

LEXICALIZATION WITHIN THE NOUN CATEGORY

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This article discusses the phenomenon of lexicalization in the Uzbek language, its formation, and in particular, the lexicalization of units related to nouns, and analyzes examples.

Keywords

word, part of speech, noun, lexicalization, word formation, semantic meaning of a word.

When discussing lexicalization within parts of speech, two aspects should be considered. Firstly, to which part of speech the derived meaning from words belonging to a certain part of speech belongs, and secondly, the lexicalization of units within a specific part of speech.

From a formal approach to units undergoing lexicalization, it becomes clear that all words belonging to independent parts of speech can participate in their morphological structure. For example: 1) noun+noun= *boychechak* (snowdrop), *baqaterak* (poplar), *ko'ztikan* (barberry), *atirgul* (rose) and similar; 2) adjective+noun= *oyimqovoq* (pumpkin), *yapaloqqush* (owl), *oqqush* (swan), *qoraqurt* (black widow spider), *qoramoy* (crude oil), *qizilishton* (robin) and similar; 3) numeral+noun= *birvaqt* (once upon a time), *qirqbo'g'in* (horsetail plant), *mingboshi* (commander of a thousand), *mingoyo'q* (centipede), *yuzboshi* (centurion), *ellikboshi* (commander of fifty) and similar; 4) numeral+numeral= *oltmish* (sixty), *yetmish* (seventy), *sakson* (eighty), *to'qson* (ninety) and similar; 5) numeral+pronoun= *bir nima* (something), *bir qancha* (several), *bir necha* (a few), *bir narsa* (a thing) and similar; 6) numeral+adverb= *bir oz* (a little), *bir talay* (quite a few) and similar; 7) verb+verb= *sotib olmoq* (to buy), *olib kelmoq* (to bring), *borib kelmoq* (to go and come back) and similar; 8) noun+verb= *qiyos qilmoq* (to compare), *qabul qilmoq* (to accept), *afsus qilmoq* (to regret), *xavotir qilmoq* (to worry), *mustahkam qilmoq* (to strengthen) and similar; 9) onomatopoeic word+verb= *chug'ur-chug'ur qilmoq* (to chirp), *bidir-bidir qilmoq* (to chatter), *g'imir-g'imir qilmoq* (to swarm) and others. The word formed from their combination can also belong to the category to which one or both of the words in its composition belong. For example, in the case of noun+noun=noun, numeral+numeral=numeral, adjective+noun=noun, they fully or partially correspond to each other. However, this cannot be said in cases like numeral+noun=adverb. From the combination and lexicalization of lexemes belonging to two different parts of speech, a word belonging to a third part of speech is formed. In such cases, it is more important to consider the semantic properties of words rather than their grammatical forms. In this sense, O.P. Sunik was absolutely right when he said, "Since the process of word formation is connected not only with the change in the lexical meaning of the word, but also with the change in its general grammatical meaning, it may or may not affect the relation of the derivative to a particular part of speech" [4, 53].

A unit that has become a complete entity due to lexicalization naturally belongs to a specific part of speech, performs a syntactic function corresponding to its position in the context, and is accordingly considered as a single unit from a syntactic perspective. Therefore, we believe that studying units resulting from lexicalization within the framework of parts of speech contributes to understanding their linguistic nature.

Regardless of how it is formed, the question arises whether a change in the semantics of a word affects its morphological nature, that is, which part of speech it belongs to. For example, let's consider the word *yaxshi* (good). In modern Uzbek, this word, according to its general semantic meaning, indicates a characteristic of an object, phenomenon, or action. More precisely, it denotes a characteristic of an object or phenomenon in one sense and an action in another: in one case, it belongs to the category of adjectives, and in another case, to the category of adverbs. This cannot be determined outside the context, but historically it may have denoted a characteristic specific to one part of speech. In modern Uzbek, it is used as a word belonging to both adjective and adverb parts of speech (in this case, the connection of the word *yaxshi* (good) with a noun or verb is taken as the basis). Its function as a noun - nominalization - is a speech phenomenon, in other words, a context-dependent occurrence.

