

# MORPHOLOGICAL AND SEMANTIC ANALYSIS OF WORD COMBINATIONS

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## Abstract

This paper makes analyses of the morphological and semantic analysis of word combinations. On this case, research has been pinpointed in order to make better investigation of word combination. Outcomes and shortcomings of the morphological and semantic analysis of word combinations were investigated by different methods. Finally, examples and analyses were concluded and recommendations were suggested for the further research.

**Key words:** morphological, semantic analysis, word combinations, Uzbekistan

## Introduction

The word combinations are classified according to the following features:

1. According to the grammatical nature of the word combinations.
2. According to the structure of the word combinations

When classifying the word combinations according to their grammatical nature the syntactic function of the subordinate word depends on the part of speech of the dominant word. The word combinations are divided into the following types, depending on the word group of the dominant part:

- 1) The Noun combination;
- 2) The Verb combination;
- 3) The Adjective combination;
- 4) The Adverb combination;
- 5) Modal word combination.

1. Noun combination. The noun and substantivized words are used as the dominant word in this group of word combinations as in followings:

The noun is the dominant part: g'ayratli odam (an enthusiastic man), samimiy inson sincere person, ezgu niyatli kishi(a person of good intentions).

The pronoun is the dominant part: bolaning o'zi(the boy himself), Karimaning o'zi (Karima herself)

The substantivized adjective is the dominant word: kishilardan eng mard (the bravest of men), qizlarning sarasi(the finest of the girls)

The substantivized numeral is the dominant word: talabalarning beshtasi(five of the students), o'quvchilardan biri(one of the students).

The substantivized pronoun is the dominant word: tilaklarning barchasi (all of the wishes), kutib oluvchilarning hammas (all of the receivers).

The substantivized participle construction is the dominant word: onamlarning aytganlari(mothers' sayings), bolalarning o'qiyotgani(children's readings) and etc.

The substantivized adverb construction is the dominant word: ko'p so'zning ozi (few of most words), ishlarning ko'pi(most of the work).

The substantivized exclamatory word is the dominant word: ularning dod-voyi(their wow), bolalarning urasi.[1] (Children's hurrah)

The substantivized imitation word is the dominant word: otlarning dupur-dupuri(clip-clop of horses),

to`planning gumbur-gumburi(hum-boom of cannon gun).

It becomes evident that the parts of the noun combination combines grammatically through cohesion, coordination, and government. A noun combination is formed by the connection of a word (lexeme) or two word forms with a word form.

2. The dominant part of such a combination is expressed by the verb: tez ishlamoq(to work fast), oldinda yurmoq (to move forward), diqqat bilan tinglamoq(to listen carefully), kulib gapirmoq (to speak laughing).

The parts of the verb combination are connected by agreement and government. A verb phrase is formed by the agreement a word form and a word (lexeme).

3. The adjective combination. The dominant word is characterized by an substantivized adjective in this combination. The parts of the combination are in government syntactic relation: akasidan kuchli (stronger than brother), singlisidan ziyrakroq (wiser than his sister)

4. Adverbial combination. The dominant word of such a combination is expressed with the non-substantivized adverb. In adverbial combinations, the subordinate and dominant parts are connected by interdependence: raketadan tez (faster than a rocket), toshbaqadan sekin (slower than a tortoise)

5. Modal word combination. In this case, the modal word is used as the dominant word of the combination. The combination is formed through government: bizga kerak(we need it), o`quvchilarda bor (students have it)

Adjective, adverb, modal combinations are formed as a result of the interaction of a word (lexeme) with a word-form as the verb combinations.[1]

According to the syntactic function of subordinated part the word-combinations are divided into the following types:

- 1) Attributive combination;
- 2) Complimentary combination;
- 3) Adverbial combination;

1. The Attributive Combination. The subordinated part of the combination can function as all types of the attribute and can be divided into the following types:

- 1) qualitative combination;
- 2) focusing combination;
- 3) appositional combination.

E.g. yozma ish(written work), ilmiy maqola(scientific article), beshta kitob(five books), allaqanday ovozlari(strange sounds) – qualitative combinations; iqtisodiyotning taraqqiyoti(industrial development), maktab hovlisi(school yard) –possessive combination; o`qituvchi Salimova(teacher Salimova), professor Qodirov(professor Kodirov) – appositional combination. The attributive combination is the result of agreement and government syntactic relations of constituents.

2. Complimentary combination. It is the combination that the subordinated part perform the function of the object. The parts of the combination are governmentally combined. E.g. yoshlarga nasihat qilmoq(to exhort young people), odamlarni qadrlamoq(to respect people), talabalar uchun darslik(student's textbook), ilm-fan haqida so`zlamq(to speak about science)

3. Adverbial combination: The subordinated part of this word combination acts as an adverbial modifier. The subordinated and dominant parts of the adverbial modifier combination are combined by interdependence or government: yangicha fikrlamoq(to think innovatively), birga ishlamoq (to work together), maktabdan qaytmoq(to return from school), erta boshlamoq (to start early)

When words are two, of course, they have a mutual meaning relation. In this case, the relationship can base on denotative or connotative meaning of the word. In this article, we have approached the phenomenon of combinations in their denotative and connotative meaning from a semantic and stylistic point of view. In this approach, we have used the epithet. An epithet expresses the general or specific sign of a word or a group of words. of the components of the word combinations are classified into the following groups in terms of defining the semantic features:[2]

1. Concrete (aniq), it expresses mainly the observation of the five senses of a human
2. Evaluative. It expresses the speaker's personal attitude and opinion about the real world.
3. It is distinguished with the adjacent use of the attribute and modified word.
4. Unexpected qualitative combinations are the combinations that are newly coined by some speakers and even difficult to imagine as a word combination.
5. Favorite word combinations that are welcomed by common public.
6. In tautological combinations the meaning of the defined word is repeated emphasizing the attributive component.

Before analyzing the word combination, we tried to study their components in terms of their denotative and figurative semantic relations. In order to ensure that our examples are not approximate or divine, we have excerpted from the book "Selected Works"(2nd volume) by M. Abdulhakim (Tashkent-2017) and "Pride and Prejudice" by J. Austin (translation into Uzbek by M.Ismailova) in this article.

The denotative meaning relations of the components in word combinations:

1. "bodi sabo"- "Daybreak wind"

Bahor malikasi bodi sabo ham,

Qarib shamol bo'lgan, bo'lgan bir farrosh.( M.Abdulhakim "Tuz" 67-bet.)

The Uzbek word Bodi – combined to the word shamol(wind) means denotatively arrogant, conceited, ugly, rude and deliverer. The connotative meaning of the word is boastful, self-styled.

E.g. Boya anovi bodi qizni bopladima.Yoshlik. (Just recently I taught a lesson to that self-styled girl. From Journal 'Yoshlik'

The Uzbek word Sabo means the breeze, or the morning breeze

The morphological analysis according to the part of speech:

The adjective- bodi- what kind?

The Noun- sabo- what?

2 .The semantic analysis of the components: The wind that blows in the spring turns into the wind in some months later. Figuratively, the youth age of a person is compared to the spring season of the year while the adulthood ages are compared to the fall. In autumn, when the whole nature turns into russet, and when the trees shed their leaves, the wind also acts as a sweeper sweeping the leaves away. The old-aged bow-backed man is sometimes compared to a cleaner. The image of bodi sabo is used to depict the poet's youth, and the youth of human life compared to spring, and the life over fifty as the season of the autumn of the year.

2. "tarozi yulduz"- "Libra"

Ishq savdosin sira anglarmi onglar,

Tarozi yulduzdek bedor yuragim. (M.Abdulhakim "Yolg'iz yaproq" 56-bet.)

Tarozi– A scale

The denotative meaning: (Noun) a weighing device that is used to measure the mass, force exertion, tension and resistance of an object without the need of a power supply. (Adjective) weighty, heavy, substantial, . Ozg'in mol go'shti tarozi bosmas ekan . "Mushtum".

The lean beef is not heavy. 'Mushtum'

The connotative meaning: (Adjective) reasonable, serious. He collected reasonable facts. S.Anorboyev, Oqsoy.

(Verb) to over-estimate oneself, to self-present oneself or own job as the main one.

Qori o'zini taroziga solib, men bor, maktab bor deb gerdayib yurar edi. (Qori over-estimated himself and boasted by saying "I am here, and the school is hereby") D.Tursunov. "O'qituvchi"

3. Tarozi yulduz turkumi – (Noun) Libra, constellation A natural luminous body visible in the sky especially at night. b : a self-luminous gaseous spheroidal celestial body of great mass which produces energy by means of nuclear fusion reactions, the five-pointed star.

1. Morphological analysis according to the part of speech:

The Noun-Tarozi(Libra)-What?

### The Noun-Yulduz(star) –What?

#### 2 Semantic analyses:

Libra is a constellation of stars that does not set down. Other stars set down, but not Libra till the dawn it shines. But we think there are some

flaws in the poet's use of torozi as stars. Because the polar star is the only stable star that last to disappear at dawn. And it is known that there is another star, Venus (Venus), which appears near dawn and does not set until dawn. But considering that libra is a constellation, it seems to be a mistake. Another point that is worth for attention in this poem is that if we analyze the word combination torozi yulduz in concern with the semantic field of season, it is fact that the stars of this constellation brightly shine in the night-sky in early autumn and the harvest is weighed and calculated in scales at this period of the year. Tarozi yulduz is a word combination in Uzbek while in English it is introduced with the root word Libra only. As the word scale is used in English to measure the weight of the product.. While there is no need to combine the word Libra with the word star as it independently can express the meaning of astrological constellation of people born within the period from September 22 till October 23. The word Libra is originally from Latin and means 'book' and 'balance' and in astrology science the name of the seventh sign of constellation.

#### 3. "sayyod malika"- "A hunter princess"

Lekin meni hech vaqt shikorga olib

Chiqolmaysan, sayyod malikam. [3]

The word Sayyod is an old Uzbek word from Persian that means a hunter, trap-holder.

Tog'larda irg'ishlab o'ynasin ohu, Ularning poyiga tushmasin sayyod. (By X.Saloh)

(In English: Let gazelle leap in the mountains, and let the hunter not stalk her trail)

1. The word Malika means a title formerly used for various woman rulers, a princess

2. a woman of chief governor's dynasty.

Shahanshoh o'zingni padar, qizingni malika qilmoqchi. (By Uyg'un)[4]

(The king intends to make your daughter a queen and accept you as his father)

1. Morphological analysis according to the type of the part of speech –

The Noun- (hunter) Sayyod- Who?

The Noun- (Princess) Malika-Who?

Semantic analysis – The hunter princess aimed at the target, her beloved and invited him to the date as the queen. Perhaps, the poet meant the wealthy background of the girl inviting a man to the date, as it is not normal for an ordinary woman to do it or as in case of old fairy-tales "og'zi qiyshiq bo'lsa ham boy bolasi gapirsin"(let the rich's son speak even if his mouth is crooked) yoki "boylar aytsa toshbaqa ham ucha oladi"(a tortoise can fly if the rich order). Thus the princess can do anything on her will and has any opportunity to realize it. It is known from the works that from ancient times the girls of the royal family were thoroughly taught the arts of horseback riding, archery, multilingualism, wrestling, kopkaribozlik, and wire-dancing. Certainly, there are such princesses who, when they reach the age of puberty and choose a partner, give the candidates the same tests as above and agree to get married after passing all the conditions in the world epics. (the Uzbek epic "Alpomish"). From the above lines, it is clear that the princess invited the young man to the hunt at any time, but she did not come out herself. An in-depth analysis of the meaning of the word in the context shows that the hunter here is in the sense of a hunter of the soul or a thief of the heart. The image of a princess in young man's mind is described as a thief who hunts his heart.

In addition the following lines can explain the semantic meaning of the word sayyod in Uzbek:

Rabbi maskun ichra sayyod, o'zim sayd,

Ortiq madorim yo'q, voqifsan ahir.

Manglayda yozilgan farmoningni ayt,

Da'vat qil, gunohkor bandangni chaqir.(by R.Parfi)

Literal translation:

Lord is the hunter on the Earth and I'm the prey

Oh, Lord! You know, I'm out of strength,

Say the decree written on my forehead,  
Call me, call your sinful servant.

The words *sayd* and *sayyod* are used to create 'ishtiqoq' rhyme in this verse. The word *sayd* is an Arabic borrowing which means to hunt belonging to the verb category of the part of speech. The word *sayyod* is an Arabic borrowing which means a hunter, a noun denoting a human activity. The lexical units *sayd* and *sayyod* are derived from the same root, the *ishtiqoq* rhyme serves as the mean of enriching the literary nature of the poem. The word *sayyod* originally denotes the meaning a man hunter who hunts under the open sky or roaming through the woods or in the open-air.

The Figurative Meaning Relations of the Components of Word Combinations

4. "mutloq diydor" - "a stark tryst"

In Uzbek: *Oz goldi deb mutlaq diydorga,*

*Har lahza ming shaylanadirmiz.* (M.Abdulhakim. "Vahdat" 23-bet)

Literal translation in English: We get ready in each second to the date believing in odd-come-shortly stark tryst

1. The word *mutlaq* means without doubt, stalk, absolute, unconditional, unlimited, complete, perfect.

2. Total, absolute, everlasting.

1. The word *diydor* means a visit, meeting, appearance, or face

2. Yearning after long separation, seeing after longing, meeting

1. Morphological analysis according to the part of speech:

The Adjective- *mutlaq* - Which? What kind of?

The Noun-*diydor*-What?

