

RELATIONSHIP BETWEEN FORM AND MEANING IN NOMINATION

Mamarasulova Maftuna Rustam qizi

PhD student

Alisher Navo'i Tashkent State University of Uzbek Language and
Literature

maftunamamarasulova7@gmail.com

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ABSTRACT

This article is devoted to the relationship between the form and meaning of a word, in which the meaning of a word and its relationship with the form are analyzed. General conclusions are presented based on the emergence of the nomination process and the views on this phenomenon in world and Uzbek linguistics. Special attention is paid to the importance of form in nomination.

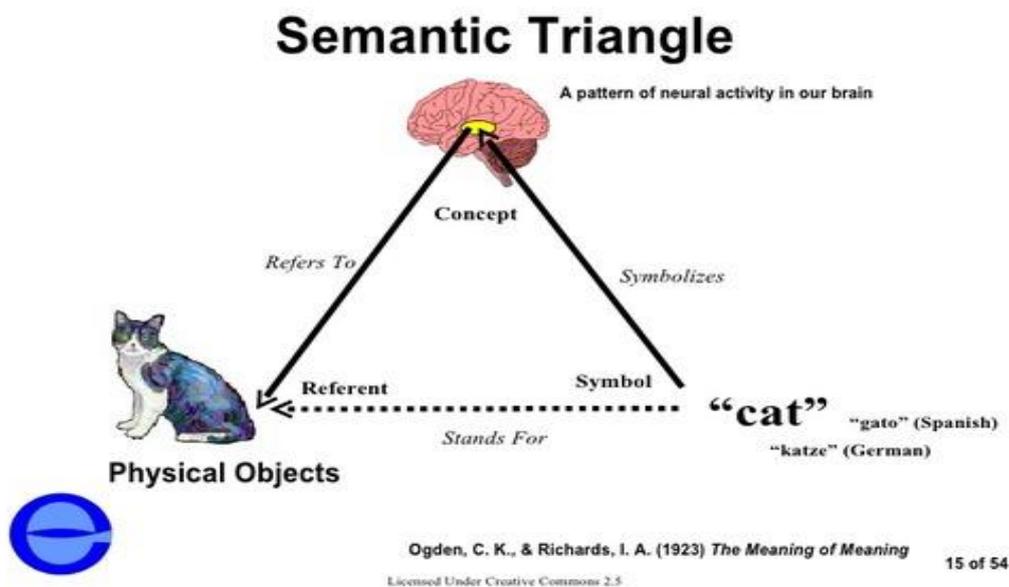
Introduction. Human language is an infinitely complex, multifaceted, unique, magnificent, and systematic phenomenon. Indeed, when thoughts are expressed through language, words, along with their meanings, serve as the foundation for those thoughts. Thus, "a word is the fundamental unit of linguistic richness. A word has its own meaning and form, with meaning playing the primary role in its emergence". While the meaning of a word is crucial in linguistics, its material value - the part consisting of sounds - is one of the factors determining the word's existence. Once meaning arises in consciousness, form is chosen to express it. The word form consists of a speech sound or a complex of speech sounds, and only when a specific meaning and form converge does a word, considered an important linguistic unit, come into being. Mirtojiev, agreeing with D.N. Shmelev's view that "a word is only considered a word when it has meaning", adds that a word emerges only when the meaning is expressed through a specific speech sound or complex of speech sounds. From this, we can see that both the semantic and formal aspects of a word hold equal value.

When discussing two crucial aspects of a word - its phonetic basis and the meaning attached to this basis - it is necessary to pay special attention to the naming process, or the emergence of nomination. In linguistics, the concept of nomination has a long history, with names serving as means of conditionally designating objects, expressing attitudes towards designated objects, or explaining and conveying a person's character and behavior. Nomination, the process of naming objects and phenomena in the objective world, arises in direct connection with the process of understanding and cognizing them. During cognition, a person identifies the characteristics and properties inherent in things and objects, and in the process of naming objects, chooses the most prominent among these characteristics. Thus, every object and phenomenon receive its appropriate term and name from humans. The naming process can be defined in the following sequence:

Worldview - the conceptual (mental) worldview - the linguistic worldview.

The picture of the world, that is, the external world, transforms into a conceptual picture of the world through a person's ability to perceive, know, and think. Finally, the association of the concept that emerges in our consciousness with a certain name forms the linguistic picture of the world. For example, when we encounter an unfamiliar situation or object, we can only name it after becoming closely acquainted with its characteristic features.

The relationship between the meaning attached to a certain name and direct reality, concept, and sign is vividly expressed in the semantic triangle of Ogden and Richards, which is recognized as the classical model of meaning.



The dotted line connecting the named object and sign in the drawing shows that the connection between the denotatum and the name is not direct, but through the concept. Although several models of this semantic triangle have been proposed by other scholars, not all of them note a certain connection between the subject and the phonetic unit, which is the linguistic sign of this subject.

Linguists have reacted to the question of the relationship of a linguistic sign with an object and a concept based on various methods and approaches. In particular, in traditional linguistics "subject and concept," in formal logic "scope and content of the concept," in mathematical logic and the theory of logic of language - in D.Mill "expression (nominatum) and meaning (connotation)," in G.Freget "meaning (Bedeutung) and thought (Sinn)," in W.Quay "reference (reference) and concept (sense)," in A.Chersch "denotatum (Denotatum) and significatum (Signifikatum) " are contrasted with each other.

