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ON TERMINOLOGICAL DERIVATION AND THE EVOLUTIONARY DEVELOPMENT OF SECTORAL VOCABULARY: THE LEXICON OF EMBROIDERY, SKULLCAP-MAKING, AND GOLD EMBROIDERY

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Abstract

This article covers the process of terminological derivation and its impact on the field lexicon. The article analyzes semantic changes of terminological derivation, diachronic and synchronic formation methods. Examples of terminological derivation are presented in the lexicon of the field, the formation of intermediate terms and their place in the field through the processes of terminologizing and determinologizing in this field are discussed. Complexities in the lexicon of the field and difficulties in their definition are highlighted through the separation of terminological units such as preterms, quasiterms, terminoids and prototerms. Also, processes of rapid creation of new terms and processing of existing terms as a result of globalization and technological development are analyzed.

Keywords: Terminological derivation, determinologization, terminalologization, preterms, quasiterms, terminoids, prototerms.

Terminological derivation is the process by which lexical units used in a specific field are transformed into new terms, playing an important role in the complex and multi-layered system of language. Suffixes, prefixes, and other derivational tools form new words during term formation, or they assign new meanings to existing lexical units. This process ensures the development and complication of

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domain-specific terminology and arises from the need to update terms used by specialists or to adapt them to international terminology standards.

Terms are distinct from general vocabulary units of a language because they are used with specific and precise meanings within a particular field. Therefore, in the process of terminological derivation, the meaning of the word in the given field, its function, and its role in that area of activity are of great significance. Term creation mainly involves reworking existing language units or coining entirely new words.

In terminological derivation, new terms are formed using suffixes, prefixes, and other affixes. For example, in Uzbek, affixes such as "-chi," "-lik," and "-zor" can be used to denote new professions or fields. In addition, compound words and compound terms also constitute an important part of terminological derivation. For instance, words like *kashtado'zlik (embroidery)* and *zardo'zlik (gold embroidery)* are used to express professions and methods of work.

Semantic change in words plays a significant role in the process of terminological derivation. During this process, a word often shifts from a general meaning to a more specific, field-related meaning. For example, the word *zardo'zlik* initially referred broadly to products embroidered with gold or silver threads, whereas today it specifically denotes a particular craft or type of traditional profession.

Each field has its own unique path of terminological development. For example, terms in fields such as medicine, engineering, craftsmanship, or art are formed through different processes. In traditional crafts, such as embroidery (*kashtado'zlik*) and skullcap-making (*do'ppido'zlik*), terms are shaped based on cultural and ethnographic factors. The emergence of terms in these areas involves both the use of internal linguistic resources and the adaptation of international terminology.

In the modern era, due to globalization and technological advancement, the creation of new terms and the reworking of existing ones is accelerating. The emergence of new sciences, technologies, and professions demonstrates that terminological derivation is a constantly evolving process. In this process, the adaptability of language and its responsiveness to contemporary demands play a crucial role.

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Thus, the theory of terminological derivation encompasses processes such as word formation, the specialized reuse of words within specific domains, and their adaptation to modern needs.

Derivation—the formation and development of words—is both historically and contemporarily relevant as a result of language evolution. Word formation is a purely speech-related phenomenon, a communicative process, and constitutes the core of derivation. However, it also has a linguistic foundation; therefore, it is equally connected to both language (system) and speech (use). For this reason, a distinction is made between historical (diachronic) and synchronous (synchronic) derivation [Sayfullayeva et al., 2010: 272].

