

Unmarked Methods of Word Formation in Yenisei Inscriptions

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Abstract. Yenisey's inscriptions are important written sources of Old Turkic. Semantic change, conversion, derivation, and compounding are word-formation methods in the Yenisey inscriptions language. While derivation and compounding are marked methods of word formation where new words are made by adding new affixes or words, semantic change and conversion do not have these explicit means that define them. The last two methods are based on changing meanings or forms of words without adding any new morphemes. Various types of semantic change include metaphor, metonymy, generalization, specialization, amelioration, and pejoration. Among them, metaphor, specialization, amelioration, and pejoration can be seen in Yenisei inscriptions. The words *teŋri* 'God', *qara* 'ordinary people' and 'cattle', *örüŋ* 'silver things' are formed by semantic change. Changing the parts of speech to which the words belong is called conversion. The noun *bāngü* 'memorial, inscription', the adverbs *tükäti* 'totally', *bašlayu* 'firstly, to begin with, beginning', *üzä* 'above' and the functional parts of speech *qata* 'times', *birlä* 'with, together' are formed by conversion. Adjectives with the suffix *-siz* can also become adverbs, including *buŋusuz* 'without a grief, happily'. The research shows that although Turkic languages are agglutinative and possess many derivational suffixes, other word-formation ways do not need adding any new morphemes to words. The products of these methods are relatively few, but they are among the words used frequently.

Keywords: Turkic languages; Old Turkic; inscriptions; lexicon; semantic change; conversion.

INTRODUCTION

Yenisei inscriptions are among the oldest written monuments of Turkic languages. Along with Orkhon inscriptions, they are essential to Old Turkic written texts. Although their texts are minimal and consist of only a few lines, the vast number of inscriptions makes them a significant written source for Turkic languages. That's why research on these writings on gravestones helps us to understand the history of Turkic word formation better.

Various ways of word formation have been used in Yenisei inscriptions. These methods include the following: 1) Semantic change; 2) Conversion; 3) Derivation; 4) Compounding.

As can be seen, the word-formation methods mentioned here are based on the changes made to a word existing in the language; that's why

phenomena such as borrowing words from other languages and bringing words from dialects into the written language are not included in word-formation. Although these methods develop a language's vocabulary, they do not create new words; they bring existing words into the language.

The examples of Old Turkic inscriptions are given from the following books: [1, 6, 8, 11, 12].

RESULTS AND DISCUSSION

Word-formation through semantic change

One word-formation method that has extended the vocabulary of the Old Turkic inscriptions is semantic change.

Various types of semantic change occur in language, which are classified and determined using

multiple criteria. However, the classification of the kinds of semantic change is controversial: "...various criteria employed frequently overlap. A particular change of meaning can thus be at the same time an instance of specialization and pejoration" [7, 289]. The most common classifications of semantic change use three criteria, including mechanisms of semantic change, changes in the scope of meaning and changes in the connotations of a word [7, 289]. According to these criteria, Lujan determines the types of semantic change:

- 1) mechanisms of semantic change: metaphor and metonymy, folk etymology and ellipsis;
- 2) changes in the scope of meaning: broadening and narrowing;
- 3) changes in the connotations of a word: melioration and pejoration [7, 289-295].

The types of semantic change determined by the latter two criteria are also given as the results of semantic change [3, 301].

Types of semantic change include the following:

- a) Specialization of meaning, by narrowing the existing semantic field of the word, leads to the formation of a new, more specific meaning. "Thus, the number of contexts in which the word can be used is reduced, but it conveys more information since it gains specificity." [7, 294] It is also known as narrowing, semantic restriction, specialization, or reduction [7, 294].
- b) Generalization of meaning, by extending the existing semantic field of the word, it allows the word to gain new meanings. It "involves that the number of contexts in which a word may be used grows, while the information it conveys gets smaller since it has lost specificity. It is also called broadening or semantic extension" [7, 293].
- c) Metaphor forms a new meaning similar to the former meaning, arising from the former meaning. "Metaphor (from Greek *metaphorá* 'transference') involves conceiving or understanding an object, being or experience in terms of another different one" [7, 289].
- d) Metonymy adds a new meaning which is connected and associated with the former one. "Instead, the basis of metonymy (from Greek *metōnymia* 'change of name') lies in contiguity, whether this is physical or not" [7, 291]. Some authors regard metonymy as a subtype of metaphor [3, 285].

e) Pejoration forms a new word by changing the good, positive, or neutral meaning of the word into a worse, negative one. It is also called degeneration [7, 295].

f) Amelioration forms a new word by changing the bad, harmful, or neutral meaning of the word into a better, positive one. It is also known as melioration or elevation [7, 295].

