

On the Use of Three Forms Expressing Desire in Uzbek

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In Uzbek (Turkic, the southeastern group), desire can be expressed in three forms: the inflectional suffix *V(erb stem)-moqchi*, the verbal noun *V-(i)sh-ni* followed by *xohla-* ‘want, hope,’ and the verbal noun *V-gi* followed by *kel-* ‘come.’ Previous studies did not explore the difference among these three forms. Using translation examination and replacement tests, this study clarified how these three forms differ. *V-moqchi* is used only when the action can be realized. *V-(i)sh-ni xohla-* is used regardless of the possibility of realization of the action. However, it is not used if the subject’s intention for realization is low. *V-(i)sh-ni xohla-* is not used in contexts where the speaker does not hope because it means ‘want, hope.’ *V-gi kel-* is also used regardless of the possibility of realization of the action; however, it is difficult to use this form to express the distant future. I demonstrate how the three forms of expressing desire in Uzbek form a continuum with other expressions.

Keywords: Uzbek, modality, desire, intention

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2. Outline of the three forms and related expressions
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1. Introduction*

In Uzbek (Turkic, the southeastern group), as shown in (1), desire can be expressed in at least three forms: the inflectional verbal form *V(erb stem)-moqchi* in a., the verbal noun *V-*

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(i)sh followed by *xohla-* ‘want, hope’ in b., and the verbal noun *V-gi* followed by *kel-* ‘come’ in c.

- (1) a. *Nima=dir* *ye-moqchi=man.*
 what=INDF eat-INT=1SG
- b. *Nima=dir* *yey-ish-ni*¹ *xohla-y=man.*
 what=INDF eat-VN-ACC want-NPST=1SG
- c. *Nima=dir* *ye-gi-m* *kel-yap=ti.*
 what=INDF eat-VN-1SG.POSS come-PROG=3
- ‘I want to eat something.’

Previous studies did not explore the difference among these three forms (*V-moqchi*, *V-(i)sh-ni xohla-*, *V-gi kel-*). Using translation and replacement tests, this study aims to answer the question of how these three forms differ.

The remainder of this paper is organized as follows: Section 2 outlines the three forms and related expressions; Section 3 presents the methods and results; Section 4 presents the analysis of the results; and Section 5 summarizes the findings.

Unless otherwise described, I added glosses and translations by myself to the data from previous studies and my examination.

2. Outline of the three forms and related expressions

First, I provide a brief overview of the literature on *V-moqchi*. Kononov (1960: 278) stated that *V-moqchi* expressed the intention. Example (2) indicates the intention of a first-person subject.

- (2) *Sen-ga* *bir* *yaxshilik qil-moqchi=man.*
 2SG-DAT one goodness do-INT=1SG
- ‘I want to do a good thing for you.’ (Kononov 1960: 279)

Bodrogligeti (2003: 708) stated that *V-moqchi* expressed an intensitive mood, which demonstrated the speaker’s resolve to do or not to do something. Example (3) indicates the intention of a third-person subject (I cite English translation by Bodrogligeti 2003 in [3]).

- (3) *U* *maktab-da* *ol-gan* *o‘z* *nazariy*
 3SG school-LOC take-PTCP.PST own theoretical

¹ As a rule, *-sh* is attached to the vowel final stem while *-ish* is attached to the consonant final stem. In the above case of *yeyish*, it is more reasonable that *y* is a part of the verbal stem *yey-*.

<i>bilim-lar-i-ni</i>	<i>tajriba-da</i>	<i>qo'lla-b</i>	<i>yetuk</i>
knowledge-PL-3.POSS-ACC	experience-LOC	use-CVB.SEQ	mature
<i>jurnalist bo'l-moqchi=∅.</i>			
journalist	become-INT=3		

‘Applying in practice the theoretical knowledge she has obtained in school; she wants to become an able journalist.’ (Bodrogligeti 2003: 709)

Subsequently, I outline the descriptions of *V-gi kel-*. Kononov (1960: 281) stated that *V-gi kel-* expressed the desire or intention for the action denoted by a verbal noun *V-gi*. Bodrogligeti (2003: 831) highlighted that *V-gi kel-* expressed the desiderative mood, which served to convey the spontaneous inclination to perform or not perform an action. Examples (4) and (5) indicate the intention of a third-person subject expressed by the possessive personal suffix *-si*.

