

Diachronic Derivation and Morphemic Structure of Somatic Lexemes in the Uzbek Language

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ABSTRACT

This article investigates the derivational and historical-morphemic characteristics of somatic lexemes in the Uzbek language from synchronic and diachronic perspectives. The study focuses on lexical units denoting human body parts and examines the linguistic mechanisms underlying their formation, semantic motivation, and subsequent morphological development. Particular attention is given to the distinction between synchronically transparent derivatives and historically derived lexemes whose original word-formation structure has become obscured as a result of phonetic, morphological, and semantic changes. The analysis demonstrates that affixation and composition constitute the principal mechanisms involved in the formation of Uzbek somatic vocabulary, with affixation displaying considerable productivity in historical word formation. Somatic lexemes such as tomoq "throat," barmoq "finger," qo'ltiq "armpit," oyoq "foot/leg," tuk "hair," tirsak "elbow," and tizza "knee" are examined through historical-comparative, etymological, morphemic, and lexical-semantic analysis. The findings reveal that a number of lexical items perceived as synchronically underived in modern Uzbek preserve traces of earlier derivational relationships and historically productive morphological elements. The study also demonstrates how phonetic processes, including syncope, consonant alternation, vowel harmony, and morphological reanalysis, contributed to the restructuring of these lexical units. The results highlight the importance of integrating synchronic and diachronic approaches in determining the derivational status and internal

structure of somatic lexemes and contribute to a more systematic understanding of historical word formation in the Uzbek language.

Keywords: somatic lexemes, word formation, derivation, diachronic linguistics, morphemic structure, etymology, affixation, historical morphology, Uzbek language, lexical semantics.

INTRODUCTION

Although research into word structure and meaning in Uzbek linguistics began in the mid-twentieth century, a deeper analysis of its essence emerged in the 1970s. The meaning of a derived word is based on the meaning of the word from which it is derived. For example, the meaning of the derived word *o'roq* is motivated by the action of cutting or reaping (*o'rish*). Accordingly, from a scientific perspective, the first element is regarded as the motivating (base) element, the second as the motivated (derived) element, and the relationship between the two elements is considered a relationship of motivation (motivating or grounding).

The processes of word formation and form formation in a language, as well as the relationship between these processes, give rise to the principles of analogy and anomaly, which in turn actualize the concepts of paradigms, homonymy, and synonymy. Thus, such principles are characteristic of both the form-formation and word-formation systems of a language. In this regard, it is of particular importance to study phenomena belonging to this category in connection with changes taking place in society and in human consciousness and thought.

It is well known that word formation is the linguistic level most specifically specialized in creating secondary signs from primary signs. In recent years, as the nominative-onomasiological study of linguistic system units has gained increasing prominence, it has been emphasized that derived words possess a dual reference: on the one hand, they refer to objective reality, and on the other, to the world of words.

It is well known that word formation is one of the principal means of enriching and renewing the lexical system and morphological structure of a language. Word formation refers to the creation of new words through various means and by employing different methods. New words emerge in response to the needs of life and society. The expansion of terminology related to human body parts, that is, the emergence and formation of new terms, is primarily driven by the need to express particular concepts through specific terms in order to clarify and define people's understanding of and attitudes toward their own bodily organs and parts.

Turkic native words always evoke their referents in some way, more precisely, through the specific characteristics of their sound complexes, and thus share a certain commonality with them. There is a natural reason why the lexical meaning of a word shares a certain commonality with the essence of the reality it denotes. This reason is associated with the formation and origin of the word itself.

The lexical meaning of Turkic native words is understood on the basis of an essential feature of the concept they denote. Its necessity is reflected in the sound that arises in the course of an event, object, activity, action, state, or quality serving as the referent of the native word, or in a sound complex that evokes an image of it. The sound is perceived in the form in which it is apprehended by a person.

In the works of scholars such as I. A. Baudouin de Courtenay, N. V. Krushevsky, M. M. Pokrovsky, and A. A. Potebnya, who developed important issues of word and form formation within the framework of comparative-historical linguistics and opened up new directions in the field, the relationship between form and meaning in the base and derived words was studied extensively. Their research established that meaning serves as a consolidating factor within the structure of a derived word. The same phenomenon has been described using such terms as "analogy" (I. A. Baudouin de Courtenay), "simplification" and "morphological resegmentation" (A. A. Potebnya).

