Forms of word formation in the speech of the Turkmens of Karakalpakstan, the influence of the Uzbek and Karakalpak languages in their speech

Kurtchaev Altybay
Karakalpak State University,
Assistant of the Department of Turkmen Language and Literature

Abstract

This article is devoted to the investigation of problems of phonetic, morphological (affixal) and lexical forms of word formation in the spoken language of the Turkmens of Karakalpakstan and their influence on the speech of the Uzbek and Karakalpak languages.

Key words: turkmen, languages, kipchak, oguz, karakalpak.

Introduction

The tribes that were part of the Turkmen people were also part of other Turkic peoples, but some tribes that were part of other Turkic peoples also took part in the formation of the Turkmen population. The relationship of the Turkic peoples for a long time led to the convergence of their languages. Therefore, people who are similar in ethnic composition have similar languages. Such similarity can be seen in the general phonetic, morphological system, vocabulary, and grammatical structure of the Turkic languages. However, the level of commonality between them is not the same. The reason is that the Karakalpak, Kazakh and Nogai languages are included in the Kipchak-Nogai subgroup of the Kipchak group of Turkic languages, while the Turkmen language is included in the Oguz-Turkmen subgroup of the Oguz group. This indicates that, along with the commonalities of the Turkic peoples, there are also differences between them.

Such differences are found in both the phonetic and grammatical systems of these languages.

The interaction of languages is carried out in three ways:

1) mutual influence in the context of language coercion;
2) the relationship of languages in the field of science, technology, economics, culture, etc.;
3) the mutual influence of languages between mixed types of nomadic and settled peoples on the basis of their household economy.

I. The implementation of the relationship between tribes, nationalities and peoples on a compulsory basis in former times. The warring tribes fought among themselves, and the winning side exterminated the male population of the defeated tribe, leaving only the women alive. The captured women were forced to learn and know the language of the defeated side and did not forget about their native language, taught the languages of their children. Perhaps this is why we call our language "native". The Tatar linguist E. M. writes about it. Akhunzyanov: "We know from ethnographic data that there was a language of an ancient tribe called the "language of women", which does not correspond to the language of the common people." Thus, the language of the defeated people in ancient times was dependent on the language of the victorious people. As a result of this influence, the language of the victorious peoples retained its grammatical structure, basic vocabulary, and developed on the basis of internal laws of its development. And the second language (i.e., the language of the defeated people) gradually disappeared. Meanwhile, the phenomenon of bilingualism-bilingualism was
passed down from generation to generation, representatives of the language of the defeated people were forced to speak the language of the victorious people. They gradually begin to forget their native language.

2. Mutual influence of languages on the basis of free relations in the field of economics, science, technology, medicine, politics, etc. In earlier times, the peoples were not equally developed in the economy, science, technology, culture, and politics. At some stages of the development of history, there were both economically advanced and backward peoples. Then the peoples who lagged behind the developed nations in all spheres of economy applied the experience of the developed nations. As a result, the free connection between the peoples was gradually strengthened. This influenced their language.

3. The beginning of the process of mutual influence of different peoples in multinational states as a result of interaction in all public spheres of people of different nationalities. The mutual influence of the Karakalpak and Turkmen languages is also included in this third group. The reason is that Karakalpakstan is distinguished in Central Asia by its multi-ethnic and multilingual population. About 80% of the peoples inhabiting this region are Turkic-speaking peoples, in addition to the Karakalpaks, there were also Uzbeks, Kazakhs, Turkmens, Tatars and Kirghiz. "The conditions of language development determine the development of society. Without knowing the history of the society, the history of the people who speak this language, it is impossible to understand the history of the development of the language." Thus, in order to study the language, its path of development, it is necessary to pay attention to its owner - to the innermost history of that people.

According to the ratio with the representatives of the Karakalpak nationality, the Turkmens of Karakalpakstan are divided into three groups:

1) Turkmens in remote (passive) communication with Karakalpaks;
2) the Turkmens, who were in an unstable relationship with the Karakalpaks;
3) Turkmens in close (active) cooperation with the Karakalpaks.


