



THE CONCEPTS OF MEANING, CONTENT AND CONNOTATION IN WORD-COMBINATIONS

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ABSTRACT

This article reflects some assumptions on the concepts of meaning, content and connotation of words basing on the scientific views presented in article So`z birikmalarida, ma`no, mazmun va zamir tushunchalari (The relationship of meaning, content and connotation of words in the study of foreign languages) written by A.J.Jumaniyazov, a professor of Urgench State University.

KEY WORDS: *language, word combinations, meaning, semantics, core meaning*

Everyone who is interested in any language understands that in order to learn any language, it is necessary to read, write, or spell and pronounce words initially. Thus, the learner sees the spelling of the words at first and then thinks about how to pronounce them correctly. And it sets the task of correct pronunciation of words in front. This case is common in the attitude of a learner that studies a foreign language and used written literature (dictionaries, textbooks, newspapers, magazines, etc.) Now, when the learner encounters a foreign language in oral communication, when learner wants to talk to someone, learner listens to the pronunciation of words (learner can learn by imitation), but s/he can not realize the correct spelling exactly. The knowledge of applied phonetics can benefit foreign language learners solve these problems. Indeed, being aware of phonetic rules is not enough for the communication in a foreign language. By the way, in order correctly to use the words learned by spelling and pronunciation in

speech, the learner should have clear (most comprehensive) understanding of the possibility of form changes of these words by incoming into a semantic relationship with other words in communication. Applied grammar deals with the problems of these issues. However, basing on the experience of learning languages it can be claimed that even without sufficient knowledge of spelling and pronunciation (phonetics) and not mastering the form changes (grammar) of words in communication thoroughly, it is possible to determine that It is possible to have big and small conversations, to express opinions (to report something, to ask something, to urge something) on most topics of life with the speakers of the target language [2]. Or there is always the opportunity to understand or comprehend each other with slight (not serious) mistakes in speech. But there is another (third) important factor, the semantics-the meanings of words, in learning a foreign language. Indeed, without knowing the exact meaning of a word, the knowledge



of its pure spelling and pronunciation and its correct grammatical form is of no use in communication. Words that are unclear to the speaker or listener do not clearly lead to the purpose of communication, the conversation does not provide the expected effect, and may lead to misunderstanding.

In this sense, we try to express some valuable ideas and opinions about the meaning, content and substantive properties of words in this piece of writing in the process of language learning. We would like our thoughts on the topic to be accepted as the emphasis and repetition for those who know the problem (repetition to reinforce existing knowledge), for those who do not know as the suggestions and recommendations for the acquisition of knowledge, and for those who are interested, as a debate (or observation to reveal the truth). To get to the heart of the matter, we will begin our discussion of the meaning, content, and connotation of the words with a commentary on the words involved in the topic of our article. In order, it will be easy for a reader who does not understand the meaning of the words in the topic and what the article is about. So let's start the analysis by focusing on the meaning of each word in the title of the article.

The morphological structure of the word *chet*(foreign) in Uzbek language defines its following meanings used as the noun (*aul cheti*-the edge of country-side), the adjective (*chet ovul* -foreign aul), the adverb (*chet bo'lmoq*-to be far from), and its semantics acquire different contextual meanings. In the title of our topic, the word is used as the attribute and means "stranger, foreigner, alien, outsider on the periphery, unknown, far from us, a person we have almost nothing to with" For the sake of brevity in this article, let's take the meaning 'stranger' of the word aside.

The word *tili* (language(s)) is a miraculous phenomenon for human beings, our minds are still unable to know what it is, and its definition and interpretation are varied and controversial. In our article, we applied it on basis of its definition "the most important means of communication in human society (among people). And in this case, the function of *til(lar)*language(s)as defined as the means "to inform, say, ask something or someone about something (someone) or the content itself, or to get them to something (power) is always in our nature ... , *-ning* (suffix of the genitive case in Uzbek language;). ... *o'rganilishida* in the study(the name of the action, made on the basis of the passive voice form of the verb *o'rganmoq* (to study, to learn), the meaning may vary depending on its use in the sentence, and in the title of the topic it means "a person's knowledge, profession, occupation, work; mastery, possession, knowledge" [2].