A review of grammatical literature reveals that the formation of nouns through lexicalization is a linguistic phenomenon that has long existed in the Uzbek language. Specifically, in E. Fozilov's work "Historical Morphology of the Uzbek Language," the analysis of syntactic formation of parts of speech includes examples such as: *oʻz qiz* (son-daughter), *aqqa ini* (elder brother-younger brother), *tishi kishi* "woman," *udchi er* "shepherd," *yultuzchi er* "astrologer," *keyikchi er* "hunter," and others [8, 146]. However, not all of these lexicalized compounds have survived to the present day. Due to certain historical and linguistic reasons, in modern Uzbek literary language, *tishi kishi* has been replaced by *xotin*, *ayol*; *udchi er* by *cho'pon*; *yultuzchi er* by *munajjim*; and *keyikchi er* by *ovchi*. *O'g'il-qiz*, as a paired word, generally means "child" or "offspring." Only *aqqa ini* has been fully lexicalized in modern Uzbek as *og'ayni*, meaning "comrade" or "friend." To express the narrower meaning of brotherhood, the paired word "og'a-ini" is used [6, 560].

The word *qarabash*, which had already been lexicalized in earlier periods of language history and was analyzed by E. Fozilov as meaning "slave girl, captive woman," does not appear with this meaning in Uzbek language dictionaries. Instead, in modern Uzbek, this word is noted to have a different meaning - "a dark-flowered, thick-stemmed sedge" [7, 553].

As we consider the fact that the process of lexicalization is a historical phenomenon, we refer to B. Bafoev's book "History of Ancient Words" to further strengthen these observations. The researcher commented on words such as *shaftoli*, *zardoli*, *jilonjiyda/chilonjiyda*, *arg'uvon*, *dehqon*, *xirmon*, *tovushqon/tabushqon*, *arslon*, *qoplon*, *sirtlon*, *ilon*, *sichqon*, which also emerged through lexicalization during the historical development of the Uzbek language and became terms denoting the names of certain objects and animals. For example, the word "*shaftolu*" was not found in Turkic literary and scientific works created before the 15th century. Instead, it was generally referred to as *o'riker oruksadi* - *man craved peach* [2, 296], *ol oruk chap-chap yegi* - *he ate the peach with a smacking sound* [2, 308]. However, some studies suggest that the first component of the word *shaftoli* does not indicate color, but rather a state (i.e., *sheft-shift* - hard).

Therefore, the word *shaftolu* was originally a word combination with an attribute, the function of which was to convey communication. As a result of language development (based on social progress and the living requirements of native speakers, of course), the phrase changed its grammatical function and meaning, and began to be used in a nominative function. It distinguishes this fruit from others in the same family or genus based on its color or hue. The terminological function prevails over indicating an attribute" (p. 12). "The first component of

the word shaft is an adjective denoting white color, while the second component *olu-oli* is a general term in Persian-Tajik languages referring to fruits" (p. 10). According to the researcher, "yellow fruit" meaning *zardolu/zardoli* is also a word of the adjective+noun type, in other words, a modifier+modified structure. *Olmurut* is also considered a single lexeme in Turkic languages. Thus, it was also lexicalized before being adopted into the Uzbek language.

To demonstrate more clearly and substantiate with evidence that the phenomenon of lexicalization existed in earlier periods of Uzbek language history, we present some examples analyzed by B. Bafoev: *arg'uvon*. "We assume," says the scholar, "that this word consists of two components: the first is *ar-* and the second is *-guvon*. The first component is a phonetically modified form of the Persian-Tajik *ar-* from the word *al - red*, and the second is from the Arabic *g'uvon - beauty*" [1, 47]. Similarly, considerations related to the origin and semantics of the word *dehqon* (*farmer*) are also important. "Information about the etymology of the word *dehqon* does not specify exactly how and when it was formed, or the geography of its use. The structure of the word is compound, consisting of two independent language units. In written sources of the Persian-Tajik language, in written monuments recorded from the 10th century onwards, it is used with the following meanings: 1) village elder, village owner; landowner, rich person; 2) one who engages in agricultural work; 3) Persian, Tajik people; 4) one who knows history, a storyteller" [1, 85]. This unit has been lexicalized in the Uzbek language with its second meaning. The word *xirmon/xirman* is also a product of the linguistic phenomenon that is the object of this research. "*Xirman* is historically a compound word, formed from morphemes such as *xir/xar* and *man/mon*. Later, it was adopted into Old Uzbek and is actively used in both modern Uzbek and all its dialects... In Old Tajik, it appears in the form *xirman/xarman*, meaning a pile of unthreshed grain; a place where grain is gathered, a stacked object" [1, 89-90]. The words *arslon*, *qoplan*, *sirtlon*, *ilon*, *tobushqon/tovushqon*, *sichqon*, whose etymology is provided by B. Bafoev [1, 98-103-108-109-110], are also lexemes that historically underwent lexicalization, combining two words. They have become single words in modern Uzbek and each denotes a single concept.

