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## SYMBOL FORMATION IN ENGLISH AND UZBEK

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### ABSTRACT

*The paper examines the basic notion of linguistics which is considered to be a symbol. It is characterized by anthropocentric paradigm of scientific researches which are conducted within psycholinguistics, cognitive linguistics, linguoculturology, linguopragmatics, The study of the problem of symbol formation on the material of the integration of linguistic and extra linguistic parameters. The aim of this investigation is to identify close interconnection of forming symbols with semantic-stylistic, communicative-pragmatic, cognitive, cult urological characteristics.*

**KEYWORDS:** *Antropothentric Paradigm, Symbol, Linguistic And Extra Linguistic Parameters, Denotative And Connotative Meaning, Regalia, Lingoculturology.*

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### INTRODUCTION

Symbols are created by language speakers and born out of life. They do come into existence as the result of the faculty of man's imagination. In order to reflect the reality, the man attempted to use symbols to mediate them. Most frequent symbols are universal. For instance, the "sun" is understood as a symbol of creative power in most countries as it begins the new beginning every morning. The important feature of symbols is the richness of expression. As J. Royce stated, symbols have "surplus meanings». To be more precise, a symbol is able to refer a variety of things at different times and place. Therefore, a symbol has a one-to-many relationship, while a sign is an one-to-one relationship. Invalid source specified. It links antropothentric paradigm which focuses attention on the external linguistics based on "human factor" in language, including such trends of linguistics as psycholinguistics, cognitive linguistics, linguopragmatics, ethnolinguistics, linguoculturology, gender linguistics. Some scholars (Cassirer, 2012; Sapir, 2014; Kim, 2015; Jin, 2002; MacKay, 2012; Djusupov 2012; D. Ashurova and Galiyeva. 2019) have been interested in extra-linguistic features of symbols. Thus, symbol formation is interlinked with person, his activity and culture; it exists in individual brains, in souls, in mentality of the individuals or individuals representing this language society.

### METHODOLOGY/ CONCEPTUAL ASSUMPTIONS

Symbols can be characterized with ambivalence, flexibility and constancy. This ambivalence of symbols is partly due to differences in geographical and cultural environments. The environment of some countries may consider the "water" as a symbol of destruction, because they are constantly threatened by the overthrow of their homes by flood. However, in other parts of the world where there is need for water, it symbolizes refreshing, life, regeneration. Therefore, symbol formation is based on linguistic and extra linguistic factors of the language. A linguistic feature is a part of the internal structure of the language. It is connected with phonetics, morphology, stylistics, lexicology and syntax of the language. These components work together to create meaningful communication among individuals.

- A phoneme is the smallest unit of sound that may cause a change of meaning within a

language but that doesn't have meaning by itself.

- A morpheme is the smallest unit of a word that provides a specific meaning to a string of letters. There are two main types of morpheme: free morphemes and bound morphemes.
- A lexeme is the set of all the inflected forms of a single word embracing all its possible meaning.
- Syntax is the set of rules by which a person constructs full sentences.
- Context is how everything within language works together to convey a particular meaning



From linguistic point of view, symbol formation is based on the above branches of linguistics. It can be a word or word-combination, for instance, "a heart" is a symbol of love, "water" is symbol of life, "a bald eagle" is a symbol of the USA, "a red rose" is a symbol of the UK. The symbols "heart", "water" consist of one free morpheme whereas "a bald eagle", "a red rose" are word combinations. A word-symbol (further WS) is a same which is the smallest meaningful unit of the language, however, it has several hidden meaning in different pragmatic situations. The linguistic aspect of WSs is characterized by their denotative meaning.

Denotative meaning is a literal meaning of the word which can be found in dictionary. It is strict, precise and understandable for nearly all users. Aside explicit meaning or referential meaning of the word-symbols, they convey more meanings, and these additional meanings might not be described in general dictionary. These additional meanings are called *connotative meanings* which represent the different social overtones, cultural implications or emotional meanings used in discourse associated with a symbol. It has emotional, imaginative and expressive evaluation in context, referring to the wide array of positive and negative associations. In general, connotative meanings are extra-linguistic features of WSs.

Extra linguistic characteristics are an external sphere of the language. It connects psycholinguistics, linguoculturology, sociolinguistics, linguopragmatics and cognitive linguistics. In order to interpret word-symbols, users should take into consideration extra-linguistic factors, as well as their linguistic ones. That's why, connotative meaning is not separated from denotative meaning, and they often co-exist. For instance, let's analyze the symbol "a bald eagle. "Why the Americans chose it as a symbol of the country? The meaning of the word "an eagle" can be divided into two zones: linguistic zone and extra-linguistic zone.