A word is also a unit of language the meaning of which has not yet been clearly defined (like the word 'a language'). The definitions vary according to the direction of disciplines associated with it, and analyze its nature differently. Linguistics of today tries to understand and act relying on the following definition of the word: "the smallest unit of language that can be used independently and has an independent meaning".

The word *ma'no*(meaning) -since this article is based on this word and the main focus is on it, we will talk more about this linguistic unit. First of all, it should be noted that Uzbek linguistics still does not have a clear idea of what is meant by the essence of the word. Because it's interpreted in terms of content, notion (*ma'no-mazmun* (meaning-content) or *ma'no-mazmun* (content-meaning) in the explanatory dictionaries of the Uzbek language. It is noted that it has many



contextual meanings, and in some cases, the words meaning and content have the same meaning, and examples are given. However, the words *ma'no* (meaning) and *mazmun*(content) are not only two separate linguistic units, but their meanings are also radically different. Because the core of *ma'no* (meaning) is related to the word *ma'ni* (mean), the core of the word *mazmun* (content) is related to another word *zamin* (ground, earth), and they are related to various events in the perception of the human mind and are used in the syntactic structures associated with these cases. Consequently, *ma'no* (meaning) is abstractly related to the human spirit, and *mazmun*(content) refers to the essence of human activity in a particular situation. In order to prove our objections to the inadequacy of the interpretation of the glossary, we quote from the 2006 commentary on the meaning and content of words in the dictionary of the Uzbek language.

Meaning (content, concept, idea) 1. The semantic side of a word, a concept expressed in words: the literal meaning of the word. "I was curious, as is my custom, to know the meaning of the words and the relationship of the names to what was called." Why did they call that village a quick guzar? I asked. *Esdalikalar* (Memoirs) by S.Ayniy.

2. The word *Mazmun* (content). E.g. "*Gavhar bu gapdan "qo'limdan kelsa , yordamimni ayamayman "* degan *ma'no uqdi*(By his words Gavhar could guess the content of "If I can, I'll do my best to help) by O. Xoshimov

3. Definition of something to be understood from some actions, etc. *Xotin uning harakatidan "o'pich ber"* degan *ma'nonani angladi. – Shuni to'g'ri aytaqolsangiz nima bo'lar ekan!- dedi*//She understood the meaning of "give me a kiss"

by his act and said "Why not to ask it directly?"

4. The essence of something, what it is, the essence; E.g. *Samandarov zaharhanda qildi: - Bu qanaqa musobaqa bo'ldi? Musobaqaning ma'nosini tushunasanmi o'zing?*//Samandarov said bitterly: - What kind of competition is it? Do you understand the meaning of the competition? (from *Qo'shchinor chinorlari* by A.Qahhor).

In order to clarify the matter, hereby we define the meaning of the word *mazmun* (content) in the above-mentioned dictionaries.

Mazmun (content, gist) – (*mundarija*(table of content), *ma'no*(meaning)

1. The logical content that is understood by the mind, thinking, the internal content that is expressed by another sign, the content of the book, and the content of the letter. "– *Qayinotang menga bir xat yozibdur, o'qib-o'qib, mazmuniga tushunolnay xayron bo'laman.*//Your father-in-law wrote me a letter, reading and reading again I'm amazed at the content of it.) *The Days Gone* by.A.Kodiriy)

2. The basis, the essence, which determines the action, event, etc. E.g. *Boshqa barcha tinchliksevar xaiqlar singari, tinchlik va ijodiy mehnat xitoyliklarning ham hayot mazmuni, ijod manbayidir*// Like all other peace-loving people, peace and creative work are the content of life and the source of creativity for the Chinese.