In F. de Saussure's theories, the linguistic sign is extensively studied, and he compares the material unity and meaning in a language unit to two sides of a sheet of paper: "Thought is its face, and sound is its reverse side; the surface cannot be cut without damaging the reverse side. Similarly, in language, it is impossible to separate thought from sound, or sound from thought..." F. de Saussure, while noting the close connection between form and meaning, also emphasizes the arbitrary nature of this relationship: language is a system of signs that carry ideas, thoughts, and meanings, and is a conventional, arbitrary unit with an expression side



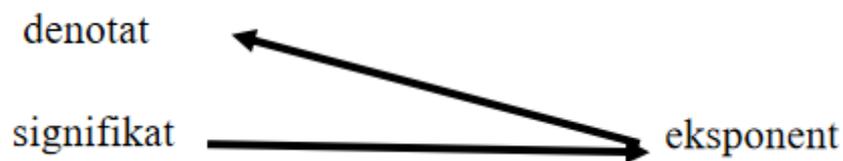
(signifier) and a content side (signified). These consist of material and mental aspects, that is, the unity of sound and meaning, and perform a single social function in dialectical interconnection.

It can be said that in Uzbek linguistics, the relationship between substance and form, which is considered an important unit of systemic linguistics, is also the philosophical basis of the relationship between form and meaning. It is noted that substance (essence) and form, which are considered active categories of dialectical philosophy, characterize the internal and external aspects of objects in their interdependence. Representatives of the system-structural field of Uzbek linguistics view the connection between form and content as a process of a conventional-social nature: “members of society receive and learn the established connections between language units from previous generations. They use and apply them exactly as they were received; otherwise, society will not accept or understand them. For example, the connection of form and content when pronouncing the letter (i) as “I” and understanding (-) as a sign of subtraction is considered a social (conventional) connection.

It should be emphasized that the relationship between form and meaning (or meaning and name) has been a central topic of interest for philosophers and scholars since ancient times, with ancient philosophers paying particular attention to this issue. Notably, one of the primary and pressing concerns in Ancient Greek linguistics was the relationship between a word's form and meaning. Almost all philosophical schools, trends, and movements dealing with linguistic matters debated whether the relationship between a word and the object it names is a natural phenomenon or a conventional one. This scholarly problem divided Greek philosophers into two groups. One group advocated for the idea of “physei” - naming objects according to their inherent nature, while the other group supported the concept of “thesei” - naming objects based on their state, that is, conventionally (by agreement). Heraclitus, Plato, representatives of the Stoic movement such as Chrysippus and Crates, as well as proponents of the analogist school, viewed the relationship between a word's form and meaning as a natural process. Specifically, Heraclitus and his followers proposed the following ideas about the relationship between an object and its name: “Each name is inextricably linked to the object it signifies, and the essence of objects is manifested in their names. Just as trees are reflected in water and we see ourselves in mirrors, every name reflects the essential nature of the object it represents. The words denoting objects and the objects themselves are bestowed by nature”.

In linguistics, we have observed two different approaches to the relationship between linguistic signs and meaning. While various theoretical foundations have demonstrated that the connection between the two main units of a word, the nomeme and the sememe, is arbitrary - a result of social conventions among language users - it cannot be denied that when a specific meaning is attached to a particular name, it must have some basis. In some cases, the sounds that form the phonetic basis of a word may indeed correspond to its meaning. We can identify two significant manifestations of such a relationship. Firstly, it is essential to focus on onomatopoeic words. These words exist in all languages and play a crucial role in the relationship between form and meaning. From a semantic perspective, onomatopoeic words reveal a direct connection between the denotatum and the exponent (phonetic shell). For instance, the sound “taq-taq” produced when knocking on a door or the

“chiq-chiq” sound of a clock serves as the denotatum, which we express almost unchanged through linguistic signs in the onomatopoeic words “taq-taq” and “chiq-chiq” respectively. Furthermore, we can observe a similar phenomenon in interjections. In this regard, Z. Kobilova proposes a unique interpretation of the triangle model for interjections and onomatopoeic words, based on the classical semantic triangle model proposed by Ogden and Richards:



In his opinion, the angles in imitative and exclamatory words are much closer to each other: "It can be assumed that during the course of historical development, sound symbols gradually expanded their angles. What distinguishes onomatopoeias and interjections from other words is that in them this angle is very small, that is, the denotation and exponent (phonetic shell) are maximally close, but do not merge."

In our language, there are many nominations that arose based on imitative words, in which the influence of sound on meaning is clearly reflected. For example, we can include such words as *sharshara* (waterfall), *kakku* (cuckoo), *qarg'a* (crow), and *shaqildoq* (rattle) in this category.

In the second case, the articulation and acoustic properties of the sounds that make up the phonetic shell of the word, as well as aspects related to their perception, are proportional to the semantics of the word. Z.Kabilova, writing about the influence of sounds on the meaning of words, pays special attention to the specific meanings of some sounds in our language. For example, the sound *j* is found in words expressing the meanings "tiny, elegant, compact, pleasant": *jajji*, *jinqarcha*, *jilg'a*, *jimjima*, *jichcha*; and the sound *o* is actively involved in names with the meaning "round": *oy* (moon), *bosh* (head), *soqqa*, *yong'oq* (walnut), *xol* (mole).

In conclusion, it can be stated that in the formation of nomination, form and meaning are equally significant and emerge in interconnection with each other. While this interconnection is clearly evident in some nominations, it is barely perceptible in others. The relationship between such sounds and word meaning is studied in a separate field of linguistics called phonosemantics.

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