

Linguistic Terms Formed by the Semantic Method in the Terminological System of Uzbek

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ABSTRACT

Linguistic terms serve to express scientific concepts, organize practical activities, and establish precise and consistent communication among specialists in a field. They are generally derived from words in the common vocabulary and the literary language, borrowed from foreign languages and other disciplines (botany, chemistry, physics, biology, and the technical sciences), or drawn from dialects. Semantic term formation is one of the most productive methods. It assigns a new meaning to an existing lexical unit or uses an established meaning as the basis for designating a new concept. Thus, semantic term formation makes it possible to express new scientific concepts through semantic extension, modification, or transfer. In linguistics, this process occurs through metaphor, metonymy, interdisciplinary transfer (transterminologization), and borrowing from other languages.

Keywords: Metaphorization, transterm, term, designation, affixation, compounding, root, derivative, single-component term, multi-component term, native stratum, borrowed stratum.

INTRODUCTION

In the present age of advanced globalization and rapid scientific and technological development, the need to designate new terms and concepts has become a pressing issue for every national language. Modern linguistics must therefore investigate the methods of forming new terms in greater depth. One of the most productive and economical means of term creation is the

semantic method, whereby existing lexical units acquire new terminological meanings.

Experience from other developed languages shows that semantic term formation is among the most active and successful methods of terminology development. Although this method is also used in Uzbek, it requires consistent and systematic study. This is particularly true of linguistic terminology, where many aspects of the method remain insufficiently investigated and therefore warrant attention as an object of research. In an era of rapid change, the need to designate newly emerging phenomena and concepts in science, technology, manufacturing, and social life requires national languages to expand their term-forming resources. The modern terminological system of Uzbek, in particular, faces the need to name rapidly developing scientific and technological achievements as well as new phenomena and objects. Consequently, the processes by which new linguistic terms arise, especially the methods through which they are formed, have become an urgent subject of systematic study.

MATERIALS AND METHODS

In recent years, reforms across all spheres, advances in science, the introduction of progressive international experience and technologies, and the continuing expansion and deepening of globalization have accelerated the use of numerous international and foreign terms alongside words and designations already in circulation. At the same time, terms created when words from the national language's common vocabulary acquire new meanings are also being used actively.

Terminological studies identify three principal methods of term formation: affixation, compounding, and the semantic method. It has long been established that semantic term formation, or transterminologization, occurs when a term from one discipline enters the terminological system of another or when a lexical unit in general use becomes a specialized term. In this regard, the linguist G. Ismailov observes: "Terminology also enriches itself autonomously; that is, through semantic shift, a term belonging to one field becomes a term in another. Such

relationships may acquire semantic properties through three processes in particular: metaphor, metonymy, and functional similarity" [3: 6]. This demonstrates the strong interrelationship between general vocabulary and terminological vocabulary.

Accordingly, semantic term formation proceeds in two main directions:

1. *Interlingual transterminologization*
 - a. **Terms transferred into Uzbek from Latin, Russian, and French:** *assimilyatsiya* "assimilation," *leksema* "lexeme," *sema* "seme," *korpus* "corpus," *fraza* "phrase," *fonema* "phoneme," *jargon*, and *argo* "argot";
 - b. **Words in the general literary vocabulary of Uzbek that have become scientific terms:** *ega* "subject/possessor," *hol* "adverbial modifier/state," *ot* "noun/name," *sifat* "adjective/quality," *ravish* "adverb/manner," *son* "numeral/number," *o'zak* "root," *kesim* "predicate/cut," *bo'g'in* "syllable/joint," and others.

2. *Interdisciplinary transterminologization* [3: 6]

This direction involves the transfer of terms into linguistics from such fields as geography, botany, agronomy, biology, physics, and chemistry. Examples include *morfologiya* "morphology," *o'zak* "root," *negiz* "stem/base," *dissimilyatsiya* "dissimilation," *valentlik* "valency," *diffuziya* "diffusion," and *abbreviatsiya* "abbreviation."

Semantic term formation takes place through metaphor, metonymy, and functional similarity. Linguistic terms formed through these mechanisms can also be identified.