In most studies of compound words in modern Uzbek, the morphological structure and formation of lexemes are discussed. In particular, the book "Fundamentals of Systemic Lexicology of the Uzbek Language" examines the structural types of lexemes and words, categorizing them into simple, simplified, compound, paired, and complex forms. Specifically, the following is noted about compound lexemes: "*Compound lexemes* historically emerge as a result of two or more roots (lexical morphemes) merging into a formal and semantic whole, such as [belbog'] (waistband), [oqsoch] (white-haired), [oqsoqol] (elder), [belkurak] (shovel). Compound lexemes are especially prevalent in proper nouns and terminological lexemes: [Yangiqo'rg'on], [Miyonbozor], [Eskijuva], etc." [3, 49]. "*The patterns of forming compound words*, as mentioned, have been scarcely studied in the Uzbek language. Some compound word formation patterns include: {[specific noun]+[verb]+[di]= (ceremonial noun) } (examples: *kelin keldi* (bride came), *kuyov chaqirdi* (groom called), *kampir o'ldi* (old woman died), *og'iz bog'ladi* (tied mouth), etc.); {[noun]+[qil]= (transitive verb) } (examples: *mehnat qil* (work), *g'ayrat qil* (strive), *kitob qil* (make a book), etc.); {[noun]+[bo'l]= (intransitive verb) } (examples: *odam bo'l* (be a person), *ishchi bo'l* (be a worker), *oxir bo'l* (be the end), *qiziq bo'l* (be interesting), *kitob bo'l* (be a book), etc.)" [3, 53]. The quoted words *belbog'*, *oqsoch*, *oqsoqol* were historically phrases that have now become single lexemes. Similarly, expressions that originally appeared as phrases and served only a communicative function, such as *kelin keldi*, *kuyov chaqirdi*, *kampir o'ldi*, *og'iz bog'ladi*, began to denote specific rituals during the

subsequent historical development of the language, and consequently underwent lexicalization. If we examine the origin of most ritual names in modern Uzbek, it becomes evident that they are products of lexicalization.

The phenomenon of lexicalization not only leads to the emergence of new meanings but also performs a significant social function in the speech process, namely, it serves to express thoughts concisely. For instance, if the word "*belbog*" (*waistband*) had not been formed, it would have been necessary to use phrases like "*a tie/band worn around the waist*" to name this object; instead of "*vatangado*" (*exile*), one would have to say "*a person separated from their homeland*"; in place of "*guldasta*" (*bouquet*), "*a collection/bundle of flowers*"; and for "*ko'zoynak*" (*eyeglasses*), "*glasses worn on the eyes.*" Evidently, such expressions appear rather awkward both in form and meaning, as they are not used in the speech of native Uzbek speakers.

A. Hojiev, discussing why the suffix *-li* in phrases such as "*three-layered*," "*white-bearded*," and "*tall*" cannot form compound adjectives, provides the following example: "*Again, the bustling market of eight-step floral atlas and striped beqasam fabrics.*" (G'.G'.) He emphasizes: "*The phrase 'eight-step flower' in the sentence should actually be 'eight-stepped flowered atlas.'* The fact that the meaning does not change even when the affix *-li* is omitted in both words demonstrates that this affix cannot form compound words. This is because word-forming affixes never separate from the word they form. If separated, the word would cease to exist" [5, 27].

The point is that in many cases when adjectives are nominalized, the process of lexicalization occurs. If an adjective-forming suffix is added to nominalized adjectives, either the lexicalization process is disrupted, or this word participates in a new function in the sentence after undergoing lexicalization. Such involvement can affect its meaning. Let's compare: *open-hearted*, *sharp-nosed* and the like. The aforementioned "*eight kicks*" had already been lexicalized in the Uzbek language before entering this text.

In conclusion, the above analysis demonstrates that lexicalization is a special form of new word formation in the Uzbek language, and that the creation of new lexemes in this manner has been actively practiced throughout the historical development of the Uzbek language. It should also be noted that both the origins and the current state of such linguistic processes have occurred and will continue to occur in connection with the needs, lifestyle, and activities of Uzbek speakers.

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