of the religions of the book, as a gift of the Logos by the Creator God, as it is also the basis of Greek philosophy and therefore of the sources of Western thought. But the question on its evolutionary origin has never been given an acceptable and scientifically proven response, despite endless attempts throughout the history of thought, beginning with Plato who, like Leibnitz and myself, felt that the names were an amalgam of signifying sounds, without being able to prove it at all, for lack of the necessary scientific basis.

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## 2. Materials and Methods

With my original research I want to propose a new attempt to the understanding of the language origin, as produced by relations of significant phonetic sounds: an attempt based on the concept of code.

My researches started in the 70s years, when I was practicing the profession of mental hospital psychiatrist, and originate from the typical language modalities of schizophrenia sufferers. In this highly pathological condition the sufferer constantly uses analogies, metaphors, aphorisms, irony, that is the mandatory mechanisms of unconscious thought, so well identified by Freud, to hide and conceal the sinful basic sexual and destructive impulses.

It is obvious to believe that the cause of this strange mode of expression of psychotics, results directly from the mode of operation of their unconscious, as schizophrenics are poor of a conscious and stable structure of their IO, and therefore are induced to express and defend their dangerous libidinal impulses with those subconscious mechanisms.

It was on this clinical base that my interest and also my theory on the origin of language were born.

My primary hypothesis was that also the first producers of a conceptual language, about a hundred thousand years ago, were using methods and mechanisms similar to those used by schizophrenics; that is, they were projecting elementary symbols on reality objects, using metaphorical and analogical projections. This mechanism, as free as it is the metaphorising spirit, allows obviously naming the real objects in very different modes while using similar basic symbols.

In fact, the main problem to those who want to investigate the origin of language is that every language, and therefore every place and every people and every culture, use different names for the same objects. This is the substantial cause of the modern belief that the names are entirely conventional.

But the belief of the convention cuts every deep and evolutionary relationship between man and his word,

and in any case remains a simple pseudo-explanation.

Actually my guess on the projective function of metaphorising spirit, so present in schizophrenic subjects and in dreams, could overcome this great difficulty—the diversity of the names in different languages—because the language games of the spirit are free from any contingency, and it is enough to have basic symbols, each other rationally connectable, to be able to project them onto objects in the most diverse manners and forms, freeing us from the stretch of the conventions.

The second part of my research, once defined this hypothetical basis, was necessarily aimed to identify the basic information symbols, which should structure the words, and here is my second novelty that I want to present you, and that profoundly differentiates my theory from the assumptions of Leibnitz etc., lacking of specific references.

It was indeed always felt, from the dawn of linguistics as a science, that names are constructed by relations of phonemic sounds non-significant, and with a purely distinctive function, as part of the synchrony which is the language, and on this basis the linguists, unfortunately with an essentially humanistic culture, have developed all of their considerations on linguistic facts.

My opinion of doctor, and therefore evolutionary biologist, was from the beginning another. I supposed that the true symbols structuring the words were not so much the phonemic sounds, but the oral articulatory gestures that produced them or, better, that at some point in the evolution of information of the species, the human beings had specialized to produce them, passing from the gestural-mimetic function to the phonetic-acoustic one. What is this fundamental difference?

I intended to give to all the articulatory gestures, or rather the pre-articulatory gestures of Homo pre-sapiens—needing to give and receive information from other members of the tribe—the dignity of gestural codes of behavioral nature, which was

fulfilled of the necessary visual-gestural information, preceding the phonetic one.

In fact, all scholars of cultural evolution are now convinced that the pre-linguistic information is passed through a very complex gestural and mimetic mode, in part similar to that of other superior animals, as evidenced by the enormous development of the cortex controlling the facial expression muscles. But this statement is generic and useless for our problem, if it is not widened to the real gestures, oral and mimic pre-articulatory of the language phonemes.

This second hypothesis, connected to the first, that of the projection of symbols to objects by means of the unconscious thinking games, gave me this operational plan: the associative relations, or rather the combinations among the various pre-articulatory oral gestures—that were used in the new function of producing all classes of phonemic sounds, and that clearly had been used even before the construction of phonemic relations and then the words could have been gradually freely projected on reality objects, using metaphors and analogies of their original meanings, integrated and specific for the specific purpose of naming phonetically those objects, provided that these same objects, by their nature, would offer the opportunity to a pun.

The scope of these archetypal concepts could take complex shape and adapt to give name to a multitude of reality conditions, through a projective denomination.

A second difficulty did arise: what informative meaning should be attributed to each of the oral pre-articulatory gestures of phonemes?

I faced this difficulty using once again, for my research purposes, the very helpful unconscious of my psychotic subjects, so close to the source of instincts, and so far away from the constraints that inhibit cultural consciousness. I deepened the understanding of their pre-conscious, by screening two large samples of schizophrenics. I asked them what meaning, gestural and informative, they believed could have the various gestures producing phonemic sounds.

Processed the answers, the statistical values by far prevalent are the ones I made for good, and that I used in all subsequent and demonstrative analysis on languages. In fact, I examined over more than thirty years, 20 languages of the various language groups, are getting inescapable confirmations that may be found in my books.

It should be simplified here, to understand where the informational meanings deducted from psychotics do originate.