The semantic analysis:

The word *mutlaq* means inseparable, decisive, *diydor*- the act of being face to face.

The word *mutloq* is derived from the stem *talaq*(Arabic) which means the act of untying the knot, divorcing, or disconnecting. The Uzbek word *taloq* has its origin in this stem. (E.g. *mutloq hokim-yakka hokim* (absolute ruler- sole ruler))

The poet may have meant the marriage by the word combination *mutloq diydor* in above lines of the verse. The author's intention is to say that the dates are short and quickly finished before the wedding while the absolute date can be reached as a result of the marriage or after wedding. That date is proved by any condition, situation or is out of limitations. Thus nobody can deny this face to face date.

5. "makkor davra" - "a sly circle"

In Uzbek: *Eng makkor davra ham u gap boshlasa,*

*Farqlab ololmaydi ne yolg'on, ne rost.* ( M.Abdulhakim. "Do'st" 9-bet)

Literal translation in English: When he begins his speech even the sliest group (circle) of people cannot decide if it is the truth or a lie.

The word *makkor* means cunning, sly (person). 2. The word *makr* – trick, dodgery. Dushmanning *makkor niyatini* (The cunning intent of the enemy)... by Oybek "Quyosh qoraymas"(The Sun Never Darkens)

The next component of the word combination is the word *davra* – a row in circle, a group of people sitting in a circle or at a round-table.

E.g. *Yaxshi yigit- davraning boshi.* (A nice guy is the heart and soul of the party. (Uzbek proverb)

1. The morphological analysis according to the type of parts of speech:

*Makkor*(cunning, sly)- Which? What kind of?-The adjective

*Davra*(circle, group)- what? The Noun

2. The semantic analysis of the components: the word *makkor* is derived from Arabic *faalun* cadence of the word *makr* that means someone's tricky or sly act or cheating somebody while the word *davra* means a group of people. The meaning of the word combination is a surrounding group of sly and cunning people. Nobody can guess the lie of the person meant by the poet even if only the whole talk is a lie told by this cunning group of people surrounding him. Thus, it means that the person is the sliest of all the cunning.

E.g. “Valloho xoyrul makirin”(Arabic )-Alloh bilib ularga makr qildi (Allah deliberately used trick on them). In addition, we can say that, although the sly plays tricks on all without disclosure, Allah sends the tricks to him.

6. “nokas nish”- “a spiteful sting”

Til uchida nokas nishlari

Yuragingni chaqmoq uchun, do’sst. (by M.Abdulhakim. “Do’sst”. –P. 69.)

Literal translation: With hateful prickle on tip of his tong,

To sting to your heart, my friend.

Nokas- 1. The adjective: unscrupulous, dishonest, naughty, ugly, inferior (about person)

2. rude word for naughty and stupid

E.g.: Ha, tutuni bulut ko’rmagan nokas. Sening otang shunday qurumsuq edi. P.Tursun o’qituvchi.(Your father was so greedy, and an inferior whose smoke has never seen the cloud)

Nish- a sting of bee, scorpion, a spear, a sharp point of something, bite, thorn, needle, spear bite

Nish-tor- a small sharp-pointed organ at the end of the abdomen of bees, wasps, ants, and scorpions, capable of inflicting a painful or dangerous wound by injecting poison

Urdu bir-ikki nishini po’stiga. (by Hamza)-(Stung one or two times on the shell)

The morphological analysis according to the parts of speech:

nokas- what kind of?- The Adjective

nish-What?-The Noun

The Semantic analysis of the word combination:

The word no (from Arabic) means no, without, not, kas(from Arabic)- a man, human. Nokas – unconscience. Nish- freshly sprouted, lightly pointed grass. Although fresh, it has blades. the sting is actually a part of the insect body used to bite or sting, it is an organ of the insect only. The above sentences the word is used figuratively to denote a person that can upset or injure somebody forever with one word, but some of them even cannot remember that prick word or act. The following sentences in Persian by Lord Rumi can be used to define the meaning of the word kas clearly:

In Persian: Kasiyki aql nadorat, Bavay suhan xayf ast.

In Uzbek: Odamda aql bo`lmasa, unga so`z ham xayfdir.

In English: If a person is sap-head, a word is waste told to him)

Yoki:

Kajfe’l, kajraftorlar tarbiyasiga, Kajdumlar qismati ibratdir ayon.

Jaholat avjida o’z miyasiga, Nish urib qo’yadi ba’zida chayon. [5]

The literal translation:

To the upbringing of the impertinent and arrogant,

The lesson is the fate of the spiteful tails exact,

Sometimes a scorpion stings to his own brain in the height of seizure

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