The linguistic zone is represented in the dictionary as follow:

#### **AN EAGLE**

- A large, strong North American bird with a curved beak and white head that eats meat and can see very well (MWCD); a large bird of prey with a sharp curved beak and very good eyesight (LDCE); a very large strong bird with a beak like a hook that eats animals and other birds (OALD).

The word "bald" is used for describing the white head of the eagle. According to etymology of the word "bald", it derived from Middle English (ME) and means "white." Furthermore, the "bald" is used for describing other animals and birds which have white streaks, spots, markings separated from the group. It is clear that *a bald eagle* is simply named because of white head (MWCD).

Extra linguistic features can be identified with a help of life experience representing positive and negative characteristics.

## A BALD EAGLE

- a) **Powerful:** This magnificent bird, which is even more powerful than eagles, measures about 34 inches long, and spreads about 7 feet (The Bird Book" by Chester A. Reed). He also has powerful flier that are soaring, gliding, and flapping over long distances;
- b) **Leader:** I saw a bald eagle sail by, and then two golden eagles winging heavy flight after him ("Tales of Fishes" by Zane Grey);
- c) **The biggest nest:** Bald Eagles build some of the largest of all bird nests—typically 5 to 6 feet in diameter and 2 to 4 feet tall, and ranging in shape from cylindrical to conical to flat, depending on the supporting tree. Interestingly, they built their nest is situated in the area surrounded by water as bald eagles are sea birds (*Haliaeetus* species);
- d) **A good sight:** Eagles have two centers of focus. This gives them the ability to see forward and to the side simultaneously. For this reason, the phrase “eagle eye” is popular among people. Moreover, bald eagles never lose focus of the prey which they select;
- e) **Faithfulness:** During the entire life of an eagle, it lives a single home and a single partner;
- f) **Persistence:** Bald eagles have ability in keeping the temper in a storm and even can fly directly against it.

The features above of the eagle are positive association in symbol-formation whereas there is a negative connotation as well:

**Scavenger hunter:** Bald eagles steal the prey of other birds or animals, in other words, they eat the animals and fish killed by other creatures. As it is seen from the analysis, besides “a bald eagle” symbolizes the USA, it represents several symbolic meanings: strength, leadership, survival, faithfulness and sharp-sighted are positive among them, but also scavenger is a negative association. As we analyzed, symbol formation is characterized by both linguistic and extra- linguistic features, reflecting the features of an object, its main and supplementary meanings. There is a link between an image and thought that represents emotional influence. This is simply because symbols have an emotional influence. For instance, romantic symbols such as ring, heart, red rose maintain the feeling of happiness, passion and so on.

These below are all linguistic zone of the word “heart” which can be found in dictionary.

### Heart is an organ

- It is situated in a chest that sends blood around the body, usually on the left in humans: *heart attack* (OALD)

### Heart is emotions and feelings

- Positive and negative emotions that make people think, especially connected with love: broken heart(unhappy), heavy heart(sad) from the bottom of your heart(sincere), in a good heart (cheerful), steal somebody’s heart (fall in love), win somebody’s heart (reach love) (OALD);

### Heart is a memory

- Remember and forget: by heart(learn), be etched on someone’s heart (memory or mind) (OALD);

### Heart is a shape

- Something that consist of two half circles nest to each other at the top and a V shape at the bottom of, often colored pink or red and used to represent love(OALD);

## Heart is a center

- A central, middle part of something: in the heart of city, the heart of problem(OALD).

The definition of the lexeme “yurak” as a part of body and soul given in Uzbek dictionaries representing evaluative and emotional components.

**Yurak** – odamva hayvon larningko’ krakqa fasidajoy lashgan , qonay lanishsiste masidag imar kaziya’zo. *Sog ’lomyurak, yurakurushi.* This meaning is denotative meaning of the word. Therefore, the connotative meaning is also available:

**Yurak** – kishing his sezgisi, ruhi, kechin malarning ramziy markazi, ularsaq lanadigan joy, qalb, dil, ko’ ngil. *“Qisman u haqedi. Zotanasrlar fojiasivaquvonchi bolganmuhab batjudaq adimiynarsabo’lsa ham, har biryurakdamisliko’rilmagano’zigaxoslikbilanbarqo’radi.”*(Shuhrat, *Shinelliyillar*). (O’z IL)

Therefore, “heart” represents not only literal meaning as a part of human body, but also it symbolizes strong feeling between two people and an event. From religious point of view, in Christianity, “heart” represents Jesus Christ and his love, and a symbol of new holiday in England named “Valentine’s Day” (introduce the history of this holiday in next chapter). Jesus’s love towards humanity is popular by described as “Sacred heart”. The images of it can be found in Catholic churches and homes. The Christians believe that “Sacred heart” brings peace and security. Thus, “Sacred love” is a representation of Jesus Chris and his devotion to all humans.