In Yenisei inscriptions, new words have been made using several semantics changes.

Teŋri. It is one of the most common words in the Old Turkic inscriptions. The frequency of this word is based on the fact that it is polysemic.

The most known among its meanings are 'sky' and 'God':

Teŋridäki künkä, yerdäki elimkä bökmädim (Barlik III 3) 'I could not get enough of the Sun in the sky and my state on Earth.'

Kök teŋridä kün ay azidim yerimä yita sizimä adiriltim (Elegesh 3) 'I lost the Sun and the Moon in the Blue Sky, I, unfortunately, fell apart from my land.'

Bir yetmiş yaşımya kök teŋridä kün ay azidim sizimä (Kejilik-Khobu 5) 'At the age of sixty-one, I lost the Moon and the Sun in the blue sky, unfortunately.'

Üzä teŋri yarlıqadi (Uybat III 5) 'The God ordered above.'

These meanings have been used since Orkhon's inscriptions. However, unlike Orkhon Inscriptions, this word gained the meaning 'sacred' in Yenisei Inscriptions:

Atim El Toyan tutuq bän teŋri elimkä elçisi ertim, altı bay budunqa bæg ertim (Uyuk-Tarлак 2) 'My name is El Toghhan tutuk. I was the messenger of my sacred state. I was the beg of the people consisting of six tribes.'

Teŋri elimkä bökmädim (Uyuk-Turan 2) 'I could not get enough of my sacred state.'

So, we can demonstrate the semantic change in this word as 'sky' > 'God' > 'sacred'. The first semantic change here is metonymy; the word depicting the sky began to show the God of the Sky by associating the sky with sacredness. The second semantic change can be considered a metaphor, i.e., the meaning 'God' turned into a similar meaning 'sacred'. Note that in Orkhon and Old Uyghur written monuments, the sense 'sacred' was expressed with the words *teŋrikän, teŋritäg*

and *teŋridäm* and the basic meaning of these words is 'similar to God'. Specialization can also be seen here as the word with a broader meaning of sky became the name of the God of the Sky.

Qara is also one of the words made with semantic change. The word depicting the colour black had gained the meaning majority, commonness, and later this meaning became negative; the phrase *qara bodun* formed to denote the lower class, the majority of people:

Qanım tülbəri, *qara bodun* külig qadaşım sizimä el eşim är üküş är oylan är küdägülärüm, kiz kälänlärüm bökmädüm (Uyuk-Turan 6) '... of my khan (ruler), my people (the lower class of my people, my famous relatives, unfortunately, I could not get enough of my friends in the state, with my many soldiers, with my sons, sons-in-law, daughters, daughters-in-law.'

Qara bodunim qatıylanın el törüsü idmaŋ yita siz elim qanım (Elegesh 7) 'My people (majority of people) become strong, do not leave the state law; unfortunately, my state, my khan.'

In this word, metaphor and pejoration can be seen. The neutral meaning of the adjective 'black' gained the shade of negativity. And this change can be initiated by the similarity of the two senses.

Another meaning of *qara* is 'animal, cattle', which was used together with *örün* 'shiny', 'silver':

Säkiz adaqlıy barimiy üçün yilqi tükati bardım anta bökmädüm yita örünümig *qaramiy* azidim (Begre 3) 'I went with all my horses for my animals with eight legs. Unfortunately, I fell apart from my bright ones and black ones (i.e., from my silver things and cattle).'

In Azerbaijani, it is still used as *mal-qara* 'cattle'.

It was also formed with metaphor, with the similarity of meaning.

Örün 'shiny', 'silver': Säkiz adaqlıy barimiy üçün yilqi tükati bardım anta bökmädüm yita örünümig *qaramiy* azidim (Begre 3) 'I went with all my horses for my animals with eight legs. Unfortunately, I fell apart from my bright ones and black ones (i.e., from my silver things and cattle).'

