

## TYOLOGY OF SIGNS

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**Annotation:** This paper deals with the history of the semiotics which is defined by scholars in the philosophy of the science, linguistics and so on. It proposes a general view of the term “semiotics” which studies signs and symbols. Therefore, the survey approaches the typology of signs which is very expressive value in linguistics. The scholars criticize the taxonomy of signs, some approved of F. Saussure tradition(dichotomy), while others follow Pierce’s trichotomy tradition in classification of signs.

**Keywords:** semiotics, sign taxonomy, sign, symbol, icon, index.

**Аннотация:** В статье рассматривается история семиотики, которую определяют ученые в области философии науки, лингвистики и т.д. Предлагается общий взгляд на термин «семиотика», изучающий знаки и символы. Поэтому исследование приближается к типологии знаков, которая имеет очень выразительное значение в языкознании. Ученые критикуют таксономию знаков, одни одобряют традицию Ф. Соссюра (дихотомию), другие следуют традиции трихотомии Пирса в классификации знаков.

**Ключевые слова:** семиотика, таксономия знаков, знак, символ, икона, индекс.

**Annotatsiya:** Ushbu maqola semiotika va uning etimologiyasini o‘z ichiga olib, ko‘plab faylasuf va olimlar tomonidan uning muhokama qilinganligi ko‘rsatadi. Maqolada belgi va simvollarni o‘rganuvchi semiotika atamasining umumiy talqini to‘g‘risida fikr yuritiladi. Shu sababli bu izlanish tilshunoslikda juda ekspressiv ahamiyatga ega bo‘lgan belgilar tipologiyasi haqidadir. Ko‘plab olimlar tomonidan belgilar taksonomiyasini muhokama qilinib, ularning ba‘zilari F. Sossyur an‘anasini (dixotomiya) ma‘qullaydilar, boshqalari esa belgilarni tasniflashda Pirsning trixotomiya an‘analariga amal qiladilar.

**Tayanch so‘zlar:** semiotika, belgilar taksonomiyasi, belgi, belgi, belgi, indeks.

Throughout many decades, most semioticians have strived to clarify exact definitions of “semiotics or semiology”, and the most prominent semiotician Umberto Eco (1932–2016) stated that “semiotics is concerned with everything that can be taken as a sign” (Eco, 1976). According to Eco, all meaningful phenomena, including words and images, are considered signs and symbols that all experience and communication depend on them which can be visual, verbal or other forms involving speech, drama, novels, mime, paintings, comedy, architecture, myth, folklores, advertisements and etc. Besides, Robert Hodge and Gunter Kress collected a number of definitions given to the notion of semiotics by some who are interested in the sign and symbols system of the language, including semiotics as “the antique doctrine of signs” by Sebeok (1994); “the general signs of sign and meaning by Danesi and Santeramo (1992); “the science or doctrine that studies sign by Danesi (1993); “the study of signs and symbols as elements of communicative

36 behavior” in the Random House Electronic Dictionary( 1992);” the study of sign systems” by Halliday and Hasan (1985), and most clear and commonly definition supported by Ferdinand de Saussure (1974), who is the father of modern linguistics, defines the semiotics as “the science of life of signs in society”. Everything in culture can be seen as a form of communication and understood in terms of common set of rules and principles in community (Hodge P., and Kress G., 1988:210-213). It is shown that semiotics is a study of sign system of written and spoken language in the relation of multitude disciplines such as psychology, sociology, anthropology, history, philosophy, linguistics, literature, art and film studies, in general, the whole process of human being that is directed to interpret the world.

Semiotician D. Chandler stated that the emergence of the term “semiotics and semiology” is applied to the ancient Greek word semeion, which means ‘sign’. Semiotics or semiology is a way of analyzing meanings by looking at the signs (like words, pictures, symbols etc.) which are necessary for communication. The term is first used by philosopher John Locke (1690) in his book, namely, “Essay Concerning Human Understanding”. Based on his definition, the theory of semiotics is a branch of medicine concerned with interpreting symptoms of the diseases. In the history of philosophy, signs or symbols are studied as medical symptoms originated with Hippocrates recognized as “Father of Semiotics” (460–377 BCE) and was developed by Galen (c.129–200 CE). Moreover, the Stoics (c.300 BCE–200 CE) are often considered to have produced the first semiotic theory. However, a general theory of signs (both natural and cultural) is commonly traced back to the medieval theologian and philosopher Augustine of Hippo (354–430 CE), claimed by some to be the founder of semiotics(Chandler, 2017)

From the middle to late nineteenth and throughout the twentieth century, a number of semioticians have attempted to develop the semiotic theory and its branches. The major contributions were made by Peirce (classification of signs), Morris (the scope of semiotic theory), Saussure (semiology and linguistics), Hjelmslev (theory of glossematics) and Jakobson (poetics and linguistics). Of them, Ferdinand de Saussure and Charles Sanders Peirce are recognized as the co-founders of semiology or semiotics, and both created two different semiotic theory traditions of the discipline. One is linguistic tradition from Saussure to Hjelmslev and Barthes which is stated as “semiology” and the another one “the general theory of signs in the tradition of Peirce, which is named “semiotics”.

