

PHONETIC AND GRAMMATIC DIALECTICISM IN DASTAN LANGUAGE

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Abstract

The given article is devoted to brightening up the peculiarities of grammatical dialectisms in Khorezm dialect. Manuscript and lithographic texts are used as the basis in order to solve this problem. The grammatic forms in the text of dastans are thoroughly analyzed by comparing with their modern forms.

Keywords: Khorezm, dastan, dialectic, vocabulary, grammar, comparative analysis.

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INTRODUCTION

The epos of Khorezm differs from that of other regions with its popularity features to a considerable extent. Along with its oral variants, its written versions are prevalent as well.

The written versions are rich in the attributes of archaism and historicism, while dialectisms are rarely encountered in this type of dastans.

By contrast, the impact of dialectism is great in the oral versions, whereas archaism and historicism take less significant role there. However, the both types of dastans cannot be imagined without dialectisms.

The use of dialectisms in the folk dastans differs from that in the written literature, since the dialectisms are mostly applied in the speech of a character. The speech of the author, in turn uses it too little (partly, in the form of lexical dialectisms). In the language of the folk dastans, the speeches of the author and characters do not differ from each other significantly, as the main creator and performer of the dastan appears to be either this folk or the member of a particular dialect.

MATERIALS AND METHODS

Various phonetic dialectisms can be traced in the lexics of our dastans. As an example:

Čökítäkä – chigirtka (a grasshopper). Ekinga cho'kitka dori g'anday – ustiga o'zini otdilar. (Like a grasshopper jumping to a plant, they throw themselves to it) (Gurogli, p. 227)

axtiq – from the word oq-liq (a grandchild). Jig'olibek shunda oxtiqina qarab, ko'ngli jo'shib bir so'z aytdi. (Dhigolibek looked at his grandson delightedly, and said something) (Gurogli, p. 21)

pishiċ – mushuk (a cat). Baytal pishikni bolasiday bir narsa tug'di. (Baytal gave a birth to a creature similar to a baby cat) (Gurogli, p. 37)

A number of phonetic dialectisms can be found in the dastans of Khorezm. Below we analyse the cases when they conform to particular phonetic situations:

1. Elision: qarinjα (an ant) – qorningichka (inja//incha) (the one with slim belly). Avazxon shu borishina qora qorinjadin askarlar o'rtasinda qoldi. (Avazkhan was left among fighters, like a black ant) (Gurogli, p. 177);
Yashulli – yoshiulug' (the elderly). Guroglini o'zlariga boshchi – yoshulli etib qo'ydilar. (Gurogli was chosen as the leader – the elderly by them) (Gurogli, p. 224);
Āmdalli (preferable/-ly, desirable/-ly) – hamdu Olloh so'zidan (from the word praises to Allah). Bozirgon sabab bilan amdolli bizning yurtga kelibsan. (Owing to Bozirgon, yet it is desirable that you came to our land) (Gurogli, p. 368);

milāñ – miya+lang (karaxt) (confused). Uyqudan turib milong bo'lib turgan Rayhon arab bu gaplarga tushunmadi. (Feeling confused after the nap, Rayhon did not understand these Arabic sentences) (Gurogli, p. 87);

arqayin – orqa+eyin (hotirjam) (calm/-ly) Gurogli Chamlibel nerdasan, deborqayin kelabardi. (Gurogli pursued Chamlibelcalmly) (Gurogli, p. 243);

Reduction:

u:l – o'g'il (a son). Guroglining uli Avazxon yuz yoshdan oshmay qazosi yetdi. (The son of Gurogli, Avazkhan passed away not surpassing the age of 100) (Gurogli, p. 444);

shō:gir – shabgir (kechasi yo'l yurmoq, aylanmoq) (to walk late, to travel). Bozirgon to'rt narining ustiga taxtiravon qurib sho'vgir solib kela yotirgan edi. (Bozirgon was travelling, having put a wooden seat on four) (Gurogli, p. 370);

sap – sarf. (tugamoq) (to finish, to end). Ravshanlik sop bo'lib, nur ketar ko'zdin. (The clarity ends, ergo eyes lose the vision) (Gurogli, p. 433);

zamariq – zamburug' (a mushroom). Ana yerdan chiqqan zomoriqday ikki o'tli qoldidan chiqdi. (Like mushrooms growing unexpectedly out of the ground, he encountered two horsemen ahead) (Gurogli, p. 317);

kāpčā – kaft+chabirlıklarining qo'shilishidan (from the merge of the word units kaft+cha (a small fist)). Gurogli kapchasini dutor etib, bir so'z aytib turibdi. (Playing dutar with his fist, Gurogli was saying something) (Gurogli, p. 170).

