



Towards a more uniform notion of paradigms: Evidence from Turkish

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Motivation :

'Can derivation be paradigmatic like inflection?'

Aim :

To exhibit both the similarities and differences between inflectional and derivational morphology of Turkish.

Some significant points:

- >Overlapping features of word-formation and inflection
 - >Non-uniform nature of inflection in
 - >Inflection vs derivation criteria do not apply regularly.
 - >Turkish word-formation has not been analyzed paradigmatically apart from one study (Kunduracı 2013).
- strengthen the continuum-type relation between derivation and inflection (Haspelmath & Sims 2013)
- ➡ simpler grammar.

Some similarities between derivational and inflectional paradigms in Turkish:

- ✓ **Same lexeme:** Derivational paradigms do also project different forms of the same lexeme (1) and (2).
- ✓ **Same position:** Different derivational markers also appear in the same position as in (1) and (2).

(1) The DECLENSION of KADIN 'woman' (2) Partial DERIVATIONAL paradigm of KADIN 'woman'

Nominative	<i>kadın</i>	<i>kadın-lık</i>	'womanhood'
Accusative	<i>kadın-ı</i>	<i>kadın-lı</i>	'with a woman'
Dative	<i>kadın-a</i>	<i>kadın-cık</i>	'little woman'
Locative	<i>kadın-da</i>	<i>kadın-sız</i>	'without a woman'
Ablative	<i>kadın-dan</i>	<i>kadın-cağız</i>	'poor woman'
Genitive	<i>kadın-ın</i>	<i>kadın-ımsı</i>	'womanish'
Comitative	<i>kadın-la</i>	<i>kadın-ca</i>	'language of women'
		<i>kadın-sı</i>	'feminine'

- ✓ **Semantic regularity:** Meaning is preserved on various existing and possible words:

(3)

- | | |
|----------------------------------------|------------------------------------|
| a. Türk-çe ¹ 'Turkish' | d. erkek-çe 'the language of men' |
| Turk-CA | man-CA |
| b. kadın-ca 'the language of women' | e. şair-ce 'the language of poets' |
| woman-CA | poet-CA |
| c. çocuk-ça 'the language of children' | |
| child-CA | |

¹ Suffixes exhibit variation due to consonant and vowel harmony in Turkish.

- ✓ **Extensional meaning:** The same inflectional marker may add different meanings:

(4)

- | | |
|----------------------------------|--------------------------------------------|
| a. kadın-lar 'women' | c. bir yer-ler 'an unknown place' |
| woman-lAr | a place-lAr |
| b. elektrik-ler 'electric power' | d. bir hal-ler 'a strange thing/condition' |
| electric-lAr | a situation-lAr |

Some differences between inflectional and derivational paradigms in Turkish:

- ✓ The inflectional affixes of the same category cannot be used successively:

- (5)
- a. *kadın-a-dan
woman-DAT-ABL
- b. kadın-sız-lık 'the status of being without a woman'
woman-sIz-llk
- c. kadın-cık-sı 'like a little/poor woman'
woman-Clk-sI

- ✓ **Word-category changing and cross-categorical appearance:** Derivational affixes can surface in cross-categorical contexts and in different word-formation processes:

(6)

- a. Noun>Noun kadın-ca 'the language of women'
woman-CA
Kadınca konuşalım. 'Let's speak in the language of women.'

- b. Noun>Adjective kadın-ca 'womanlike'
woman-CA
kadınca davranış 'a womanlike behavior'

- c. Noun>Adverb kadın-ca 'in a womanly way'
woman-CA
kadınca davranmak 'to behave in a womanly way'

- ✓ **Productivity level of the derivational affixes in the same paradigm** may differ unlike inflection:

(7)

- a. kadın-sal 'about woman' b. kadın-sız 'without woman'
- woman-sAl woman-sIz

Adjective forming -sAl is less productive than -sIz. (see Kunduracı 2013 for a survey on the productivity of derivational suffixes in Turkish).

Conclusion:

>The similarities between the derivational and inflectional paradigms

➡ a more **unified** notion of paradigms and continuum-type relation between inflection and word-formation (Haspelmath and Sims 2013).

>The lack of convincing evidence against 'paradigmatic word-formation'

Two other motivations for Derivational Paradigms:

- A more unified structure of autonomous morphology may be possible as in Göksel (2007), Kunduracı (2013), Kunduracı and Göksel (2016) for Turkish.
- Derivational paradigms may refute the argument that paradigms are just descriptive devices that are epiphenomenal (cf. Bobaljik 2002 among others).

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