(4) ... <i>ilgari-ga</i>	<i>bos-ib</i>	<i>bor-g'u-si</i>	<i>kel-di-∅,</i>
forwad-DAT	step-CVB.SEQ	go-VN-3.POSS	come-PST-3SG
<i>ammo buyruq yo'q edi.</i>			
but	order	no	PST

‘... He wanted to go forward, but no one commanded.’ (Kononov 1960: 281)

(5) ... <i>o'zbek xalq-i,</i>	<i>albatta, o'z</i>	<i>sharafli tarix-i-ni ...</i>
Uzbek	nation-3.POSS	of.course own
<i>glorious history-3.POSS-ACC</i>		
<i>bil-gi-si</i>	<i>kel-a=di.</i>	
know-VN-3.POSS	come-NPST=3	

‘Of course, Uzbeks want to know their own glorious history.’ (Kononov 1960: 281)

Kononov (1960) or Bodrogligeti (2003) did not address the form, *V-(i)sh-ni xohla-* (lit. hope to V). However, the “Turkic Web—Uzbek” corpus in the Sketch Engine² includes numerous examples of *V-(i)sh-ni xohla-*.

There is no sufficient study on the differences among these forms. Uzbek has some methods for expressing desire in addition to the above three forms. For example, the first-person intentional inflectional form *-(a)y* for a singular subject as in (6) and *-(a)ylık* for a plural subject, and the counterfactual form *-sa edi*³, as shown in (7).

² This corpus contains 18,720,334 words derived from websites whose URLs include the domain .uz. I could extract 856 examples of *V-(i)sh-ni xohla-* from this corpus.

³ To express the number and person of the subject, a personal suffix is added to the conditional suffix *-sa*. The third-person suffix is zero.

- (6) *Qo'l ko'tar-mas-ing-dan burun chiq-ib*
 hand lift-VN.NEG-2SG.POSS-ABL before go.out-CVB.SEQ
ket-ay.
 leave-1SG.IMP
 'I rather get out of here before you raise your hand.' (Bodrogligeti 2003: 667)

- (7) *Ta'til tez-roq boshlan-sa-ø edi!*
 holiday fast-COMP start-COND-3 PST
 'I wish a holiday started faster!' (Nakajima 2015: 81)

However, previous studies did not state the relation among *-(a)y*, *-(a)ylik*, *-sa edi* and *V-moqchi*, *V-(i)sh-ni xohla-*, *V-gi kel-*.

In this study, I explore the following topics: First, I compare the three forms (*V-moqchi*, *V-(i)sh-ni xohla-*, and *V-gi kel-*) respectively. Subsequently, I present the differences in meanings among the three forms by considering the possibility of the realization of the action and the subject's intention of realizing the action. I also suggest the continuum between intention and desire including *-(a)y*, *-(a)ylik*, and *-sa edi*. I posit that the possibility of the realization of the action and the subject's intention for it are strong when either of *-(a)y* or *-(a)ylik* is used, but weak when *-sa edi* is used.

In addition, I discuss that Uzbek emotional predicates should add other forms to emotional predicates when the subject of emotional predicates is a second or third person. For example, in Japanese, typologically similar to Uzbek, *tabe-ta-i* '(I) want to eat' is used for a first-person subject, as shown in (8). By contrast, *tabe-ta-gat-te#ir-u* '(you or s/he) want(s) to eat' is used for a second- or third-person subject, as shown in (9).

- (8) *watasi=wa takai susi=o tabe-ta-i.*
 1SG=TOP expensive sushi=ACC eat-INT-NPST
 'I want to eat expensive sushi.'

- (9) *{kimi/hanako}=wa takai susi=o*
 2SG/PN=TOP expensive sushi=ACC
tabe-ta-gat-te#ir-u.
 eat-INT-VBLZ-CVB#CONT-NPST
 'You/Hanako want(s) to eat expensive sushi.'

This distinction is referred to as the "person restriction" for emotional predicates. Kazama (2023) compared some Altaic-type languages, including Japanese, Korean, Nanai (Tungusic), Mongolian (Mongolic), Kirghiz, and Turkish (Turkic), from the perspective of

person restrictions. Kazama (2023) clarified that Japanese, Korean, Mongolian, and Turkish had some restrictions. Uzbek is also an Altaic-type language. However, previous studies did not state the details of person restrictions in Uzbek. Accordingly, I examine whether Uzbek predicates that express desire entail person restrictions.