3. It is the sum, the basis, of the essential element and the change that defines the essence of an event that expresses things as a unit of form and content.

It is clear from the comments that they do not take into account the most important factor of human observation - the understanding of the meaning and content of words - is inherently and directly related to human emotions. Definitely, as we have



already mentioned in the commentaries on meaning, words are used to refer to things and events in the universe. Humans insert the names of things to their heart through their sense perception (seeing, hearing, tasting, and smelling, touching). Under the influence of the same feeling, a person observes the objective world and feels it in heart. It provides the necessary knowledge about the objects that are understood through that name (word) on basis of the five senses embodied (above). The human mind (which is also basically given to man by nature, like the five sensory organs) treats the meanings understood through the senses consciously, and gains more and more knowledge. And in turn, he improves his understanding. By comprehending and observing the meanings of words emotionally and spiritually, one acquires an understanding of the meaning and content of objective reality.. But understanding is still lacking and not always clear and accurate. However, the expression "man understands" does not mean "man knows for sure "Spirit is needed to know the meaning of words and to feel them in your heart. Until the spirit is involved, it is difficult to fully comprehend first the thing, then the word that names it, and the meaning that is ultimately shared by both. In short, *ma'no* (meaning) is the spiritual understanding of words by relying on the five senses and using the mind. For example, we can see the quality of color (red), but we can't say what object it is. We use our intellect and knowledge to describe it. Because just seeing doesn't tell you what the color is. We understand that the need for light to perceive color through the mind is the formation of color due to the reflection of certain things. As a result of certain light we can witness it. But in order to understand what is the basis and criterion of the three definitions mentioned above, our

senses and mind are still lacking of transparency of ideas, as it requires a higher spirit. Although we feel and understand the true meaning of these words in our minds, and we still cannot express them in words using our linguistic verbal expressive ability. They are formed only and only in the human soul. In the same way, the human spirituality (the words *ma'no* (meaning), *ma'nan* (spiritually), *ma'naviy*(spiritual),*ma'naviyat*(spirituality) goes back to the common root word *ma'niy*), formed under the meanings of things and words (names) is directly related to the human soul. And the soul is such a power that it is not hindered by space, time, and problems (of meanings) [2].

Now it is essential to understand the word "content" in right essence. If we define it as "content, meaning, essence" basing on the definitions offered by our dictionaries, the idea or thought may lead and shift our focus on to the word "meaning" again. The statements of "There is no **meaning** in your words" and "There is no **content** in your words" are understood synonymously. And now, let's take the statement " *So'zingda na ma'no bor va na mazmun* (There is no meaning and no content in your words)". In this case it seems there must be a difference between the words of *meaning* and *content*. Usually we are not interested in the difference, and the reason is not sought even after. We don't deal with the word in zeal, as we are lazy because we are naturally prone to laziness. In fact, even in this case, it is more emotional and mental to be able to clearly imagine what is being expressed through words or names and understood meaning through. Actually, an emotional and mental approach is needed in order to have clear description of the object expressed by words or names, and meant in meaning.



So, it may be easy to observe what is underlying it (basis, source), what it consists of (constituency), its structure and interdependence if the **meaning** of a word is concrete (material). You feel, testify and confirm their existence through your sense perception ability. If the meaning of a word is abstract (abstract, divine), then you visualize, imagine, and conceive its content and form at first in your mind and knowledge, and then in your soul. As a result, symbolic content is formed.

Now, as for the word *zamir* mentioned in the title, we would like to give the full description of the word in order to continue our discussion in a more reasonable way and to make it clear that our explanatory dictionaries have interpreted this word in the same way with the linguistic units of *meaning* and *content*.