In the lexicon of embroidery (*kashtachilik*), both diachronic and synchronic derivation can be observed. In **synchronic derivation** (i.e., contemporary derivation), there exists a connection between the derived word and the derivational pattern. Both the formal (morphological) and semantic (meaning-based) aspects of the pattern leave traces in the derived word. For example: in *kashtadoʻz* and *kashtachi*, the structures [noun + *-doʻz*] and [noun + *-chi*] indicate a person engaged in an activity derived from the base word — in this case, "embroiderer" or one who embroiders. *("Kashtadoʻzlari har xonaga zeb beradi, mehnatiday orombaxshdir shirin soʻzlari." — N. Nazrullayev)*; in *kashtadoʻzlik* and *kashtachilik*, the structures [noun + *-lik*] and [noun + *-chilik*] signify a domain or profession associated with the action—i.e., the craft or occupation of embroidery, one of the applied arts. *("In Central Asia, especially among Uzbek, Turkmen, and Tajik women, kashtadoʻzlik is widespread." — "OʻzME")*; in *kashtali*, the structure [noun + *-li*] forms an adjective denoting possession or association with the object signified by the root—i.e., something that is embroidered or decorated with embroidery. *("The wealthy wore silk robes and beautiful kashtali coats." — J. Sharipov)* As seen, the formal (left-hand) and semantic (right-hand) elements of the derivational patterns are clearly traceable in the derived forms.

As in historical derivation, some embroidery-related terms also lack a clear derivational pattern that corresponds to the form and meaning of the derived word. This requires specialized investigation [Bahodirova, 2023: 301]. For example, the term *munchoq* refers to an item made of precious stones, pearls, or

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metal used to decorate embroidered objects. Historically, it denoted an ornament worn around the neck.

In Old Turkic, it was originally formed from the word *boyun* (neck), in its *moyun* form, with the addition of the suffix *-chuq*. Over time, certain phonetic changes occurred: the initial *yu* sound was eventually dropped (as recorded in the *Old Turkic Dictionary*, p. 346). Later, the vowel *o* changed to *u* (as noted in *Devon*, vol. 1, p. 440), then the second syllable's *u* became *a* (DS, p. 348), and finally, in Uzbek, the *a* vowel before the consonant *q* shifted to *â*: (*boyun* > *moyun*) + *-chuq* = *moyunchuq* > *monchuq* > *munchuq* > *munchaq* > *munchâq* [Rakhmatullaev, 2000: 242].

It should also be noted that certain items which were once products of embroidery have either fallen out of use (such as *kulo'ta*, *fo'ta*, *kirpich*, *zardevor*) or their names have become archaisms, resulting in their removal from the domain's terminological system. In many cases, this leads to **determinologization**.

Determinologization is the process by which a term becomes a general vocabulary word and loses its connection to a specific scientific or technical concept [Yefremova, 2000].

Determinologization occurs gradually, through the loss of terminological meaning or the blending of terminological and non-terminological meanings within a word. Today, this process takes place either **naturally**, due to the popularization of scientific and cultural knowledge, or **intentionally**, when terms are used in general literary texts for stylistic purposes. Specialists also incorporate newly coined special lexemes without a clear terminological meaning, including metaphorical expressions, slang terms, and phraseological units originally created for terminological use [Nebyshynets, 2019: 89].

For example, several terms found in *Devonu Lug'otit Turk*—such as *kerim* (a floral curtain or bedspread), *burunchuk* (a forehead band), *cheknadi* (to embroider), *burta* (gold thread sewn onto clothing), *chuz* (embroidered fabric with gold thread), and *jichi* (seamstress, tailor)—have now become archaisms.

One of the major issues in embroidery terminology is the presence of **intermediate terms** that are caught between the processes of **terminalization** and **determinologization**, i.e., terms that have not yet completed either process. From this perspective, the terminology of the field can be categorized as follows:

Predterms are special lexemes used to designate newly emerging concepts within a particular field, but they do not yet meet the core requirements of a proper term—such as precision, clarity, and stylistic neutrality. Over time, however, these units can develop into fully recognized terms [Leychik, 2006]. Examples include: *popop*, *popur*, *gul va bulbul* (flower and nightingale), *Samarqand nusxa* (Samarkand pattern)*, vodiy nusxa* (valley pattern), *baxt qushi* (bird of happiness), *xumo qushi* (humo bird), *grbeshin nusxa*, *qoraqo'rg'on*.