Therefore, in order to interpret the exact meaning of words, we should put more emphasis on the extra-linguistic factors including culture, religion, pragmatics, history and so on. The word “heart” has been widely used as a figurative way of referencing love, and from ancient times to current day, poets and philosophers associated it with love and its feelings like sorrow, sacrifice, hope and etc. T. Fawcett manifested several ideas on the relationship “heart and love” in his book named “The Symbolic Dictionary of Religion”:

The ancient Upanishads used the word “heart” in this way, “The little space within the heart is as great as this vast universe. The heavens and the earth are there, and the sun, and the moon, and the stars; fire and lightning and winds are there; and all that now is and all that is not: for the whole universe is in Him and He dwells within our heart.”

F.W. Robinson, who was an English writer states similarly, “There is an inward state of the heart which makes truth credible the moment it is stated. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life beats strongly--it is incredible to other men.”

Shakespeare made frequent use of this word in his writings, “A heart to love, and in that heart, Courage, to make’s love known” Invalid source specified. It can be seen that “heart” is the center of life and mortality while the Ancient Greeks and Egyptians believed that heart is the epitome of love. Scientifically, heart rate increases, starts beating faster when people fall in love.

The analysis of the lexeme “heart” has shown that it mostly represents the evaluative constituent representing both positive and negative evaluation that can be a foundation for symbolic meaning. For instance, 1) “fear” is expressed as follow:

Uzb.: yuragiyo’q, yuragiyorilmoq, quyoniyurak, yuragichiqmoq, yuragio’ynameq;

Eng.: somebody’s heart misses a beat, somebody’s heart in their mouth, somebody’s heart sinks  
2)various positive emotional states of the heart:

Uzb.: yuragigaqo’lsolmoq, yuraginiochmoq, yuragichopmoq,

Eng.: steal somebody’s heart, lose your heart, give your heart.

As we have seen above, the exact meaning of symbols can be identified mostly by extra-linguistic characteristics. Out of them, culture, history, religion and everyday experience are basic parameters for symbolization. Below, we will analyze, cultural components which are relevant to creating symbolic connotations.

A symbol can be formed from elements of a particular ethnic sense. Therefore, the extra linguistic parameters of word-symbols can refer to a specific culture. Symbols are signs which activate cultural knowledge structure. In order to grasp the word-symbols, it is vital to know extensive knowledge about life, literature, mythology, religion, fauna and flora of the culture Invalid source specified. Thus, symbol formation may be based on these elements of the culture. Symbols from material culture: this group includes clothes, food and so on. Uzb.:suzanne, sumalak; Eng.: turkey;

Symbols from traditions, custom, holidays:Uzb.: grain is symbol of Navruz; Eng.: eggs are a symbol of Easter, turkey is a symbol of the Thanksgivingday; Symbols from religious culture: Eng.:aCress is a symbols of Christianity; Uzb.:Crescent is a symbol of Islam; Symbols from historical events:Eng.: a red rose from “Wars of roses”, crown from ceremonial occasion; Symbols from political realia: Eng.: donkey and elephant are political symbolism in the USA, flags. Symbols from literary realia: this may include rivers: Eng.: Romeo and Juliet, Uzb.:Tokhir and Zukhra, Farhod and Shirin are a symbol of love, Zulfiya is a symbol of loyalty;

Symbols from mythology: “Scarab” symbolizes strength and determination (Egypt), “Ears of Corn” represents fertility and abundance (Greek mythology), Trojan horse is a symbol of bad omen.

Symbols from flora and fauna: The Oak tree, The Birch tree, snake, pig and so on.

## **CONCLUSION**

Symbols represent mostly cultural associations carrying cultural information. Because culture itself is symbolic, it is a mirror for symbol formation as they are created with the help of realia in culture. Thus, symbol formation is based on linguistic and extralinguistic factors. Within extralinguistic features, culture is the most important one in creating symbolic meaning.

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