

The Internal Form in Word Formation

Shukurov Rakhmatillo Mirzatillayevich, Abdurakhimova Feruza Bokhadirovna

Abstract: This article describes the views of scholars on the role of the “internal form” of a word in word formation. In world linguistics, scholars and researchers have explained the definition of the word to its “inner form” and given examples of its role in word formation.

Keywords: internal form, product, motive, derivation, subject, object, etymology.

Naming the objects in the external world, each language takes into account its capabilities, national characteristics, understanding of people, and this is closely related to the inner meaning and content of the language. The inner meaning of the language has been studied since ancient linguistics and is the aspect of the language that is still being studied.

V. Humboldt, like the German philosopher I. Kant, considers mind and spirit as a separately existing beginning and interprets it as a phenomenon independent of objectively existing material nature. Based on this doctrine, he defines the language as the whole complex of the soul, and knows that the language develops on the basis of the laws inherent in the soul. In his opinion, the language expresses a certain worldview that reflects the spiritual image of the people. Learning another language seems to change the worldview. Humboldt, in the doctrine of the "inner form" of language, emphasizes that language depends on the soul of the people. That is, the inner form is expressed through words as an expression of the spirit of the people. According to Humboldt's interpretation, the language of the people is connected with its spirit, and the language is connected with the spirit of the people. The flaw in Humboldt's doctrine of the inner form is that he associates the inner form only with the national spirit, the people's spirit, and the absolute idea. He does not explain the language with the conditions of the historical development of the nation, with the history of the people, together with the creator of the language, its carriers and users. It should be noted that Humboldt made an incomparable contribution to the linguistics of the 19th and 20th centuries through his teachings and ideas. Humboldt founded the doctrine of the "inner form" of language. "Inner form" not only expresses the spirit of the people, but also plays an important role in the creation and formation of words.[5.81]

Based on Humboldt's scientific heritage and word formation another directly related theoretical concept is "internal form". According to V.A. Zvegintsev, "Humboldt's internal form is an internal analogy in connection with, that is, because he used it in order to reveal its essence did not give him a clear definition." [2.181] T. Bushui and Sh. Safarovs' opinion, the internal form is "the central idea in Humboldt's teaching does not take place in the line, the internal form of the word combination is also his found in his last works".[1.195]

Despite the different interpretations of the term content field, it can be combined with the study of language in all aspects and in various relationships in understanding the "inner form of language", which is the basis of semiosociological research. Humboldt's "inner form" theory was developed by L. Weissgerber and Trier in terms of its conceptual essence, G. Ipsen and W. Portsig by the meaningful group and system of words, and F. Dornzeif and Wartburg in terms of the group of subjectivity and concepts specific to the vocabulary of the language.

Usmanov S. , states that choosing one or another sign of an internal form as the initial image for naming depends on how any nation approaches that object, so "internal form" is sometimes common and sometimes different in different languages.[6.129] Sometimes the "internal form" of a word based on a cross-dialect term can be different in one language. In the Uzbek language, two words are used for the meaning of "летучая мышь" (a bat): one is bat (shapparak in Tajik), and the other is yorqanot



(used in dialect). For example, in A. Qahhor's "Qo'shchinar chiroqlari", when the Rooster is asked "how do you know when the dawn breaks", he says: "I know from the chirping of bats." " " in the sentence, the word bat is used instead of bat. As for the "internal form" of these two words, they are different. The "inner form" of the word "yorqanot" means "curtain wing", the word "bat" is more complex than that, it is made up of the parts kor-shab-par-ak. The first part means "blind", the second part (shab or shap) means night in Tajik, the third part means "to fly" from the Tajik par, and the suffix -ak is added to it, meaning -chi. So the meaning of the word "bat" is "blind that flies at night".[6.130] Based on this, the words in the dialects are not only different, but their "internal form" also acquires different meanings.

"Internal form" is important in word formation. It is evident in artificial words, but is not known to exist in root words. For example, the word person has several meanings, such as "person", "every person", "man", "servant", "wife". It follows that the "internal form" of person or similar root words is zero, consisting of the sound side and the concept. According to A.A. Potebnya, the earlier meaning of the root word is considered "internal form" in relation to the later meaning.[6.132]

In the course of research conducted by A.A. Potebnya, the term "internal form" of the word developed further. According to the scientist, the "internal form" is one of the most important features of the word, which allows us to understand the word first of all. Therefore, the "inner meaning" is considered the "etymological" meaning of the word or the "closest etymological meaning" of the word. He found that the internal form of the semantic structure of the original and artificial words serves as a linguistic-psychological basis. He showed that inner form - mental activity - is a means of expressing the unity of meaning. According to him, a person collects information by observing things and events in existence and forms new units together with processing this information based on previously accumulated knowledge and experiences. According to Potebnya, such a complex linguistic-psychological process is observed in word formation. He stated that "When a word is formed from a specific word, one of the components of the underlying meaning acts as an internal form for the derivation. For example, for the «ЯЗВИТ» construction (to hurt, to suffer), the root ЯЗВИТ (pain) sign acts as an internal form." [4.211] Apart from this, it can be noted that a person relies on the knowledge and experience he has accumulated during his life in the correct use of words in life. By doing this, he improves his knowledge and gains experience and contributes to the development of the language. In the research of Potebnia A.A., he distinguishes the objective and subjective meanings of the word. "Subjective meaning" refers to the fact that the meaning of the same word is understood differently in the speech of two people, while "Objective meaning" of the word means that people have a common understanding of the meaning. In other words, the "objective meaning" of the word is in its popularity. Words are easily understood among people. "Subjective meaning" is the "future meaning" of the word, as a result of each person's perception of a certain thing in his own way, the word is reflected through features that indicate the quantity and quality of signs. [4.216-219]