Quasiterms represent the next stage beyond pred-terms. These are special lexemes that, after being used interchangeably with more formal terminological units over a long period, have acquired a stable status and largely meet the requirements of terminology [Leychik, 1981]. Examples include: *tikish xalta*, *kashta xalta*, *shonaxalta*, *oynaxalta*, *choy xalta*, *qoshiq xalta* (types of embroidered pouches), *qush ko'zi*, *bulbul ko'zi*, *mushuk ko'zi*, *o'rdak bo'yni* (bird's eye, nightingale's eye, cat's eye, duck's neck – embroidery motifs), *yo'rmab tikish*, *to'rlab tikish*, *bostirib tikish*, *to'ldirib tikish*, *sanab tikish*, *xom tikish*, *qo'lda tikish*, *qo'lda tikish kashtachiligi* (various stitching techniques), *gul solish*, *naqsh solish*, *qur solish*, *to'r solish* (types of ornamental application), *oqdan chiqarish*, *qoradan chiqarish*, *qosh chiqarish*, *tish chiqarish*, *hoshiya chiqarish* (decorative edge or element creation techniques), *kuyovqars*, *boshqars*, *itqars*, *belqars*, *to'yqars*, *xatnaqars* (embroidered bands or sashes for specific social or ceremonial use), *tirkama gul*, *yetalatma gul* (attached flower, stepped flower – motif types), *xom chok*, *yo'rma chok*, *bosma chok*, *erkin chok*, *chizma chok*, *ixtiyoriy chok* (types of embroidery stitches), *olti lola*, *sakkiz lola*, *o'n ikki lola* (six tulips, eight tulips, twelve tulips – motif counts), *katta ko'ylak*, *nikoh ko'ylak*, *kelin ko'ylak* (large dress, wedding dress, bride's dress), *terma sanama*, *chizma sanama*, *bosma sanama*, *erkin sanama* (types of embroidered compositions), *bodom nusxa*, *qalampir nusxa*, *barikaram/bargikaram nusxa*, *yong'oq nusxa* (almond, chili, leafy/patterned, walnut designs), *atirgul*, *chinnigul*, *gulsafsar*, *gullola*, *gultojixo'roz*, *olma guli*, *paxtagul*, *jiydagul*, *dastagul*, *gulianor*, *bodomgul*, *beshgul*, *anorgul*, *binafshagul*, *qashqargul* (various names of flower motifs used in embroidery: rose, carnation, saffron flower, tulip, cock's comb flower, apple flower, cotton flower, jujube flower,

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bouquet, pomegranate flower, almond flower, five-flower, pomegranate-flower, violet, Kashgar flower).

Terminoids are special lexemes that, although they denote certain concepts, do not possess a clear definition or conceptual boundaries like fully developed terminological units. They are unstable and used to express vague or loosely defined domain-specific ideas [Khayutin, 1971]. Examples include: *chatma*, *yo'rma*, *ova*, *o'girma*, *qo'chqorak*, *murg'ak*, *g'alvelak*, *g'ilpi*, *zehak*, *kizak*, *no'kcha*, *nimkosa*.

Prototerms are special lexemes that existed in the language before embroidery terminology developed. Although they are used alongside current terms, they function as folk expressions and are not part of a structured system of concepts [Grinev, 2001]. Examples include: *bo'xchaparto*, *bo'xchapech* (also known as *kirpech*), *yuz so'mlik qalpoq* (hundred-soum cap), *zar qalpoq* (gold-embroidered skullcap).

Additionally, difficulties in identifying and interpreting embroidery-related terms in specialized glossaries arise due to: **Candidate terms** that are used in place of archaic or obsolete terms, **hybrid terms** that are shared with related domains, **region-specific terms** used by practitioners from particular localities, **professional jargon** and **argot** used by a small number of specialists. These factors complicate the process of clearly defining embroidery terminology and incorporating it into field-specific dictionaries.

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