Metathesis.

torpaq – tuproq (soil). Oshinga tosh, to'rpoq deganim yodingdan chiqdimi, –dedi, Gurogli. (Did you forget, how I said, "to the stone and the soil" your meal" (harsh way of declining), – said, Gurogli) (Gurogli, p. 42);

boryα – bo'yra (a mattress). Jallodlar Tohirning ko'zini bog'lab, bo'ryoning ustiga o'tirg'izib, podshohdan ruxsat kutdilar. (The executioners blindfolded Tohir, had him sat on the mattress and waited for the permit of the padishah).

Māzgil – manzil (a destination, address, location, place). Bir necha mazgil yo'l yurib, Hamrojonning izidan yetdi. (He reached the traces of Hamrojon, after travelling through several places) (Oshiqnoma, 5th book, p. 228).

In addition to those, there are phonetic dialectisms in the dastans of Khorezm, that occur as a result of the exchange of consonant sounds. As an example:

T>D: daş – tosh (a stone). Shu farzandni ikki doshni orasida bergan bo'lsa, Xudoga shukur qilmoq kerak. (If this son was given between two stones, then we should praise the God) (Gurogli, p. 19);
toppi – do'ppi (a hat): Oqyuzlari lo'ppi bo'lsin, Giyganlari to'ppi bo'lsin. (May him/her white cheeks be chubby, may him/her always wear a hat) (Gurogli, p. 306).

K>G:gäl – kel (come (used as an order or favour in this context)). Sango tushdi nazarim, sevgilijonon barigal. (My glance was on you, come to me my beloved beauty) (Oshiqnoma, 5th book, p. 9); get – ket (to go away). Endi bu yurtdan getmasam bo'lmas, – dedi, Jig'olibek. (There is no way out than going away, said Jigolibek) (Gurogli, p. 26).

Sh>Ch:chi:ş – shish (a swelling). Ura-ura chishmagan yerini tanqaday etib haydab yubardi. (Having beaten him/her severely and having left nothing without a swelling, he/she ousted him/her) (Gurogli, p. 302).

Q>G'hodisasi: g'oç – qo'ch. (a brave guy Ey g'o'ch yigit, mehmon olasizlarmi, – dedi Qalandar. (Hey brave guy, will you admit a guest? – said a hermit (Gurogli, p. 30).

M>Phodisasi:pişik – mushuk.(a cat) Baytal pishikni bolasiday bir narsa tug'di. (She gave birth to something like a big cat's kitten. (Gurogli, p. 37).

Ch>Jhodisasi:aji – achchiq. (bitter/chilli) Oshiqlik shirindir, ayroliq oji, (Love is sweet, parting is bitter. Go'zimning nurisan, boshimni toji. (You are my eyesight (as dear as my eye), you are my crown). (Gurogli, p. 458); ojaq – o'choq (hearth)// qujaq – quchoq(hug). Eshik, ayvoni o'joqli, Uzun bo'yli, geng qujoqli. (They have a house and yard with a hearth, Tall and broad shouldered) (Gurogli, p. 58)

There are also many phonetic dialecticisms appear in the process of changing the vowels in oghuz dialect in Khorezm dastans.

A>Ohodisasi: og'am – og'am. ((my) brother) Endi yengildim, sen og'om bo'l, dedi Safar Mahram. (Now you win, be my brother, said Safar Mahram) (Gurogli, p. 56).

E>Ahodisasi:nä:däp – nedeb (what (to say)) // sän – sen (you). Dali xirmon nadap javob berishini bilmadi. Dali Khirman didn't know what to say) (Gurogli, p. 298). Toparmanmi bolam, sani. (Could I find you, my son) (Oshiqnoma, 5th book, p. 128).

U>O'hodisasi: xorjin – xurjun. (saddle bag) Xo'rjinini yelkasiga tashlab qal'adan chiqdi. (He left the fortress putting his saddle bag on his shoulder) (Gurogli, p. 27).

I>Ahodisasi:nämä – nima. (what) Shu'la solib olam uzra to'libsan, Quyoshmisan, qamarmisan, namasan. (You are glittering over the world, are you the sun, are you the moon, tell me what you are) (Oshiqnoma, 5th book, p. 95).

In manuscript forms of dastans we can also see the change of the vowels not in the root of the words but in the affixes.

I>Uhodisasi:dür – dir.(is) Mening o'g'lim Bohir vazir o'g'lidur, Shoh zulmidan signalarim dog'lidur. (My so Bohir is the son of the minister, because of the oppression of the Shakh (King), my heart is in spot(hurts)) (Oshiqnoma, 5th book, p. 120).