3. Methods and results

This section is divided into two parts. Section 3.1 details the process and outcome of translation examinations and replacement tests. Section 3.2 explains the process and outcome of testing person restrictions.

3.1. Translation examination and replacement tests

First, I composed a questionnaire to examine the possibility of realization of the action, the subject's intention for realizing the action, and the physiological demand. The possibility of realization of the action is connected to counterfactual implication, specifically, association with *-sa edi*. The subject's intention for realization of the action is closely tied to *-(a)y* and *-(a)ylik* expressing intention. The physiological demand is related to the spontaneous inclination mentioned in Section 2. Our body creates the physiological demand, which is not influenced by external conditions. The questionnaire contained 18 Japanese first-person sentences. I asked an Uzbek native speaker (male, born in Tashkent in 1989) to translate those sentences into Uzbek, and then I changed the verbal form of the translated sentences with one of the other forms. For example, if an informant translates a sentence to *V-moqchi*, I change the predicate of the sentence into *V-(i)sh-ni xohla-* and *V-gi kel-*. Subsequently, I asked him to verify the changed sentences. The sentences in the test did not have second- or third-person subjects because Uzbek predicates that express desire may entail person restrictions; see (8) and (9). Section 3.2 examines these person restrictions.

Table 1 presents the results of the questionnaire. In the right three columns, *M* represents *V-moqchi*, *X* represents *V-(i)sh-ni xohla-*, and *K* represents *V-gi kel-*. © represents translated forms, ○ represents acceptable forms, and △ represents low-acceptable changed forms. × represents non-acceptable changed forms. The expressions are divided into three categories according to the type of action: A. the action can be realized; B. the action cannot be realized; and C. the action is based on physiological demands.

I can be assumed that (19) and (20) were uttered impulsively in conversations with friends; therefore, the participant's intentions to realize the action in (19) and (20) were low.

Table 1 Results of the translation and replacement tests

	Possibility of realization of the action	Subject's intention for realization of action	Form	M	X	K
			Example			
A.	High	strong	I <u>want to</u> save up money and invite my wife and children to Japan. (13)	⊙	○	○
			I <u>want to</u> get a scholarship and study at a Japanese university. (14)	⊙	○	○
			I <u>want to</u> study in Japan someday. (15)	⊙	○	△
B.	Low	strong	I <u>want to</u> go back to my childhood. (16)	×	⊙	⊙
			I <u>want to</u> be a bird. (17)	×	⊙	○
			I <u>want to</u> see my (separated) lover right now. (18)	×	○	⊙
		weak	Oh, I <u>want to</u> go to the moon. (19)	×	×	⊙
			Oh, I <u>want to</u> eat an Uzbek melon (in Japan). (20)	×	×	⊙
C.	Physiological demand	I <u>want to</u> go to a restroom. (23)	○	○	⊙	

In summary, Table 1 states the following:

1. If the action cannot be realized, *V-moqchi* is not permitted.
2. If the subject's intention for the realization of the action is weak, *V-(i)sh-ni xohla-* is not permitted.
3. *V-gi kel-* is permitted regardless of the possibility of realization of the action and the subject's intention for realization of the action.

3.2. Tests for person restrictions

I created 81 sentences to ensure that each of the three forms (*V-moqchi*, *V-(i)sh-ni xohla-*, and *V-gi kel-*) of the nine sentences in Table 1 has different person subjects, based on the translation test. Two Uzbek native speakers (1. male, born in Tashkent, in 1989; 2. female, born in Tashkent, in 1994) verified the accuracy of the sentences. If the native speaker could use the sentence, the native speaker marked it as ○. If the native speaker did not use the sentence but had heard of it, they marked it as △. Finally, if the native speaker could not use or had not heard of the sentence in question before, they marked it as ×.

I summarized the result of the examination in Table 2. In the right three columns, *M* represents *V-moqchi*, *X* represents *V-(i)sh-ni xohla-*, and *K* represents *V-gi kel-*. I, II, and III represent the subject's persons. I calculated the sum of the native speakers' answers as ○=2, △=1, ×=0. For example, if both native speakers answered ○, the calculated number is 4.

Table 2 Results of tests for person restrictions

	M			X			K		
	I	II	III	I	II	III	I	II	III
I <u>want to</u> save up money and invite my wife and children to Japan. (13)	4	2	3	4	2	2	4	2	2
I <u>want to</u> get a scholarship and study at a Japanese university. (14)	4	3	4	4	2	4	4	3	4
I <u>want to</u> study in Japan someday. (15)	4	3	4	4	2	4	4	3	4
I <u>want to</u> go back to my childhood. (16)	2	3	3	4	3	4	4	3	4
I <u>want to</u> be a bird. (17)	3	3	4	4	3	4	4	3	4
I <u>want to</u> see my (separated) lover right now. (18)	4	3	4	4	3	4	4	3	4
Oh, I <u>want to</u> go to the moon. (19)	1	0	1	4	0	0	4	0	*0
Oh, I <u>want to</u> eat an Uzbek melon (in Japan). (20)	1	0	1	4	0	3	4	0	2
I <u>want to</u> go to a restroom. (23)	4	2	4	4	3	3	4	3	4

* One native speaker skipped this answer.

One native speaker could not confirm person restriction in three forms (*V-moqchi*, *V-(i)sh-ni xohla-*, and *V-gi kel-*). Another native speaker never identified sentences with second-person subjects as correct. This may be attributed to the fact that second-person subjects are less common than first-person subjects in sentences expressing desire. I found some instances in which the second- or third-person subjects appear in the three forms within the “Turkic Web – Uzbek” corpus on Sketch Engine (<https://www.sketchengine.eu/uzwac-uzbek-corpus>, accessed August 9th, 2023). Consequently, no person restriction was confirmed in the three forms (*V-moqchi*, *V-(i)sh-ni xohla-*, and *V-gi kel-*), indicating that all the person subjects are permitted in each form even if there is some bias in Table 2.

As shown in Section 2, Kazama (2023) stated that Turkish has person restrictions. Kazama (2023: 258-259) presented the following three pairs of examples expressing physiological condition and feelings. First, the Turkish native speaker considered (10a) odd because he felt the need to proceed with the sentence, which affects someone after (10a). (10b) is followed by a sentence that affects someone.

- (10) a. **Onun baş-ı ağr-ıyor.*
 (s)he.GEN head-3.POSS feel.pain-PROG
 [Intended reading: (S)he has a headache.]
- b. *Onun baş-ı ağr-ıyor; ses-siz ol-ø.*
 (s)he.GEN head-3.POSS feel.pain-PROG sound-ABE
 become-IMP
 ‘(S)he has a headache, (so) be quiet.’ (Kazama 2023: 258)

Second, the native speaker stated that (11a) is permitted only if a mother is referring to her child's condition. Usually, (11b), which includes assumption, is used.

- (11) a. *Karn-ı* *acıktı-tı.*
 stomach-3.POSS empty-DIR.PST
 ‘(S)he is hungry (lit. His/Her stomach is empty).’
- b. *Onun* *karn-ı* *acıktı-mış.*
 (s)he.GEN stomach-3 empty=COP.EVD
 ‘(S)he seems to be hungry (lit. His/Her stomach seems to be empty).’
- (Kazama 2023: 259)

Third, the native speaker stated that (12a) is permitted only if a relative is referring to the condition of person in question. If a speaker sees the condition of person in question, (12b) is permitted.

- (12) a. ?? *Üzgün* *hissed-iyor.*
 sad feel-PROG
 [Intended reading: (S)he is feeling sad.]
- b. *Üzgün* *gör-ün-üyor.*
 sad see-PASS-PROG
 ‘(S)he looks to be sad.’ (Kazama 2023: 259)

The aforementioned examples (10) – (12) are similar to example (23) which means “I want to go to the restroom.” and expresses physiological demand in terms of semantics. However, (23) can be used by any personal subject, while examples (10) – (12) have some personal restrictions. In the next session, I discuss the differences among these three forms in the next section without considering person restrictions. However, pragmatical person restrictions are beyond the scope of this study, and I hope to examine this topic in the future.

4. Discussion

This section discusses the differences among the three forms, considering if A. the action can be realized; B. the action cannot be realized; or C. the action is based on physiological demands, as shown in Table 1. After the discussion, a continuum of the three forms expressing “desire” with other expressions is proposed.

4.1. A. The action can be realized

All the examples were permitted in this context. I assumed that the subject's intention for realization of the action in these examples was strong because the speaker was about to make the event happen in those examples.

- (13) *Pul yig'-ib, ayol-im va*
 money gather-CVB.SEQ woman-1SG.POSS and
farzand-lar-im-ni Yaponiya-ga {chaqir-moqchi=man/
 child-PL-1SG.POSS-ACC Japan-DAT call-INT=1SG
chaqir-ish-ni xohla-y=man/ chaqir-gi-m kel-yap=ti}.
 call-VN-ACC want-NPST=1SG call-VN-1SG.POSS come-PROG=3
 'I want to save up money and invite my wife and children to Japan.'

- (14) *Grant yut-ib, Yaponiya-dagi universitet-ga*
 grant win-CVB.SEQ Japan-ADJLZ university-DAT
o'qi-sh-ga {bor-moqchi=man/ bor-ish-ni xohla-y=man/
 study-VN-DAT go-INT=1SG go-VN-ACC want-NPST=1SG
bor-gi-m kel-yap=ti}.
 go-VN-1SG.POSS come-PROG=3
 'I want to get a scholarship and study at a Japanese university.'

However, the acceptance rate for the case of *V-gi kel-* in (15) was lower.

- (15) *Qachon=dir Yaponiya-ga o'qi-sh-ga {bor-moqchi=man/*
 when=INDF Japan-DAT study-VN-DAT go-INT=1SG
bor-ish-ni xohla-y=man/ ?bor-gi-m kel-yap=ti}.
 go-VN-ACC want-NPST=1SG go-VN-1SG.POSS come-PROG=3
 'I want to study in Japan someday.'

One of the native speakers pointed out that *qachon=dir* 'someday' and *bor-gi-m kel-yap=ti* 'I want to go' were inharmonious. In addition, he permitted the example without *qachon=dir* 'someday.' Hidaka (2022) stated that *V-gi kel-* inadequately expressed the distant future because of its lexical meaning 'V-ing comes.'

4.2. B. The action cannot be realized

V-moqchi was not permitted in this context.

- (16) *Bolalik payt-im-ga {*qayt-moqchi=man/ qayt-ish-ni*
 childhood time-1SG.POSS-DAT return-INT=1SG return-VN-ACC
xohla-y=man/ qayt-gi-m kel-yap=ti}.
 want-NPST=1SG return-VN-1SG.POSS come-PROG=3
 ‘I want to go back to my childhood.’
- (17) *Men qush {*bo‘l-moqchi=man/ bo‘l-ish-ni*
 1SG bird be-INT=1SG be-return-VN-ACC
xohla-y=man/ bo‘l-gi-m kel-yap=ti}.
 want-NPST=1SG be-VN-1SG.POSS come-PROG=3
 ‘I want to be a bird.’
- (18) *Hozir=oq sev-gan inson-im bilan*
 now=EMPH love-PTCP.PST person-1SG.POSS with
*{*ko‘r-ish-moqchi=man/ ko‘r-ish-ish-ni xohla-y=man/*
 see-RECP-INT=1SG see-RECP-VN-ACC want-NPST=1SG
ko‘r-ish-gi-m kel-yap=ti}.
 see-RECP-VN-1SG.POSS come-PROG=3
 ‘I want to see my (separated) lover right now.’

Therefore, when the action cannot be realized but the subject’s intention for realizing it is relatively strong, *V-(i)sh-ni xohla-* and *V-gi kel-* are used.

The subject’s intention for realization of the action in (19) and (20) is low because these sentences are uttered on impulse in conversations with friends. I assumed that the speaker lived in Japan. Notably, only *V-gi kel-* was used in (19) and (20). *V-(i)sh-ni xohla-* is not used in situations where a speaker does not hope well because *xohla-* means ‘want, hope.’