In Saussure’s semiological tradition, the central semiotic notion is the sign defined as a two-fold entity consisting of the signifier and signified. The signifier is defined as the material vehicle, or the “physical part of the sign, whereas the signified is defined as the meaning or mental concept to which the signifier refers. Saussure’s dyadic model proved that signification is in static which is contrasted to the Peircian triadic notion of the sign, which is a “triple connection of sign, thing signified, cognition produced in the mind”.(Nöth, 2014)

Discussing the signs, Pierce defined a sign as follows: “A sign, or representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the ground of the representamen. “Idea” is here to be understood in a sort of Platonic sense, very familiar in everyday talk...”. (Erian A., 2015:20)

Although sign is a key element of semiotics, semioticians have not yet agreed on a general typology of signs because of its multidimensionality the criteria. This issue is an integral part of the semiotic theory. The semioticians have great interest on the typology of the signs and make an effort to differentiate the following terms: sign, symbol, index and symptom.

Firstly, semioticians such as Augustine differentiated signs into two categories: natural and conventional(intentional). According to Augustine typological system, R.Gramigna cited natural signs are “those which without a wish or any urge to signify cause something else besides themselves to be know from them, like smoke, which signifies fire” whereas the latter ones, conventional or intentional are “those which living things give to each other, in order to show, to the best of their ability, the emotions of their minds, or anything that they have felt or learnt”. Augustine Hippo developed zoosemiotics by analyzing animals sounds. (Gramigna, 2020)

T. Sebeok has established six signs in his research: *signal, symptom, icon, index, symbol and name*. T.Sebeok denotes each of them.

*Signal* – a sign token mechanically or conventionally that triggers some reaction on the part of a receiver. *Symptom* is a compulsive, automatic, nonarbitrary sign, such that the signifier is coupled with the signified in the manner of a natural link. *Icon* is a sign when there is a topological similarity between a signifier and its denotata. *Index*- a sign when the signifier is contiguous with its signified, or is a sample of it. *Symbol*- a sign without either similarity or contiguity, but only with a conventional link between its signifier and its denotata. *Name*-a sign which has an extensional class for its designatum.(Sebeok, 1994)

The scholars tried to distinguish the terms: symptom, signal, index and symbol. Index and symptom are modern elements of natural signs.

The term “symptom” is derived from medicine (Bär 1982; 1988, Sebeok 1984, Schonauer 1986, Staiano 1986). In ordinary English, the term designates the sign of disease, being defined in dictionaries “*any feeling or illness that is caused by a particular disease.*” Ch.Morris defined the signal is not produced by its interpreter and not a substitute for some other sign with which it is synonymous.” (Rahman, H., 2019:21) As for symbol, the scholars contradicted it to the signal, index, icon. The symbol is seen as “a concrete sign which, by the disclosed representations or by the suggested similarities, it conventionally designates something different from what it is.” (Bălu, Iancu, 2006:15)

Ch.S.Pierce classified the sign as follow: icons, indices, and symbols. An icon is a sign that interrelates with its semiotic object by virtue of some resemblance or similarity with it, such as *a map is the icon of territory or a photo of Churchill, who is a British statesman, soldier, is an icon. This is because they are the signs of the original items.* An index is a sign that interrelates with its semiotic object through some actual or physical or imagined causal connection. For instance, *smoke is an index of fire.* It happens due to the action of the fire. As for symbol, Ch.S.Pierce stated that “symbol is somewhat more complicated, it is a sign whose interpretation is a matter of social convention.” He explained his ideas as an example of the word “*Coke*”, when we say or hear or write or read this word, we begin to think about the familiar soft drink because we have our own little social convention regarding this symbol and its semiotic object and interpretant. That’s why we are motivated by it in our little speech community we have experienced. He explained iconic, indexical and symbolic signs in the table 1. (Cobley, 2001)

<i>Sign type</i>	<b>Icon</b>	<b>Index</b>	<b>Symbol</b>
<i>Semiotic mode</i>	similarity	causal or natural relation	convention
<i>Practical examples</i>	photograph painting diagram sweet smell musical note	smoke for fire symptom for disease thermometer for heat	word insignia Morse code logical sign algebraic sign
<i>How to make and take them</i>	feeling sensation	perception inference action-reaction	learning by instruction and by doing

Table 1. Pierce classification of sign

Most scholars and linguists approved Ch.S.Pierce's classification of signs(index, icon, symbol) such as A. Nurmonov. He followed by this classification and divided these characters into motivated(iconic) and non-motivated (index, symbol).(A.Nurmonov, 2008:8).

From the point of the survey, we come to the conclusion, sign typology is based on Ch.S.Pierce sign classification approved by many, including icon, index and symbol, while symptoms and signals are the part of indices.

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