In the five-volume *Explanatory Dictionary of the Uzbek Language*, the lexicographic treatment of the linguistic term *ega* is particularly detailed. The dictionary distinguishes and explains seven meanings of this lexeme.

EGA. 1. A person to whom a house, property, or the like belongs; an owner, proprietor, or possessor. Uy egasi 'the owner of the house'. Bog'ning egasi 'the owner of the garden'. Chiqasi kelsa, egasi sababchi bo'ladi 'If it is destined to be lost, its owner will

cause it' (proverb). Eshakka muguz bitsa, egasini suzadi 'If a donkey grew horns, it would gore its owner' (proverb). Itning fe'li egasiga ma'lum 'A dog's temperament is known to its owner' (proverb). Daftarni egasiga qaytarib yuborish kerak edi-da 'The notebook should have been returned to its owner' (Yoshlik). Bolaning topilgani uy egalarininggina emas, qo'shnilar, hammahallalarning ham quvonchiga aylandi 'The finding of the child brought joy not only to the owners of the house, but also to the neighbors and the entire community' (R. Fayziy, You Are Not an Orphan). Mana shu mulkning egasi O'tar boboni bilarsiz? Shu zotning farzandiman 'You must know Grandfather O'tar, the owner of this property? I am his child' (S. Siyoyev, Light).

2. When used with words such as yurt 'country' or el 'people', it denotes the ruler or leader of the place designated by those words. Otajon, sendirsan yurtning egasi 'Dear father, you are the master of the land' (Ravshan). Shunda Chambilning ovini ovlab, Chambilning egasi bo'lib yurganda, Chambilning tevaragida Turkman degan bir yurt bor edi 'At that time, while he hunted in Chambil and ruled as its master, there was a land called Turkman near Chambil' (Shirin and Shakar). Here, the lexeme ega has developed through metaphorical transfer.

3. When combined with a word denoting a person or thing, it indicates the presence or possession of what that word designates; to have, to possess. Tilsiz bo'lib keldim dunyoga, Ammo tilga egaman endi 'I came into the world without a voice, but now I possess a language' (Guldasta). Barcha qulayliklarga ega bo'lgan binolar qad rostladi 'Buildings equipped with every amenity were erected' (from a newspaper). The third meaning of ega illustrates polysemy.

4. When used with certain words denoting abstract concepts, it indicates that a person or thing possesses the quality or characteristic designated by that word; endowed with, possessing. Katta ahamiyatga ega 'of great importance'. Yuksak fazilatlar ega 'possessing noble qualities'. ...yuksak texnologik sifatlar ega bo'lgan chigitni ekish ancha ko'paytirildi 'the sowing of cottonseed with advanced technological qualities increased considerably' (from a newspaper). Otasining saltanatda katta hurmatga ega ekani Badianing qalbida ham fidoyilik tuyg'ularini solgan edi 'The great respect her father enjoyed in the kingdom had also instilled a sense of devotion in Badia's heart' (Mirmuhsin, The Architect). The fourth meaning is likewise polysemous.

5. It indicates attribution or ownership in relation to producing, preparing, or otherwise bringing something into being. “Yo‘q,” dedi O‘zbek oyim, “osh egasi bilan shirin... Ha, aytgandek, qudangiznikiga yuborgan kishingiz keldimi?” “No,” said Uzbek Oyim, “a meal is delightful with its host... By the way, has the person you sent to your in-laws returned?” (A. Qodiriy, *Bygone Days*).

6. Colloquial (only with the first-person possessive suffix): the Creator, God. Buni yaratgan egamning o‘zi biladi ‘Only my Lord, who created this, knows,’ said the elder (P. Tursun, *The Teacher*). Sizni egam so‘zga pichib qo‘ygan ekan-da ‘It seems my Lord created you for eloquence’ (Oybek, *Selected Works*). Here, a related or associative meaning is also evident.

7. Linguistics. In a two-member sentence, the principal part that identifies the person or thing to which the proposition relates and whose feature is determined by the predicate [12: 456].

The seventh meaning belongs to linguistic terminology and clearly arose through metaphor. The second meaning – “when used with words such as yurt ‘country’ or el ‘people,’ it denotes the ruler or leader of the place designated by those words,” as illustrated by *Otajon, sendirsan yurtning egasi* and the passage from *Shirin and Shakar* – represents a metaphor in which *ega* developed on the basis of perceived similarity.