A. G. G'ulomov evaluates such phenomena as follows: "The view that the meaning of a word is related to the semantic properties of its constituent parts does not always imply that the meanings of these parts are simply combined to form the meaning of the word as a whole or that the two are equivalent. For example, in such cases as *suvoq* "plastering," *suvoqchi* "plasterer," and *suvoqchilik* "plastering work," the meaning of the derived word arises from the meanings of its constituent parts. In the word *andavalamoq*, meaning "to gloss over" or "to cover up," however, the meaning expressed by its constituent parts takes on a somewhat different form.

Due to the operation of the law of asymmetry in language, it is not always easy to determine the boundary between a root word and a derived word. This is because, first, the meaning of a derived word is not simply a repetition or sum of the meanings of its constituent parts; second, changes in meaning may also lead to changes in the meaning of the derived word itself. As a result, the semantic relationship between the components of a derived word becomes weaker, and the phenomenon of simplification occurs.

In contemporary (synchronic) word formation, the relationship between the components of a derived word is productive and transparent, and its meaning can be explained through the semantic relationship between its components, as this relationship is clearly perceptible. Examples include *ter+im* "collection/harvesting," *yig'+im* "collection," *o'+rim* "mowing/harvesting"; *arra+la* "to saw," *randa+la* "to plane," *egov+la* "to file"; *insof+siz* "unprincipled," *savod+siz* "illiterate," and *ko'rim+siz* "unattractive."

In historical (diachronic) word formation, however, the meaning of a derived word and the way in which that meaning is expressed cannot be explained in the same manner as described above. Such meanings can only be determined through special investigations and historical observations.

Accordingly, the results of the research demonstrate that somatic lexemes in the Uzbek language have been formed through only two methods: affixation and composition.

1. *The formation of somatic lexemes through affixation is considered productive. In particular:*

-(±)q / -(±)k – these are suffixes attached to verbs to form nouns denoting persons, instruments, and locations, and they are regarded as among the most active morphological markers involved in the formation of somatic terms (STs). Examples include *tomoq* “throat,” *yonoq* “cheek,” *barmoq* “finger,” *taloq* “spleen,” *tirnoq* “nail,” *qo’ltiq* “armpit,” *oyoq* “foot/leg,” *to’piq* “ankle,” *tuk* “hair,” *kiprik* “eyelash,” *iyak (engak)* “chin,” *suyak* “bone,” *ilik* “bone marrow,” *tirsak* “elbow,” *bilak* “forearm/wrist,” *ko’krak* “chest/breast,” and *kindik* “navel.”

The prominent academic linguist A. Hojiyev, however, notes that “in the modern language, there are a limited number of words formed with the suffix *-gi* (*-ki*, *-qi*), such as *kergi*, *supurgi*, *chopqi*, and *sanchqi*, as well as a limited number of words formed with the suffix *-q*, such as *o’roq*, *taroq*, and *qayroq*. However, these suffixes are no longer used to form new words and have ceased to perform their original function, becoming unproductive suffixes. Secondly, these suffixes were not originally productive noun-forming suffixes specifically denoting instruments. Nouns formed with their help also expressed other meanings, while only some of them denoted instruments. Compare, for example, the following words with those mentioned above: *kulgi* “laughter,” *sevgi* “love,” *tepki* “kick,” *ko’chki* “landslide,” *turtki* “impulse/push,” *sochqi* “something scattered,” *bo’yoq* “paint,” *mudroq* “drowsiness,” *suvoq* “plaster,” *esnoq* “yawn,” and others. Thus, although nouns formed with the suffixes *-q* and *-gi* (*-ki*, *-qi*) are relatively few in number, they do not constitute a distinct word-formation type (including the words cited subsequently). Therefore, these suffixes have been unable to continue functioning as productive formants for creating words of a specific type and have consequently become unproductive suffixes.

This observation by A. Hojiyev concerns the synchronic aspect of these word-forming elements. When approached from a diachronic perspective, however, these formants reveal a considerably higher degree of productivity.