A>Uhodisasi: lur – lar (qolarsiz//qolursiz). Siz esa hamma narsadan quruq qolursiz, – dedilar. (You will remain with nothing)

It requires individual study in order to define the phonetic dialecticisms in manuscript and lithography forms of dastans.

The phonetic style in oral versions of dastans used by the bards in Northern Khorezm seem to be quite different.

The influence of oghuz dialects is stronger than the others in this area.

This can be considered as true when the lexics of Khorezm dastans is observed from linguistical point. Especially, when case suffixes face phonetic change. We can see it in the following poem:

1. "g" tushib qolish hodisasi: ("g" is omitted)

Kiydigi yoshildir, o'rtigi ola,
Qaddi gula mangzar, lablari lola,
Bo'yi Salbiga mangzar qomati dola...

The word "Ola" (variegated/spotted) in the first line of the poem was rhymed with the phrase "ola-bula" (motley) and this made the change of the suffix of the case of direction in the following line. In fact, "ga" (to(pre)) form of the case of direction remains unchanged in kipchak dialects.

2. In some cases "ga" can be seen as "gha":

Bosh bo'libsan bir bo'lakcha ushoga,
So'z solanda bo'yning solma oshoga,
Oshiq bo'ldim belingdagi qo'shoga. (Oshiqnoma, 5th book, p. 232).

According to the standarts Uzbek literary language, rhymed words should be as ushoqqa, oshoqqa, qush boqqa. There are

also lexical dialecticisms: ushoq – bola (a child), oshoq – past(down), qo'shoq – qo'shog'.

Also, the phrase "so'z solanda", "so'z solganda" ((when) you say something, and the phrase "bo'yning solma" should be as "bo'yning egma" (Don' obey). Strong influence of the oghuz dialects results in the change of these words phonetically.

3. Sometimes the suffix " – ga" changes into " – na":

Ketarman totar elina, (I'm going to the country of tatars)
Bosh qo'yimisham yor yo'lina. (I'll put my head in the direction of my beloved) (Oshiqnoma, 5th book, p. 82).

It is written in the scientific literature that such forms of the case of direction were also used in the literature of the XIII-XIV centuries.

4. Also the suffix of possessive case is used variously. It is sometimes expressed by the objective case suffix:

Chekaram har kechalarda ohu zoringni sani,
Mendan o'zga kim chekadi dard-u zoringni sani,
Bermaram yuz ming tumana zulfi toringni sani. (Oshiqnoma, 5th book, p. 9).

5. In majority cases the suffix of possessive case is expressed by forms in Uzbek literary language:

Bag'rim to'la qondir maning,
O'rnimki, zindondir maning. (Oshiqnoma, 5th book, p. 88).

6. Because of spoken language the objective case suffix is used in full shortened and sometimes it is omitted. We can observe various forms of objective case in the followings taken from the dastans:

Yo'l boshida qolgan yoring unutm, (Don't forget your beloved who is waiting for you)

Ishqqa kuygan navbahoring unutm. (Don't forget your sweetheart who cares for you) (Oshiqnoma, 5th book, p. 80). In some cases it is expressed by form "in":

Tark etdim dunyoning borin, (I left the whole world)
Kuydim ko'rmayin diydorin. (I was in deep sorrow without seeing her face (Oshiqnoma, 5th book, p. 99). Seldom it is used as "i":

Avval boshdan taqdir qilibdur bizi, (From the beginning it was our fate to be together)

Bohir bilan iqrar etding bu so'zi. (You confessed this with Bahir) (Oshiqnoma, 5th book, p. 120).

7. Case of direction "dan" (In English preposition "from") is used as, "nan", "din":

Qolmisham g'am ostida g'amxordin ayrilmisham,
Ul qaddi shamshod yuzi, ruxsordin ayrilmisham. (Oshiqnoma, 5th book, p. 48).

Tushimda bir bulbul go'rdim, (I dreamt about a sparrow).
Hurkib kelmish gulzorinnan. (Flying out of the flower garden frightened) (Oshiqnoma, 5th book, p. 38).