Zamir 1. conscience, intellect; secret thought/sense. The real essence, the original meaning, the content or basis. *Romandagi qator obrazlarning zamirida konkret tarixiy shaxslar yotadi*// A number of images in the novel are the connotations of real historical figures. 2. Substitution, connotation 3. Zamir (a man's name)

It becomes clear from above mentioned definitions that the words *ma'no*(meaning), *mazmun*(content) and *zamir*(sense,connotation) are synonymous. The words meaning, content and sense in the following sentences can replace one another;

E.g.: *Gapingda ma'no yo'q!*
Gapingda mazmun yo'q! *Gapingda zamir yo'q!*"//There is no meaning in your statement! There is no content in your speech! There is no sense in your words)

The meaning seems the same. In fact, when we say, "There is no meaning in your statement," we usually mean that we don't understand anything by your statement,

or what you say doesn't fit in mind, or you don't know and feel in your heart what you're saying. Now, when it is said that "there is no content in your speech," we mean that your speech is unfounded, abstract, does not rely on concrete things, empty, no material evidence, superficial and general.

When we say, "There is no sense in your speech" the underlying point is that there is no stand in for object for what you say in your speech or your speech is dry, or you mean nothing.

The word *Zamir* in Persian means something equal to a exchange, and in Arabic it is an adjective meaning *hidden, secretly*. Based on it, we can define the word *zamir*, the degree of value of the word, the object that can be exchanged after a certain word is said, or the object that can be substituted or obtained after hearing this word.

For example, when the word "water" is used, the meaning of the word is that it is equal to water (liquid, drinking) and that the person who utters the word (for example, a patient) must be given water. That is, water is a type of beverage, a chemical and the object meant by this word.

The study of words in special groups and classification is commendable, although the meanings of words have been studied in our linguistics critically as noted above. The Uzbek linguistics classifies the following types of word meaning which make the meanings of words learn easily:

- Nominal meaning.
- Representative meaning.
- Lexical meaning(primary, original)
- Figurative meanings

For example, the word 'fox' means the name of an animal and the nominal meaning of the word is used as the code to distinguish it from other animals. The



representative meaning of the word is understood along with the name of 'fox': "Hunting the foxes is banned in this season!" It is now the lexical meaning of the word defines 'the fox as a wild, savage, cunning animal' The connotational meaning of a word is **a different association that replace its literal meaning**, which is known as denotation and can be either positive, negative, or neutral. The connotational meaning of the word fox is 'cunning people'. The meaning 'cunning people' is replaced with the word fox.

As a wrap-up of ideas, we offer a single, simple example to show the importance of the meanings of words in the study of foreign languages more clearly. To make it easier to understand the problem in a certain sense, we will focus on the meanings of auxiliaries and their paradigmatic applications.

E.g: "*Kecha majlisdan sen haqingda gap bo'ldi*"//you were talked about in yesterday's meeting"

In this sentence the Uzbek auxiliary word *haqingda* (about) can easily be replaced with the following synonyms in this sentence of same context, for example, "*sen to'g'ringda*" (about you), "*sen bobingda*" (you), "*sen mavzungda*" (about you), "*sen ustingda* (on you), "*sen "xusus(i)ngda* (about you)"

Now, when it comes to the impact of meaning of words, having heard this statement one is immediately turn pale or upset. He ignores the meaning of the above auxiliaries and may think that she has been discussed or gossiped about. However, there is a single more negative variant 'ustingda' of the above auxiliaries, and hearing the rest we must just have rejoice only of the positive meaning. As, the word '*haqida*' denotes the that the person under discussion is just and

right in life and work, "*to'g'rida*" means that the person is virtuous, on his right way, or has the right attitude towards the surrounding sphere, "*xususida*" means that the person has peculiar features and good properties worthy discussing; "*bobida*" means that the scope of discussion was large, and part of it concerned on that person; "*borasida*" means and notes that such a person "exists" or 'alive' in life. Now, if we take a closer look at this sentence, a negative perception of auxiliaries and the negative impact of the statement are related to the phrase "*gap bo'lmoq*" in some extent. As, the Uzbek phrase "*gap bo'lmoq*" has a negative connotation, like being talked about or to become the subject of gossip or laughing stock.

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