This word can be considered as the result of metaphor and amelioration since it is based on similarity, and it turned from the neutral word meaning 'shiny' into a word with the meaning 'silver', which depicts valuable things.

Specialization can also be seen in the last two words as their broader meanings became more specific.

Word-formation through conversion

Conversion of the words, i.e., changing the parts of speech that the words belong to, caused the formation of new words in Yenisei inscriptions.

Conversion is discussed by Henry Sweet in 1891 in his *A New English Grammar* [9, 2], and it is mainly regarded as a characteristic of English: "A peculiarity of the English vocabulary is its rich inventory of verbs which are formed from nouns by conversion or zero-derivation" [2, 206]. But this does not mean that conversion does not exist in other languages. In old and new Turkic languages, for example, a lot of words had been formed by conversion.

Various terms have been used to name conversion. One of the most common words depicting conversion is zero-derivation: "Authors such as Jespersen (1942), Marchand (1969) and Adams (1973) claim that verbs of this kind are derived from the corresponding nouns using a zero-morph or zero-affix. From this point of view, we are dealing with a particular type of derivation, namely with zero-derivation" [2, 207].

The opinions of researchers on conversion vary. While some of them do not accept it as a word-formation process, others assume that conversion makes new words in the lexicon: "WORD CONVERSION can be defined as a characteristic word formation phenomenon which involves a change in the word class, function and meaning of a particular lexical unit without any corresponding change in the form of that word in terms of adding or subtracting any derivational affixes" [4, 1]. They regard it as a morphological, syntactic, or semantic derivation type or a combination of these types. There are, however, some linguists who do not accept conversion as a method of word formation: "Others deny this, claiming that what takes place during conversion is not word-formation, but the usage-based reduplication or relisting of certain words belonging to a word class as words belonging to another word class, or the manifestation of the inherent in- or under determinacy of word categories" [10, 451-452].

Conversion has several types, one of which is called complete conversion: "Complete conver-

sion means that the word is completely adapted to a new class and obtains all the characteristics of that class (including inflexion)" [4, 2]. If we regard conversion as a word-formation process, only complete conversion can be accepted since it is the only way of making new words by changing the parts of speech the words belong to.

Conversion is also characterized as the following: "It can thus be seen as a type of categorial shift whereby the semantic change which has taken place in the input is not formally reflected in the output" [5, 32]. Along with semantic change, conversion is a non-linear or an unmarked method of word formation where "the addition of semantic content is not accompanied by the addition of some form" [10, 452].

Conversion is "a process of semantic derivation motivated by conceptual shifts" [9, 6]. Researchers claim that conversion must also involve semantic change and that if it does not include semantic change, then it can be accepted as transposition: "In fact, mere word-class change, usually termed transposition, is sometimes described explicitly as the occurrence of the same meaning" [13, 8].

According to the general view on conversion, products of this process are regarded as grammatical homonyms. However, the author disagrees with it, stating that, unlike homonyms, conversational pairs are semantically related, which is why she considers them polysemic words [10, 456]. Nevertheless, not all instances of homonymy should be semantically unrelated. They can be related to some degree, only not to prevent them from being independent words. All the products of word formation, whether a derivative or a compound word or words formed with semantic change or conversion, are semantically related to their source. Without this relation, there would not be word-formation processes. And if we accept them as new words, we must accept conversational pairs as homonyms since they are not the same lexical units. Note that the meanings of polysemic words do not form new lexical units. They are just the meanings of the same word. On the other hand, the main difference in the members of conversational pairs is not their semantic meaning but their grammatical features and syntactic functions.

'Bāngü' monument, eternal stone' came from the conversion of the adjective *bāngü* 'eternal' into a noun. This use is widespread in Yenisei inscriptions:

Elimä qanıma bökmädım *bāngüg* tiktım azıdım (Begre 6) 'I could not get enough of my state and my khan, I built my monument, and I fell apart.'

Buḡa Ći(k)sin bān *bāngüm* ärmiş (Chakhol I 5) 'I am Buna Chiksin, it was my monument.'