The *Explanatory Dictionary of the Uzbek Language* correctly gives the lexical meaning of *ega* as “a person to whom a house, property, or the like belongs; an owner, proprietor, or possessor.” In the grammatical term *ega*, the meaning of being the “owner” or “master” of the proposition expressed by the sentence is implicitly present. Thus, the term *ega*, which designates a principal part of the sentence in contemporary literary Uzbek, arose through metaphor.

Kesim

This term is based on the verb *kes-* “to cut,” while *-im* is a deverbal noun-forming suffix. The description found in textbooks and manuals – “In present-day (synchronic) word formation, the relationship between the components of a derived word remains active, and its meaning can be explained through the semantic

relationship between those components (the relationship is clearly perceptible): *ter* + *im* “harvest”, *yigʻ* + *im* “collection”, *oʻr* + *im* “reaping,” ... – provides an explicit account of its formation.

The meaning of a derived word is based on the semantic relationship between its formative components: *ter* + *im*; *ter-* is the derivational base and *-im* is the derivational affix [13: 165]. *The Explanatory Dictionary of the Uzbek Language* presents three meanings of *kesim*:

The first definition gives the lexical meaning of the noun *kesim*:

A cut piece or slice (a chunk, morsel, etc.). Bir kesim non ‘a slice of bread’. Hayot esa qimtinib, tortinib, onda-sonda bir kesim qovun oladi-da, bir tishlab, yana kosa chetiga qaytarib qoʻyadi ‘Hayot, however, hesitantly and shyly takes an occasional slice of melon, bites it once, and puts it back on the edge of the bowl’ (M. Ismoil, Fergana Before Dawn). Jek hamon tumshugʻini choʻzib, koʻzlari moʻltirab yotar, oldidagi sirli kosada turgan kolbasa kesimlariga qaramasdi ‘Jack still lay with his muzzle stretched forward and his eyes glistening, without looking at the slices of sausage in the mysterious bowl before him’ (Sh. Xolmirzayev, The Almond Tree Blossomed in Winter).’

This definition describes a derivative meaning ‘piece’ formed in contemporary Uzbek by combining the verbal base *kes-* ‘to cut’ with the suffix *-im*.

The second meaning – “2. Technical. The surface formed when an object is cut by a plane. The cross-section of a cylinder is a circle” – is likewise a derivative consistent with the first meaning. Here, however, the semantic component ‘image/form’ produced by cutting is realized.

The third meaning – “3. Linguistics. One of the principal parts of a sentence; the constituent that forms the basis of the sentence and expresses the action, state, or characteristic of the person, object, or phenomenon denoted by the subject” [11: 356] – is a meaning created through metaphorization.

An important structural feature is the capacity of metaphorical terms to form terminological systems characterized

by hierarchical and paradigmatic relations. These relations are manifested in thematic classifications of terms as well as in semantic and word-formation models. Physics, for example, contains terminological series built around metaphorical nominations: *oqim* “flow” (photon flow, electron flow), *ekran* “screen” (protective screen, information screen), and *rezonans* “resonance” (magnetic resonance, resonance frequency) [6: 156]. These terms may be regarded as products of metaphorization.

This reflects the considerable productivity of metaphorical terms and their capacity for extension and change. Such terms not only record knowledge but also serve to disseminate, adapt, and popularize it across disciplines. The development of metaphorical terms therefore reflects the evolution of a discipline’s conceptual system, facilitates the creation of new models of knowledge, and supports communication in professional settings.

Thus, the linguometaphorical term *kesim* departs from its original lexical meaning. As a sentence constituent, it is metaphorized through the notion that the sentence it completes is “cut off” by a formal and logical boundary – that is, strictly delimited from the sentence that follows.

RESULTS AND DISCUSSION

Let us now examine another linguistic term formed by the semantic method.