- (19) *Eh, oy-ga {*bor-moqchi=man/ *bor-ish-ni*
 INTJ month-DAT go-INT=1SG go-VN-ACC
xohla-y=man/ bor-gi-m kel-yap=ti}.
 want-NPST=1SG go-VN-1SG.POSS come-PROG=3
 ‘Oh, I want to go to the moon.’
- (20) *Eh, O‘zbekiston-ni qovun-i-ni {*ye-moqchi=man/*
 INTJ Uzbekistan-GEN melon-3.POSS-ACC eat-INT=1SG
**yey-ish-ni xohla-y=man/ ye-gi-m kel-yap=ti}.*
 eat-VN-ACC want-NPST=1SG eat-VN-1SG.POSS come-PROG=3
 ‘Oh, I want to eat an Uzbek melon (in Japan).’

Therefore, if the action is difficult to be realized and the subject's intention for realizing the action is relatively weak, *V-gi kel-* is permitted.

However, when the action can be realized, *V-moqchi* is permitted. For example, I changed *qush* 'bird' in (17) to *huquqshunos* 'lawyer' in (21).

- (21) *Men huquqshunos {bo'l-moqchi=man/bo'l-ish-ni*
 1SG lawyer be-INT=1SG/ be-VN-ACC
xohla-y=man/ bo'l-gi-m kel-yap=ti}.
 want-NPST=1SG be-VN-1SG.POSS come-PROG=3
 'I want to be a lawyer.'

In (22), I evaluated the case where a speaker plans to go to the moon.

- (22) *Oy-ga bor-moqchi=man.*
 moon-DAT go-INT=1SG
 'I want to go to the moon.'

Therefore, *V-moqchi* is used only when the action can be realized.

4.3. C. Physiological demand

All three forms were permitted in this context.

- (23) *Hojatxona-ga {bor-moqchi=man/ bor-ish-ni xohla-y=man/*
 toilet-DAT go-INT=1SG go-VN-ACC want-NPST=1SG
bor-gi-m kel-yap=ti}.
 go-VN-1SG.POSS come-PROG=3
 'I want to go to a restroom.'

An Uzbek native speaker explained the difference among the three forms as follows: when a speaker utters them on a train, *bor-moqchi=man* and *bor-ish-ni xohla-y=man* mean different things; *bor-moqchi=man* is used if a train has a restroom, and the speaker can quickly relieve himself, while *bor-ish-ni xohla-y=man* is used when the train does not have a restroom. *bor-gi-m kel-yap=ti* is used regardless of the availability of a restroom on a train. Therefore, *V-gi kel-* is used regardless of the possibility of realization of the action.

5. Conclusion

In summary, *V-moqchi* is used only when the action can be realized, as shown by (13)–(15) in Section 4.1, and (21) and (22) in Section 4.2. *V-(i)sh-ni xohla-* is used regardless of the possibility of realizing the action. However, it is not used if the subject’s intention for realization is low, as shown in (19) and (20) in Section 4.2. *V-(i)sh-ni xohla-* is not used because *xohla-* means ‘want’ or ‘hope,’ and should not be used in situations where a speaker does not hope well. *V-gi kel-* is also used regardless of the possibility of realization of the action. However, it is difficult to use this form to express the distant future.

In Section 4.4, I suggested Figure 1 as a continuum of three forms expressing “desire” with other expressions. However, Figure 1 is controversial. For example, *V-(i)sh-ni xohla-* is not next to *V-sa edi* even if *V-(i)sh-ni xohla-* also means counterfactual. I need to examine all the points except desire in the future.

This study aimed to reveal the meanings of three forms in the affirmative and present tense. In the future, I will explore their negative and interrogative counterparts and those in the past and future tenses.

Abbreviations and symbols

#	auxiliary boundary	CVB	converb	PASS	passive
-	suffix boundary	DAT	dative	PL	plural
=	clitic boundary	DIR	directive	PN	person name
1	first person	EMPH	emphatic	POSS	possessive
2	second person	EVD	(indirect) evidential	PROG	progressive
3	third person	GEN	genitive	PST	past
ABL	ablative	IMP	imperative	PTCP	participle
ABE	abessive	INDF	indefinite	RECP	reciprocal
ACC	accusative	INT	intention	SEQ	sequential
ADJLZ	adjectivizer	INTJ	interjection	SG	singular
COMP	comparative	LOC	locative	TOP	topic
COND	conditional	NEG	negative	VBLZ	verbalizer
CONT	continuative	NPST	non-past	VN	verbal noun
COP	copula				

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