Word-forming elements exhibit two distinct characteristics in the formation of somatic lexemes (SLs):

1. *Cases in which the suffix retains its word-forming function*
This pattern is observed only in the formation of the somatisms *tirnoq* “fingernail” and *yonoq* “cheek.” In other words, the nouns *tirnoq* and *yonoq* are historically derived from the verb *tirna-* “to scratch” and the noun *yon* “side,” respectively. Here, the national character of the Uzbek language manifests itself in the use of the noun-forming suffix *-oq* instead of *-aq*.

2. *Cases in which the suffix becomes incorporated into the root and loses its independent status, i.e., diachronic derivation.*
In this type of formation, the derivational element occurs in two forms: (a) the addition of a hard suffix to a hard stem, and (b) the addition of a soft suffix to a soft stem.

A. It can be observed that words such as *tomoq* “throat,” *barmoq* “finger,” *taloq* “spleen,” *qo‘ltiq* “armpit,” *oyoq* “foot/leg,” and *to‘piq* “ankle,” which are considered underived according to the criteria of modern Uzbek, historically contain traces of derivational relationships.

The noun *tomoq* originally consisted of the formation *tam+g‘aq* = *tamg‘aq*. It was formed through the addition of the deverbal noun-forming suffix *-g‘aq* to the verb *tam-* “to move downward.” A derivational analogue of this formation has been preserved in such derived nouns of modern Uzbek as *qirg‘oq* “shore,” *to‘lg‘oq* “labor pains,” and *siyg‘oq* “urinary-related.” Subsequently, as a result of syncope, the medial *g‘* was lost, resulting in phonetic reduction. This process, together with the change of the Common Turkic vowel *a* into Uzbek *o*, ultimately gave rise to the noun *tomoq*.

Opinions concerning the morphological composition of the noun *barmoq* “finger” vary considerably. A. Vambéry considers the base of the word to be *bar-*, i.e. the verb “to go,” whereas K. Brockelmann argues that it derives from the noun *bar* “goodness,” “wealth” with the addition of the deverbal noun-forming suffix *-maq*. This pattern is still preserved in the

structure of the substantivized root words *quymoq* and *qaymoq* in modern Uzbek. E. V. Sevortyan, in turn, notes that the noun *barmaq* was formed from the stem *bar* – the base of the verb “to hold” – with the addition of the noun-forming suffix *-im*, followed by *-(a)q*, which expresses a diminutive meaning; the *-i-* in the inlaut position underwent syncope for reasons of phonetic convenience. It may therefore be concluded that, from a historical perspective, the noun *barmoq* possesses derivational value and should be regarded as a derived word.

At first glance, the noun *qo'ltiq* “armpit” appears to be a root word. However, when its internal morphological structure and its status as either a root or derived word are examined more closely, a different picture emerges. In Turkic languages, this word, which preserves the feature of backness (velarity), is pronounced with the forms *qol* and *qo'l*, containing a vowel characterized by either a broad or mid-broad articulation. Thus, it can be assumed that *-tuq* is a derivational morpheme. In modern Uzbek, however, no such derivational morpheme exists. According to the findings of textual scholars, in the Tungusic-Manchu languages *do* functions as an independent stem expressing the meanings “inside” and “interior,” while *-qis* is considered a noun-forming suffix. It can therefore be observed that the noun *qo'ltiq* developed from the pattern *qol+do+q* into *qo'l+tu+q* as a result of sprantization. According to the norms of modern literary Uzbek, the weakening of vowel harmony (synharmonism) has resulted in the occurrence, within a single root, of both a morpheme containing a rounded vowel and one containing an unrounded vowel. Consequently, the form *qol+do+q>qo'l+tu+q>qo'ltiq* became established in the Uzbek language.

Oyoq (Foot/Leg): An organ serving to support the body and enabling humans, animals, birds, and living organisms in general to stand, walk, or crawl.

H. Vambery acknowledges that the base of this word may be *at*, *ay*, *az*, or *ar*, with the meanings “step,” “to take a step,” “foot,” and “support.” Based on this view, Yu. Németh compares *ayaq* with *ad-*, the Chuvash *ut-* “to walk,” and the forms *adim* found in Kyrgyz, Kazakh, and Azerbaijani. R. Kent notes that

analogous forms of the word *ayaq* occur in the Mongolic languages as *ayala-* / *ayalax* “to go,” and even in the language of the *Avesta* as *ay-* “to go.” G. Jarring points out that the forms *ayaq/adaq* of this word emerged through metaphorization as the antonym of the word *bosh* “head,” as in the expression *boshdinoyoq* “from head to foot.” The form *adaq* preserves features of the Old Turkic language, since Turkic languages had *d* as a characteristic consonant during this period. This is also evidenced by the use of *qadgʻu* rather than *qaygʻu*, and *adugʻ* rather than *ayiq*, in the Orkhon-Yenisey inscriptions.