Some grammatical dialecticisms in the Khorezm dastans are united and are formed as a whole and become lexical dialecticisms:

günorta–kun+o'rtä (tush payti) (noon): Parizodim oh tortadur, Vaqti ulla gunortadur. (Gurogli, p. 164);

tayçaläq – toy+cha+loq–toychoq (a colt). In this case diminishing suffix is used twice and caused linguistic case as "litotes". Jig'olibek Gurogliga kelasi yil shu oylarda toychaloqni o'ynatib yurasan, dedi. (Jigalbek said to Gurogli that Gurogli would be playing with his colt the following year) (Gurogli, p. 37);

zañnar – zan+g'ar–buzuq ayol (spoilt woman) (zan-i g'ar this is persian combination of two words met in our dastans). This linguistic unit which is used in Khorezm dastans means zumrasha,bezori (mischief, hooligan) in uzbek literary language: Ey,zang'ar, Gurogli, seni elga bosh etib, ko'rganimiz shu bo'ldimi, dedi. (Hey mischief Gurogli, what is the point in appointing you as head of society, they said (Gurogli, p. 51);

çatma–chot+ma – chordoq. (shelter of branches) Chatishtirish, biriktirish (it means to unite smth.). Jig'olibek shaharning bir chetida chotma tikib, seischilik bilan mashg'ul bo'ldi. (Gurogli, p. 24);

kümä – ko'm+ma. Yer to'la. (basement) A living place under the ground. Safar ko'sani olib borib bir kumaga qamab, ustidan

tamma urdilar. (Safar beardless was locked in the basement) (Gurogli, p. 343);

čögirmä//čöyirmä – telpak.(fur hat) A dialectical variant of the units from a whole word “Cho’k+tir+ma” which means a hat made from the skin of an animal is put on a head. Perhaps the word “gir” in the word is originated from Persian words “aylana, doira” (circle). Because fur hats are usually in circle form. Zar chakman, zar po’talarni belina bog’ladi. (he put on his fur hat) Silkma cho’girmalarini kiydi. (Gurogli, p. 104);

māñlayqara – manglayi + qora – peshonasi sho’r(poor, helpless). Odamga xayri tegmaydigan manglayqora, pes bir kampir bor edi. (There was an old lady who was helpless to anybody) (Gurogli, p. 210);

Some grammatical dialecticisms are formed as a suffix “-dosh”(mate). For instance: başdaş – bosh+dosh. (pillowmate which means husband) İlk, birinchi. Og’a Yunus pari boshdoshim, vafodorim, deb bir so’zlar ayta berdi. My first pillowmate (beloved husband) Oga Yunus (Gurogli, p. 460); Qurdaş – qur+dosh – davradosh, yo’ldosh. (fellow,mate) These lexical dialecticisms are also formed as grammatical units above.

Yolg’izlik o’limdan yomon, (Loneliness is worse than death) Qariganda qurdosh kerak. (You need a fellow when you are old) (Gurogli, p. 271).

Paired words (complex words) also play important role in appearing grammatical dialecticisms). Distinct lexical units are paired (united) and produce a new meaning:

issi-savvuq – dostonlar matnida qiyinchilik ma’nosida qo’llanilgan (In the dastans it means difficulties). Gurogli parizodni olib kelayotib: bu parizod Chamlibela borg’annan keyin bizni turkmanchiligimiza, issi-sovuqimiza chidasa yaxshiov, dap, ichinnan sal-pal xavotir oldi. When bringing the “parizod” (beauty), Gurogli thought: “May Chamlibela stand for our Turkmen life style and difficulties” (Gurogli, p. 69);

ag’ac-ug’ac – daraxtzor. (trees) Parizod’s (Beauty) poem looking at the trees, blossomed flowers and singing sparrows. (Gurogli, p. 67);

kosh-kosh – ta’sir o’tkazmoq, (influence) sababchi bo’lmoq ma’nosida. (in the meaning of “to cause”) Also the ministers and other nobles influenced on the king (persuaded) to send the old lady to Chor dogli Chamlibela, as they all knew the old lady well. (Gurogli, p. 211);

davarak-des//des-davarak – yon-atrof (surrounding). Gurogli otdan tushib davarak-deshga sar solib go’rdi. (Getting off the horse, Gurogli looked at surrounding (looked around) (Gurogli, p. 106);

arja-buqcha – ko’ch-ko’ron.(belongings) Pari orja-buqchasini yig’ishtirib, Gulshirin kanizini yoniga olib, Ko’hi Qofga yo’l oldi. Having packed all her belong in sand taken her bondmaid with her, Pari(Beauty) made her way to Kukhi Kaf (Gurogli, p. 259); ulli-kičči – barcha. (Everybody) Everybody cried out: “May God bless you” Hamma ulli-kichchilardan Oloh yoring bo’lsin, deb ovoz chiqdi. (Oshiqnoma, 5th book, p. 22);

uşaq-tuşaq-mayda-chuyda.(feeble,weak) Bular xunxorshohga yordam beradigan ushoq-tushak podsholardir. These are feeble kings who assist khunkharshakh(Gurogli, p. 124);

damaq-ayaq – oziq-ovqat.(food) Otga Xo’rjinni yuklab ichini olti kunlik domoq-oyoq bilan to’ldirsin.Load the saddle bag on the horse and fill it with six-day food (Gurogli, p. 237);

aziq-towlak – oziq-ovqat (food) (qipchoq). (kipchak) Oziq-to’lagimdi yuklashga bir inar berasan. I hope you will give some food (Gurogli, p. 133).