BO‘G‘IN 1. Anatomy. The point at which the bones of the body are joined by cartilage and ligaments; a joint. *Barmoq bo‘g‘inlari* ‘finger joints’. *Qo‘l suyaklari bir-biriga birikkan harakatchan birikmalar hosil qiladi, bu birikmalar bo‘g‘inlar deyiladi* ‘The bones of the hand form movable connections with one another; these connections are called joints’ (Zoology). *Bo‘g‘inlari g‘adirbudur bo‘lib ketgan barmoqlari bilan og‘zining ikki chetini artdi* ‘With his rough-knuckled fingers, he wiped both corners of his mouth’ (S. Nurov, *The Frost Will Not Strike the Grass*).

2. Each of the sections of a bone composed of similar parts; a segment. *Umurtqa bo‘g‘inlari* ‘vertebral segments’. *Bo‘g‘inlarim og‘riyapti* ‘My joints hurt’. *Payg‘amov barmoqlarini bir-biridan*

o'tkazib bukkanda, bo'g'inlari qirsilladi 'When Payg'amov interlaced and bent his fingers, his knuckles cracked' (S. Nurov, The Frost Will Not Strike the Grass). Mafosilga giriftor bo'lgan kimsadek, yetmish ikki bo'g'ini zirqirab og'ridi 'Like someone afflicted with rheumatism, all seventy-two joints of his body throbbed with pain' (S. Siyoyev, Avaz).

3. Each part of an animal or plant whose body consists of similar sections or segments. Chuvalchang bo'g'inlari 'segments of a worm'. Qamish bo'g'inlari 'nodes of a reed'.

4. Figurative. Each link, stage, or level in an organically connected event, process, organization, or the like. To'g'ri, qog'ozbozlik kamaydi. Lekin xodimlar quyi bo'g'inlarni bezovta qilishning boshqa usullaridan foydalanmoqdalar 'It is true that bureaucracy has decreased. However, officials are using other methods to trouble the lower levels' (from a newspaper). Oshkoralik, demokratiya ham intizomning bo'g'iniga aylanadi 'Transparency and democracy also become links in the chain of discipline' (from a newspaper).

5. Figurative. A generation or lineage. Yosh bo'g'in 'the younger generation'. Shu ildizdan o'sib chiqar kelajak bo'g'in 'The future generation will grow from this root' (G'. G'ulom, Poems). [Hojar:] Men qanday qilay! Yetti bo'g'inimizda qulog'im bunday satang nomini eshitgani yo'q edi [Hojar:] What can I do? In seven generations of our family, my ears have never heard the name of such a brazen woman' (Hamza, The Secrets of the Veil). Eng a'lo sifatli – birinchi yoki ikkinchi bo'g'in duragaylar o'z-o'zidan ko'paytiriladi 'The highest-quality first- or second-generation hybrids are propagated naturally' (Poultry Farming in Uzbekistan).

6. Linguistics. A part of a word consisting of one or more sounds and pronounced in a single breath. The word tosh 'stone' consists of one syllable. [10: 667]

The meanings of *bo'g'in* as "each part of a bone consisting of similar sections," "a body part composed of similar sections or segments," and "each link or stage of an organically connected event, process, or organization" show that the linguistic term *bo'g'in*, created to denote a part of a word composed of a particular group of sounds, also developed through metaphorization.

CONCLUSION

Linguistics is a complex field with its own system of terms, expressions, and classifications. These terms serve to express scientific concepts, organize practical activities, and establish precise, concise, and consistent communication among specialists. They are generally derived from common vocabulary and the literary language, borrowed from foreign languages and other disciplines (botany, chemistry, physics, biology, and the technical sciences), or drawn from dialects. This is directly connected with semantic formation, a process in which a lexical unit acquires a new meaning or an existing meaning provides the basis for expressing a new concept. Semantic term formation makes it possible to designate new scientific concepts through semantic extension, modification, or transfer. In linguistics, this occurs through metaphor, metonymy, interdisciplinary transfer (transterminologization), and borrowing from other languages.

CONCLUSION

The study of the semantic formation of linguistic terms contributes to the dissemination and national adaptation of the discipline, the investigation of the sociolinguistic and linguocultural properties of metaphorical terms, and the systematization and standardization of terminology. These processes can also provide important analytical material for contemporary sociolinguistics, cognitive linguistics, and cultural semantics. Systematic work on such terms, including their standardization and scholarly investigation, is therefore an important direction in the development of Uzbek linguistics and terminology studies.

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