### 3. Results and Discussion

A very simple example is in the facial gesture that produces the dental sound, namely D. It shows unequivocally teeth, as a purely visual information. The sample of psychotic therefore gave this oral gesture a meaning between threat, order, requirement, and the like.

The oral gesture that produces the L consists substantially, from a purely visual point of view and then gestural-informative, in showing the tip of the tongue and her disappearance. The significance of this gesture was therefore considered by the psychotic samples a variation, alternation, modification, by means of the simplest and elementary means of expression, namely those usable by a man almost beast.

To make you understand the importance of these results is necessary to think that if the human subject in the course of becoming sapiens wanted to use, or rather had the need to use an idea as e.g. “Alternative or variative use of rules and obligations”, could preferentially, in area I.E., use a gestural sequence like L and D, combining these gestures between them. But when the ability to relate these gestures together to complex level became systematic, that is when evolutionarily the human subject was able to acquire a lateral cortical center suitable for the connection of symbols, he was induced, for useful acoustic comfort, to relate among them the outcomes of the previous joint phonetic gestures articulators and then to

pronounce L and D well vocalized, to express exactly an idea very useful and necessary to civilization as the regular variative management. A sequence now becomes phonetic, that English nowadays is used to express variative regular management that allows the variative regular control of landing LOAD; or to express the human subject who regularly manages the other, that is the LEADER, or AEDILIS.

But when this almost talking I.E. man, needed an idea as “regular variation”, or “regular variative gestion” to define the varied flow of water in a basin, could reverse the sounds and, composing DEL, could build the word DELTA, while the container pouring water could well be named DOLIUM. So the regular D variation L was applied and projected to DULL, or DULCIS, as modified. But the possibilities concrete and practical to use this idea are manifold, and almost endless. For example the complete cancellation, may very well be named DELEO, as a possible metaphor of the archetypal idea “regular-D-modification-L”.

As you understand, the projection to objects or situations is completely free and metaphorical, in the identical mode of the Freudian dreams.

In this talk I cannot, for sake of brevity, list all of the other articulatory gestures interpreted by research on schizophrenic subjects; suffice it to say that they are 13, which depart all classes of similar consonant sounds used by man. I said that I examined 20 languages of civilization, and my method consists in coupling with each other all these oral gestures with their behavioral significance or, you may say, archetypal. To be clear, the archetypal meaning of LED is “regular variation”. The sequence DL has the archetypal meaning “varied rule” from which, for example, “DELICTUM” and “DOLUM”.

In this way these 169 bi-consonant combinations express the archetype-gestural meaning of the radicals of all ancient and modern words. Therefore the demonstration of the reality of my hypothesis on the origin of language, presented in my books, consists in this: we examine the set of words with the same

bi-consonant radical, using the archetypal meaning produced by the dual-relation of these same gestures producing the two consonants, and we note and highlight that one part, or all of the usual meaning and usage of the words of the set, consist precisely in the archetypal metaphoric meaning. The generalized presence of archetypal meaning gives us the required proof.

This verification system enabled me to present two books in which the 169 consonant bi-relations gestures prove to be producers of the meaning of words with identical radical, and these in turn are inserted in 169 large trees of meanings, whose trunk or whose origin is the archetypal meaning of the relationship of articulatory gestures of their radical phonemes. In my opinion this is an indisputable demonstration that the language origin is gestural-mimetic-oral according to the purely Darwinian point of view.

My books can be downloaded free on the site Academia.edu in my name. In them you can find these crosswords with  $13 \times 13$  ethology gestures, which were developed the wide range of all the concepts inscribed in the words, the concepts and ideas that actually built the human civilizations.

To set the ideas I present another small example of the projective process from pre-articulatory gestures, to the tree of current use names. The pre-articulatory gesture that shakes the inside of the body was interpreted by the sample of psychotics, as information of the sense of self, or possession of his body. This gesture, when it was phonologized in order to switch from visual to phonetic information, produced the sound M. In turn, the pre-articulatory gesture that vibrates the base of the brain, when it was phonologized by a vowel sound, produced the sound N. This second gesture, alluding to the brain content, was interpreted by the psychotics as information of inclusive thinking. Hence the significance of the archetypal MN sequence appears the self, the thinking subject; while the archetypal meaning of the N M

sequence appears the thought, or the self-knowledge.

The meanings that tree proceeds projectively by metaphors to objects, could therefore produce in the Indo-European environment the name MAN as itself, or subject, thinking; and the whole sequence of related meanings as *mnemo*, meaning, *mantica*, mania, *mancipium*, mind, and so on; all names referring to the function of thought. So “aN-iM-a” is the recursive, abstract MeaN-ing of MaN.

Instead, the archetypal value N M, that is the thinking N of the substance M, could be used projectively to give the perfect name to NAME and all other names of his radical files, such as “NuMber” as self-determination. And oM-eN is the recursive, abstract meaning of NaMe.

#### 4. Conclusions

In my books large trees of meanings are presented,

whose Trunk is the archetypal value of gestural associative relations, and whose branches branch off from it, by means of more and more complex metaphors, often almost unrealistic, that demonstrate the critical role of linguistic spirit, inscribed in the Freudian unconscious of those manufacturers of words to which we owe the invention of the linguistic cultural code.

The great freedom of this linguistic spirit has until now prevented to understand the mechanisms by which our species took possession of his great tool.

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