Above mentioned some paired (complex) lexical units are active units used in Uzbek literary language and some of them are formed by the units which refer to dialects:

čavut-čarqat – latta-putta.(rags) Qarasa Safar ko’sa chuqoloqda ustiga chovut-chorqat yopib, gizlanib yotibdi.When Gurogli looked, he saw Safar beardless lying in the hole laying rags over himself (Gurogli, p. 395);

čöp-čar – g’aram uyumi. (heap) Gurogli yomon tush ko’rdi, erta turib cho’p-chorga tufladi.(Gurogli had a nightmare, getting up in the morning, he spits on the heap) (Gurogli, p. 201);

patti-satti – ashqol-dashqol. (baggage) Bir-ikki ayol hovuz bo’yiga patti-sotti ko’tarib o’taverdi. Some women (one or two) passed the pond, carrying their baggage (Gurogli, p. 77);

dän-duş – tengdosh.(the same age) Guroglidang-dushlari bilan go’rash tutar, yoqalashar. Dinch guni bo’lmas edi. Gurogli had no rest, wrestling, fighting with his friends of the same age (Gurogli, p. 22).

RESULT AND DISCUSSION

Commonly, peculiarity in phonetic and grammatical system of Khorezm dastans is obvious. As we mentioned above,because of the strong influence of oghuz dialect, we can meet lexical units from languages such as Azerbaidjan, Turkish, Turkmen.

For intanse: gunash – quyosh (Sun); cho’x – juda(very); yo’rg’an – ko’rpa (quilt, blanket), dal – emas(not) (inkor shakl (negative form); xo’ja – katta(senior)and etc. This case can also be explained with the fact that events in the dastans happen to be in the territories of these countries (Turkey, Azerbaidjan, Turkmenistan)

Some grammatical forms encompass elements of oghuz dialect. For example, fthe past form in the first person singular is element of Azerbaidjan language:

Bugun ishqning savdosina tushmisham. (I got into love problem (fell in love) (Oshiqnoma, 5th book, p. 15); This form is actively used in expressing the verb in personi:

Bermanam – bermayman. (I will not give) Oshiq Hamro deyar, do’nsa zamona, Taxti sulaymona bermanam seni;

yig’laram – yig’layman. (I will cry) O’pdigim yodima tushar, yig’laram. (Oshiqnoma, 1th book, p. 78);

saningdur – senikidir.(yours) Omonat saningdur, qilma xiyonat. (Oshiqnoma, p. 146); (Temporarily yours,don’t betray)

degilam – emasman,(I am not) egasiyam – egasiman. (the owner) Bog’ning egasiyam – bog’bon degilam.(I am not the owner of the garden) (Oshiqnoma, 1th book, p. 20);

kelanda – kelganda.(when comes) Ketganda zimiston, kelanda bahor. (When darkness goes away, spring comes in) (Oshiqnoma, 1th book, p. 16);

anda – unda, u yerda.(there) Ketirma bilmadim, yor anda qoldi. (Oshiqnoma, 1th book, p. 91).

CONCLUSION

It is known from the historic-scientific and ethnographic sources that, Khorezm is the union of lots of ethnic groups. Turkmen, karakalpak and kazak people live together in this region. For this reason we can often meet lexical, phonetic and grammatical features referring to those languages in the Khorezm dastans. The issue of this feature and commonly grammatical dialecticisms have been noted in lots of books.

As for the famous dialectologist scientist Djumanazarov Yu.,individual ethnic names referring to the above mentioned people can be noticed in the ethnic groups together with the Turkic tribes who lived in this area. Toponymic terms such as alan, os, chovdir, qungirat, chigil, durman, mangit can be examples to this. Such terms are over forty in the region. This case shows there exist several difficult linguistic units to develop the phonetic, lexical and grammatical forms of Khorezm dastans and dialects. All these samples are of common oghuz dialect. And also most of these grammatical forms can be found in old Uzbek language. Studying them enriches the linguistic explorations.

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