Based on this, although words with an objective meaning are used in the formation of artificial words, after the word is formed, it acquires a subjective meaning. In other words, although units with an objective meaning perform the basic function in the formation of a word, it acquires a subjective meaning during the formation process. Although the emergence of the process of word formation is based on socially based analogical principles, its executor is the subject. Therefore, regardless of the method or model in which the words are made, it is distinguished by its unusualness through its internal form. Any new word formed on the basis of the common norms of the language in a certain period of time, as a result of "meeting idiomatization, rounding up the content" becomes "linguistic and ready for the members of society" passes the rotation" stage.[3.16] Artificial words that have passed this stage have an objective meaning and take their place in the life of society and in dictionaries.

A new word has been created that has an "internal form" of the word, but the meaning of this word is not clear to everyone, what it means can be interpreted in different ways. For example, naykamalak, rohatli luqum (delicious bite), shayton ustara (devil's razor), and so on. Such words are cleverly used by writers, which does not indicate that the presence of an "internal form" has a real meaning. Real



meaning is the creation of society. It can be considered to exist only when it is understood by many people. Neologisms are created by individuals and give the word "inner meaning", when they are understood by the public, then it has a real meaning.[6.134]

According to Potebnya, the "inner form" of speech is the relationship of thought with consciousness, which is reflected when a person manifests his thought. This, in turn, explains why several words are used to denote the same object in one language or, conversely, one word is used in different senses. Also, A.A. Potebnya, a person does not perceive the world only through observation, he can also perceive through comparison. Based on this, he also defines "internal form" as a sign of meaning that creates an internal comparison of an emotional image created by a specific object and a mutual comparison of an existing object.[4.214-215]

If we connect the understanding of the meaning of words with the "internal form of the word", then it can be noted that the "internal form of the word" reflects the spirit of the nation. The German researcher L. Weisgerber conducted his research in this direction.[2.190]

Based on this, we can see that "internal form" is not only a concept related to the formation of words, but also a creative tool that manifests itself through knowledge and skills in the formation of meaning. Therefore, "internal form" expresses the image of images and includes the semantic derivation of lexical units.

In the works of V.A. Zvegintsev, "internal form" is studied in connection with the internal motivation of artificial words. In his opinion, the etymological meaning of "internal form" is connected with the semantic motivation of the word, even if it is studied from the perspective of the image of the object. "Internal form" essentially refers to the expression of a concept in words and can be observed in the formation of words in a linguistic object.[2.190]

Word formation is a process in which there is a base and a derivative. This process shows that the quasi-component of the base acts as the "internal form" of the compound word. Although this factor is common in different languages, the selection of semantic components specific to the basic word as "internal form" depends on the national characteristics of the language and the worldview of each person. V.A. Zvegintsev gives an example of such a difference as follows, which is illustrated by the formation of the Russian word "подснежник" (snowdrop). The French word perceneige "piercing the snow", the English snowdrop "drop of snow", and the German schneeglockchen "snow bell" show that "internal forms" have different meanings in different languages.[2.192]

Sometimes in artificial words, a figurative base can act as an "internal form" for a derivative. For example, the word sherlanib ketdi in the phrase sherlanmoq expresses the meaning of "turning into a lion" according to its "internal form". The purpose of forming the verb is not to describe the transformation of a person into a lion, but to show the original meaning of the word.

Forgetting the "internal form" facilitates the work of the brain in the process of communication: thanks to one word, two things are not remembered at once in their original and current meaning, but their current real meaning is understood. Otherwise, for example, the phrase "It fell into the machine", according to the original meaning of the words, i.e., "internal form", two different meanings are understood, such as (fell into a mechanism) and according to the current meaning (sit into the machine) would have put the listener in a difficult situation [5.132]

Thus, the sign consisting of "internal form" is not only a basis for naming, but also participates in the content of the concept as one of the important factors that make up the content of the concept expressed by the word. This corresponds to the concept of "internal form". In this sense, "internal form" fulfills the function of a foundation for the real meaning of the word, that is, the original meaning of the concept itself.

List of used literature

1. Bushoi T., Safarov Sh. Language construction: analytical methods and methodology - T., 2007. Page 195.



2. Zvegintsev V.A. "Internal form" and lexical knowledge of words // Semasiology. -M., 1957.
3. Nematov H. About word formation patterns, created and artificial words // Uzbek language and literature. 2007. No. 1.16
4. Potebnya A.A. Representation and meaning // Chrestomatiya po history of Russian language. - M., 1973.
5. Rasulov R. General linguistics. Part 1.-T., 2013. Page 81
6. Usmonov S. General linguistics.-T., 1972