B. Words of the type *tuk*, *tirsak*, *kiprik*, *koʻkrak*, *iyak* (*engak*), *suyak*, *ilik*, *bilak*, and *kindik*, on the other hand, were formed with the participation of front-vowel derivational elements:

***Tuk* (hair):** In the Old Turkic language, this noun also had the same meaning. It was originally pronounced *tüg*, and even during that period the consonant *g* at the end of the word changed into *k*. Sources provide evidence that *tü* functioned as the stem in Old Turkic. In the *Drevnetyurkskiyslovar* (Old Turkic Dictionary), the word *tü* is explained as “hair” (*volos*), whereas *tüg* is interpreted as “hairs” (*volosy*). This suggests that the final *g* element in the latter word functioned as a suffix expressing the meaning of plurality. Thus, as a result of the process *tü + k/g = tuk*, the noun meaning “hairs, body hair” was formed in Uzbek.

***Tirsak* (elbow):** The existence of the verb *tir-*, which originally expressed the meanings “to gather” and “to bend” in Old Turkic, is recorded in lexicographical sources [4]. In fact, the base of this word is *ti-r*, and it is considered cognate with the word *ti-z*. Historical linguistic literature contains information suggesting that *-z* may have expressed a plural meaning. Although the interpretation of the consonant *z* as a marker of plurality remains debatable, there is sufficient evidence to support this hypothesis. In Uzbek, *z* has historically conveyed meanings associated with duality in words such as *tiz* “knee” and *koʻz* “eye”; it expresses personal plurality in the pronouns *biz* (singular: *bən*) and *siz* (singular: *sən*); it expresses the plurality of a people or ethnic group in *oʻgʻuz* (*ogʻ* – the name of a tribe + -

uz) and *qirg'iz* (*qirq* + *-iz*); and in the word *ko'ks* < *ko'k* + *uz*, it appears to convey the meaning of plurality associated with a body part.

Furthermore, the *-r/-z* alternation in the Turkic languages has retained its interchangeable character from ancient times to the present day. For example, *ko'r* – *ko'z*, *tir* – *tiz*, *o'tkar* – *o'tkaz*, *chiqar* – *chiqaz*, and so forth. The same alternation has also been preserved in the somatic term *tirsak*.

The suffixes *-sak/-soq* represent hard and soft variants of the same affix and are actively used in modern Uzbek as both adjective-forming and noun-forming suffixes. Derivatives such as *yuksak* “high,” *qarsak* “applause,” *qurumsoq* “stingy,” and *oqsoq* “lame” are examples of this pattern. It can therefore be concluded that there is sufficient basis for considering the somatic term *tirsak* a derived word formed according to the pattern *ti* + *r* (*z*) + *sak*.

Tizza (knee): Professor Sh. Rahmatullaev approaches the etymology of the noun *tizza* as follows: “This noun was originally derived in Old Uzbek from the verb *tiz-* ‘to tie together consecutively’ (PDP, 431; *Devon*, II, 16; DS, 564) with the suffix *-l* (ESTYa, III, 337; KRS, 732); subsequently, the consonant *ə* was added: *tiz-* + *a* = *tiza* > *tizza*” [1].

This interpretation may be regarded as rather simplistic and far removed from the actual linguistic facts. If the noun *tizza* is examined from a historical-morphemic perspective, a number of words in the Turkic languages, including Uzbek, become relevant, such as the nouns *tik* and *tizgin*, the verb *tiymoq*, and, furthermore, the semantically related verb *tayan-* “to support oneself; to lean on.” In accordance with this view, it may be observed that the common base of these lexemes is *ti-*, whose meaning corresponds to the verbs “to hold” and “to keep in place.” The element *-z*, in turn, displays a noun-forming function in words such as *ko'z* “eye” and *yuz* “face.” According to the views of some scholars, however, as noted above, *-z* is considered an element inherited from the proto-language into the modern Turkic languages, functioning as a morphological marker of duality and plurality.

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