Tört oylum bar üçün *bānkümin* t(ikti) (VIII Chakhol 1) 'Because I have four sons, they built my monument.'

İdil yerimä *bāngü* bal(bal) (II Tuba 3) 'The monument, balbal in my place in Idil.'

Ol qanıim elimiḡ *bāngüsi* Qara sāñir(tä) (Kemchik-Kayabashi 2) 'The statue of my that khan is in Kara Senir.'

Whereas in Orkhon Inscriptions, the phrase *bāngü taş* was used: ...anča erig yertä *bāngü taş* toqıtdım, bitidim (Kul Tigin South 13) '...I have built a monument in that place to be, I wrote.' *Bāngü* meant 'eternal' there: Ötükän yış olursar, *bāngü* il tuta olurtaĉi sän, türk bodun, toq (Bilge Kaghan North 6) 'If you sit in the Otuken Forest, you will stay ruling the state forever, Turkic people.'

'Tükäti 'totally' was formed as the result of the petrification of the converb of *tükät-* 'to finish' and its adverbialization:

Säkiz adaqlıy barimiy üçün yilqi *tükäti* bardım anta bökmädım yita örünümig qaramiy azıdım (Begre 3) 'I went with all my horses for my animals with eight legs. Unfortunately, I fell apart from my bright ones and black ones (i.e., from my silver things and cattle).'

'Başlayu' firstly' formed as the result of the fixation of the converb of the verb *başla-* as an adverb:

Otuz ärig *başlayu* tutuyqa badı ärinç (III Uybat 12) 'Firstly, he must have taken captive thirty soldiers.'

The adverb **'üzä 'above'** may come from the word *üz* 'higher part':

Üzä teñri yarlıqadı (III Uybat 5) 'The God ordered above.'

The adverbializations of the **adjectives with the suffix -süz** is very common in Old Turkic, especially in Orkhon Inscriptions: ...qarluq bodun *buñsüz* erür barur erikli yayı boltı (Bilge Kaghan East 28-29) '...the Karluk people became enemy when they were leaving without any sorrow.' Edgü özläk atın, qara kisin, kök tiyinin *sansüz* kälürıp qop qotı (Bilge Kaghan South 12) 'They

bring their good breed horses, black sables, blue squirells uncountably and put them all.' ...önüg yoyaru sü yorip tünlü-künlü yiti ödüşkä *subsiz* keçdim (Bilge Kaghan Southeast) '...sending my troops up ahead, I crossed it for seven days and nights without water.' Whereas in Yenisei Inscriptions, it has been registered only in a few examples: *Buñusuz* ulyatim buñ bu ermiş (Barlik III 2) 'I was raised without sorrows, it was the sorrow.'

It means that the second part of this phrase became unwanted in the Old Turkic Inscriptions, and the first word denoted the whole word.

Conversion also formed functional parts of speech in Yenisei Inscriptions:

'Qata' times' comes from the converb of the verb *qat-* 'to add':

...üç *qata* tägzinti (II Uybat 4) '...he travelled three times.'

...elimdä beş *qata* tägzin(ti)m är ärdämim için (Elegest III 2) '...I travelled four times in my state for my manly virtue.'

'Birlä' together, with' comes from the root *bir* 'one', and perhaps, this root took the suffix *-la*, which makes verbs from nominals:

...siz är iki oylin *birlä* ölti (II Uybat 5) '...you died together with your two sons.'

Altı yaşımta qañ adırdım bilinmädim, üç içimä yita adırdım ... üç eçimä qañ män ärdäm atım erti *birlä*... (III Uybat 16) 'I fell apart from my khan at the age of six, unfortunately, I fell apart from my three elder brothers ... I am like the father for my three elder brothers, I had the name of virtue together...'

CONCLUSIONS

To summarise the information above, it can be said that although Turkic languages possess many derivative suffixes, unmarked word-formation methods are also used here. These methods, such as semantic change and conversion, have been used in Turkic languages from the oldest written monuments. Several examples exist in Yenisei Inscriptions, essential to learning the history of word formation in Turkic languages. The types of semantic change, such as metaphor, specialization, pejoration, and amelioration, can be seen in the Inscriptions. Conversion formed nouns, adverbs, and functional parts of speech here.

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