Despite this, cohabitation of the two peoples for a long period, as well as listening to and watching radio and television broadcasts, reading newspapers and magazines published in the language of the local people, giving the status of the state language to the Uzbek and Karakalpak languages increased the influence of the Karakalpak and Uzbek languages on the Turkmen language. For example:

*Aman azanda size barýadygoy (In the morning Aman will come to you). Gözeliç alan sumkası dym zor ekên (Guzel's bag is the best). Adam kop bolanı unchi keyinin gaitarypýärler ony (It was returned due to the fact that there were a lot of people there). Men ene geleiri bitirik iñiñi bityrmesem ozuñnen gor! (I'll come back, but if you don't do my job, you'll get it from me!).*

In these sentences, the morphemes goy, dym, and Birak refer to the Karakalpak language, and in the Turkmen first group, such morphemes are rarely found in colloquial speech. As a result, some differences between Turkmens and Karakalpaks in this group were passive, and the influence of the Karakalpak language on their spoken language was insignificant.
The second group includes Turkmen youth who come to the center of the Republic on a long official visit or to study. As a result, they replace an element of their native language in their speech or other elements in it that are incorrect from the point of view of the grammatical structure. Thus, new forms appear in their spoken language. Such phenomena are reported by the U.S. news.com.au. Wienreich: "when a bilingual (bilingual speaker) mixes the phoneme of a language in the second system with the phoneme of a language in the first system and pronounces it according to the phonetic laws of the language in the first system, the phenomenon of interference occurs." The language personality uses in his spoken language the element of the Turkmen language in the forms of “көрген” (which appeared) in the Karakalpak language “kөreen” or “гөрген”, together with the word “кеledи” (will come) the word “геledи”, together with the word “көрдин” (saw whether) the word “көryn” or көрьнме, together with the word “өzим” (I) the word өzым.

Example: Бирак пакта вагты кыйн болйоды (But the cotton strada was difficult). Азам милен атыза алык гитйеди (In the morning they were taken to the field). Айрым вагтлар овкадам болман галяды (Sometimes we are left without food). Азык гелйедик (They became thin). Нөкүс говыды-ла. (It was good in Nukus). Хер гүн үч пара окаярдык (Three pairs studied every day). Ики пара да соң говы нахарланярыс. (After two pairs, we ate well).

Each element taken is first applied by one person, then others begin to apply. E. Haugen writes about this: "Each element included in the language is first used by one person, then it is perceived by all native speakers and applied in colloquial speech." Therefore, such phenomena relate to the spoken language of a living language. The Turkmens of the third group lived in the villages of "Naimankol", "Saraykol", "Amu Darya" of Khodzheli district, in the rural farms of "Doslyk bayragi", "Kokkozov" of Shumanai district and in some regions of Takhiaatash. The language of the youth is strongly influenced by the Karakalpak language. Example:

Қайың папироешекемейди, нас шекеди (Your kayin (my husband's younger brother) doesn't smoke cigarettes, but throws us away). Ол ҳезир ойге келиў керек (He/she should be coming home now). «Сашымды алып бер» дигенди мектепде (I was told at school: "Cut my hair").

The mutual influence of languages is directly related to the peculiarities of one territory, that is, with the representatives of the language of which peoples live together. For example, in the southern regions of Karakalpakstan (Turtkul, Beruniy, Ellikkala and Amu Darya), Uzbek and Turkmen nationalities make up the general ethnic composition of the population. Representatives of Uzbek, Turkmen, Kazakh, and Karakalpak nationalities live in these areas. With the adoption of the Uzbek language in Uzbekistan, as well as the Karakalpak language in Karakalpakstan as the state language, their public activities have expanded significantly. The most productive in the form formation in the interaction of languages in the modern era is the assimilation of words and their forms from one language to the second. We understand this phenomenon when we talk about the interaction between Karakalpak and other languages.

With the independence of the Republic of Uzbekistan and the declaration of the sovereignty of the Republic of Karakalpakstan in its composition, in connection with the formation of new concepts in all spheres of social development, there is a borrowing of new words from the Uzbek language into the Karakalpak language. Basically, these words are part of socio-political, socio-economic terms. For example, ҳәкимият (government), ўқлаят (region), бас сәркарда (commander-in-chief), жәрийма (fine), муишўра (poet), қыябан (park), талаба (student), etc. In the formation of nominative forms: Еклемек-екелеу (double), Учлемек-ушилеу (triple). Бизге ушилеу хачалар субарды (Our division into three parts has long ended). Some of these words are regularly used in live colloquial speech as a result.
of the transition of morphemes from the Karakalpak language to the Turkmen language. The relationship between the Uzbek and Karakalpak peoples, the influence of the morphemic (affix) system in word formation can be seen on the example of the everyday spoken speech of the Turkmen of Karakalpakstan.

When this phenomenon first began to be studied, in the works of G. Schuchardt, I. A. Baudouin de Courtenay, as well as in many works of linguists, it was called the term "mixing of languages". In the subsequent works of researchers, there are differences between the definitions of this term. For example, L. V. Shcherba believed that in the 20s of the last century, instead of the term "mixing of languages", the term "mutual influence of languages" should be used. He notes that the word "mixing" may to some extent express the possibility of the participation of two equally interrelated languages in the emergence of one new language, but this does not fully and accurately explain the phenomenon of mutual influence of languages." Also in the above examples, we analyzed the special morphological (affixal) forms in the spoken language of the Turkmen of Karakalpakstan.

References: