PHONETIC AND GRAMMATICAL 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 historism, 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 historism 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:

Чоїита – чигирта (a grasshopper). Ekinga cho’iktik didor g’anday – ustiga o’zini ot’dilar. (Like a grasshopper jumping to a plant, they throw themselves to it) (Gurogli, p. 227)
Axtiq – from the word oq-liq (a grandchild). Ig’olbek shunda oxtiqa qarab, ko’ngli jo’shib bir so’z aytu. (Dhigo’libek looked at his grandson delightedly, and said something) (Gurogli, p. 21)
Pishik – mushuk (a cat). Bayat pishtini bolashiday bir narsa tug’di. (Bayat 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: qurinji (an ant) – qorninchingcha (in/nia/incha) (the one with slim belly). Avaxxon shu borishina qora qorinjadin askarlar o’tasinda qoldi. (Avaxzhon was left among fighters, like a black ant) (Gurogli, p. 177)

Yashulli – yoshulliq (the elderly). Gurogli o’zlikava boshi – yoshulli etib qo’yildar. (Gurogli was chosen as the leader – the elderly by them) (Gurogli, p. 224)

Amaddi (preferable/-ly, desirable/-ly) – hamdu Olkh so’zidan (from the word praises to Allah). Bozirgon sabab bilan amoldi bizning yurta kelibsan. (Owing to Bozirgon, yet it is desirable that you came to our land) (Gurogli, p. 368).

milkh – miya-lang (karaxt) (confused). Uylqadan turib milong bo’lib turgan Rayhon arab bu gapgarga tushunmadi. (Feeling confused after the nap, Rayhon did not understand these Arabic sentences) (Gurogli, p. 87)

arqayan – orqayo’ynin (hotirjam) (calm/-ly) Gurogli Chamlibel nerdasan, deborqayin kelaberdi. (Gurogli pursued Chamlibelcalmy) (Gurogli, p. 243)

Reduction:

ul – o’g’il (a son). Guroglining uli Avaxzxon yuz yoshdan oshmay qozosi yetdi. (The son of Gurogli, Avazxon passed away not surpassing the age of 100) (Gurogli, p. 444)
shôlgir – shabqir (kechasiyo’ylirmoq, aylanmoq) (to walk late, to travel). Bozirgon to’rt narning ustiga taxtirvon qurib sho’vgir solib kela yotirgan edi. (Bozirgon was travelling having put a wooden seat on four) (Gurogli, p. 370)
sap – sarf. (tuganoq) (to finish, to end). Ravshanlik sop bo’lib, nur ketar ko’zindin. (The clarity ends, ergo eyes lose the vision) (Gurogli, p. 433)

zamriq – zamburuq (a mushroom). Ana yerdan chiqan zomoqiday ikki olti qoldidan chiqi. (Like mushrooms growing unexpectedly out of the ground, he encountered two horsemen ahead) (Gurogli, p. 317)
Käppä – kaft/chäbdiliklarining 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:

torpq – turoq (soil). Oshinga tosh, to’roq deganin yodindingan 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)
borya – bo’yr’a (a mattress). Jalolodar Tohirning ko’zini bog’lab, bo’ryoyning ustiga o’triqizib, poshodshon russat kuttidir. (The executioners blindfolded Tohir, had him sit on the mattress and waited for the permit of the padishah)
Mäggil – manzil (a destination, address, location, place). Bir necha mazgili yoy’lurib, Hamrojoning izidan yetdi. (He reached the traces of Hamrojon, after travelling through several places) (Oshiqonma, 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: du’s – tosh (a stone). Shu farzandni ikki doshni orasida bergan bo’lsa, Xudoga shukur qilmqoq kerak. (If this son was given between two stones, then we should praise the God) (Gurogli, p. 19)
topp – do’ppi (a hat). Ovguzlari ko’ppi bo’lsin, Gyganlari to’ppi bo’lsin. (May him/her white cheeks be chubby, may him/her always wear a hat) (Gurogli, p. 306)
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K=Ggal – kel (come (as an order or favour in this context)).
Sango tushdi nazarim, sevgilinjon bariqali. (My glance was on you, come to me my beloved beauty) (Oshiqnoma, 5th book, p. 91) get – ket (to go away). Endi bu yurtdan getma’am bo’lmam, – dedi. Jig’olibek. (There is no way out than going away, said Jigolkhaja) (Gurgoli, p. 26).
Sh-Chhxas – shish (a swelling). Ura-ura chishmagan yerni tanqaday etib haydab yubardi. (Having beaten him/her severely and having left nothing without a swelling, she/he ousted him/her) (Gurgoli, p. 302).
Q=Choxosi: go’o’q, (a brave guy) Eq qohqiyag, mehnom olassizlarini – dedi Qalantar. (Hey brave guy, will you admit a guest?) – said a hermit) (Gurgoli, p. 30).
M=Phodisasi:pijiq – mushuk(a cat) Batal pishkini bolasadi bir narsa tug’di. (She gave birth to something like a big cat’s kitten).
Chhaydavasi – achchik. (bitter/chilli) Oshlyik shirindir, ayrolq qii’Love is sweet, parting is bitter. Go’zimining narsan, boshnimn toji. (You are my eyesight as dear as my eye) you are my crown).
Oshiqnoma, 458; qo’q – qo’ch (hearth)// qo’qoq – qo’choq(hag).
Eshik, ayvoni yto’qli. Uzun bo’yli, geng qojqoq. (They have a house and yard with a hearth, Tall and broad shaggy). (Gurgoli, p. 56).
There are also many phonetic dialecticisms appear in the process of changing the vowels in oghuz dialect in Khorezm dastans.
A=Phodisasi: og’am – og’am. (my) brother) Endi yengildim, sen og’am bo’. (You are my brother, said Safar Mahram) (Gurgoli, p. 56).
E=Phodisasi:ni’sak – nedaeb (what (to say)) // sen – (you).
Dali xirmadon jamov berishini bilmadi. Dali Khirmand didn’t know what to say) (Gurgoli, p. 298). Toprarmamni bolam, sani. (Could i find you, my son) (Oshiqnoma, 5th book, p. 128).
U=Phodisasi: xorin – xorun. (saddle bag) Xor’xonin yelkasiga tashlab g’al’adan chiqdi. (He left the fortress putting his saddle bag on his shoulder) (Gurgoli, p. 27).
I=Phodisasi:nama – nima. (what) Shul’a solib olam uzra to’lbsan, Quyoshmisani, qarnarmisan, nanaman. (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=Ullodisasi:dir’(is) Mening o’qilm Bohir vazir o’g’lidan, Shoh zalimdan siniyalar dog’lidan. (My so Bohir is the son of the minister, because of the oppression of the Shah) (King, my heart is in my hurt) (Oshiqnoma, 5th book, p. 120).
A=Ullodisasi: lur – lar (qolarsiz//qolursiz). Siz esa hamma narsadan qurq qolurisiz, – 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 linguistic point. Especially, when case suffixes face phonetic change. We can see it in the following poem:
1. “g” tushib qolish hodisasi: (“g” is omitted)
Kydigi yoshidir, orttgi ola.
Qaddi gula mangzar, lablari lola.
Bo’yi Salviga mangzar qomatni dola…
The word “Ola” (variegated/sotted) in the first line of the poem was rhymed with the phrase “ola-bula” (moloty) and this made change of the suffix of the case of direction in the following line. In fact, “ga” (to.prepare) form of the case of direction remains unchanged in kipchak dialects.
2. In some cases “ga” can be seen as “gha”:
Bosh bo’lbsan bir bo’lakhcha ushog’.
So’z solanda bo’yingning solma osho’ga.
Oshiq bo’kdim belingdagi qo’sho’ga. (Oshiqnoma, 5th book, p. 232).
According to the standarts Uzbek literary language, rhymed words should be as ushoqqa, oshoqa, qush boqqa. There are also lexical dialecticism: ushoq – bola (a child), oshoq – past(down), qo’shoq – qo’shoq’.
Also, the phrase “so’z solanda”, “so’z solanga” (when you say something, and the phrase “bo’yingning solma” should be as “bo’yingning 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 fortress) Bosh qo’nymisham xor 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 variotusly. It is sometimes expressed by the objective case suffix: Chekaram har kechalarda odu zorinzgi sani, Mendan o’zga kim chekadi dard-u zorinzgi sani. Bernamarn yuz minguta tulli toiringi 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. (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 qo’lgan yorin unutma, (Don’t forget your beloved who is waiting for you)
Ishqaga kunyan navbahorning unutma. (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’rmajin dyordim. (I was in deep sorrow without seeing her face) (Oshiqnoma, 5th book, p. 99).
Said it is used as “i”:
Avval boshdan taqdir qilibdi bizi, (Fromm the beginning it was our fate to be together)
Bohir bilan iqror etib du so’zi. (You confessed this with Belkhir) (Oshiqnoma, 5th book, p. 120).
7. Case of direction “dan” (In English preposition“from”) is used as, “nar”, “dun”:
Qelmisham g’am ostida g’amdrodndar ayrinisman, Ul qaddi shamshod yuzi, ruxsordin ayri, (it means to unite smth.)
Bakhir) (Oshiqnoma, 5th book, p. 48).
8. Tushimda bir babul go’rdim. (I dreamt about a sparrow).
Hurbik kelmish gulurninann. (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: gu’rtorta–kun+o’rta (tush payti) (noon): Parizodim oh tortadur, Vaqti ulli guntordur. (Gurgoli, p. 164);
tuydaqoq – toy+cha+loqtoyqoq (a colt). In this case diminishing suffix is used twice and caused linguistic case as “litotes”. Jig’olibek Gurgoliya kelasi yil su olyarda toybologani o’ynatil yurusan, dedi. (Jigolbek said to Gurgoli that Gurgoli would be playing with his colt the following year) (Gurgoli, p. 37);
zar‘far – zan+g’ar-buruz aqol (spoilt woman) (zan‘gar this is persian combination of two words met in our dastans). This linguistic unit which is used in Khorezm dastans means zurna-bezori (miscief, hooligan) in uzbek literary language: Ey.zang’ar, Gurgoli, seni elga bosh etib, ko’rganizini shu bo’ldimi, dedi. (Hey mischief Gurgoli, what is the point in appointing you as head of society, they said (Gurgoli, p. 51);
ferma–chot+ma–choqdoq (shelter of branches) Chashishirish, biriktirish (it means to unite smth.). Jig’olibek shaharing birchetida chotma tikib, seishlik bilan mashq’ul bo’ldi. (Gurgoli, p. 24);
kuma – ko’tma+ma. Yer to’la. (basement) A living place under the ground. Saha ko’sanli olb birb bir kumaga qamah, ustidan
tamma urdilar. (Safar beardless was locked in the basement) (Gurogli, p. 343).

Görgirmä / görgirmä – telpak (fur hat). A dialectical variant of the units from a whole word "Cho'k'tır-ma" which means a hat made of the skin of an animal is put on a head. Perhaps the word "gor" in the word is originated from Persian words "ayalna, doira" (circle). Because fur hats are usually in circle form. Zar chałman, zar po'talarni belina bog'ladı. (he put on his fur hat) Silkma ch'o'girmalarni kiydi. (Gurogli, p. 104).

marlıquşur – manglayi + qora – peshonası sho'r (poor, helpless). Odanga xayıri tegmaydiqan manglayqora, pes bir kampir bor edi. (There was an old lady who was helpless to anybody) (Gurogli, p. 210).

Some grammatical dialectics are formed as a suffix "-dosh" (mate). For instance: başqosh – bosh+dosh. (pillowmate which means husband) Ilk, birinchı. O'g'a Yunus parı boca xiyos, vəzdemnom, dib bir so'zar ayta berdi. My first pillowmate (beloved husband) Oga Yunus (Gurogli, p. 460); Qurdas – qur+dosh – davradosh, yo'lo'osh. (fellow, mate) These lexical dialectics are also formed as grammatical units above.

Yo'g'liq o'lmidan yomon. (Loneliness is worse than death) Qandara qorudosh kerak. (You need a fellow when you are old) (Gurogli, p. 271).

Paired words (complex dialectics) also play important role in appearing grammatical dialectics. Distinct lexical units are paired (united) and produce a new meaning: issi-sovunida dostolar matnida qiyoshchilik ma'nosiida qo'llanilgan. (In the dastans it means difficulties). Gurogli parizodni olib kelayotib: bu parizod C-ch, Qoroz – qo'ramoq, (I.o.); Parizod Ch, yozq – qo'ramoq, (In the dastans it means difficulties) (Gurogli, p. 69); ag'al-ug'al – daraxtroz. (trees) Parizod's (Beauty) poem looking at the trees, blossomed flowers and singing sparrows. (Gurogli, p. 67).

Ko'sh-kosh – ta'sir o'kkamog. (influence) sababchi b'o'moq ma'nosiida. (in the meaning of "to cause") Also the ministers and other nobles influenced on the king (presumed) to send to the old lady to Chor dogli Chamlibela, as they all knew the old lady well. (Gurogli, p. 211).

davaraеш – dej – davarar – yon – atrof (surrounding). Gurogli otan tushib davarar-deshga sar solib go'rdi. (Getting off the horse, Gurogli looked at surrounding (looked around) (Gurogli, p. 106);

arja-buqcha – ko'q-cho'r-on. (belongings) Pari arja-buqchasini yig'ishtrib, Gushirin kanizini yoniga olib, Ko'q'iy 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); ulisi-kay – hasro. (food) Everybody cried out: "May bless you" Hamma ulis-kichchulardon Olllo yorib bo'lsin, deb ovoz qchidi. (Oshiqnoma, 5th book, p. 22).

usaha-tusus – mayda-chuya. (fellow, mate) Bular xonxorsha ha yordam beradigan ushosh-tushk pashxolari dir. These are feeble kings who assist khunkharshak (Gurogli, p. 124);

dimoz-yoyq – oziq-ovatq (food) Ota Xorijini yuklab ichini olti kunlik dimoz-yoyq balon to'ldirsin. Load the saddle bag on the horse and fill it with six-day food (Gurogli, p. 237);

oziq-tovlak – oziq-ovat (food) (jipchow), (kipchak) Oziq-tovlagi yuklashga inar bajarasa. 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-čurqat – latta-putta (rags) Qarasa Safar ko'sa chuqulodga ustiga chuvot-chorqat yopib, gizlamib yotibdi. When Gurogli looked, he saw Safar beardless lying in the hole hugging rags on himself (Gurogli, p. 395);

cūp-čar – g'aram uymni. (heap) Gurogli yomon tush ko'rdi, erta turbich chop'chora tufudı. (Gurogli had a nightmare, getting up in the morning, he spits on the heap) (Gurogli, p. 201);

patu-latli – asheq-dashqil. (baggage) Bir-likki ayol hovuz bo'yiqa pati-sotti ko'tarib o'taverdi. So me women (one or two) passed the pond, carrying their baggage (Gurogli, p. 77);

dāb-dus – tondosh.(the same age) Gurogliдang-dushhari bilan go'rash tutar, yoqalarash. Dinchi guni bo'imas 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 og'uz dialect, we can meet lexical units from languages such as Azerbaijani, Turkish, Turkmen.

For instance: gunash – quoyush (Sun); ch'o – judavery; yo'rg' an – ko'ra (quilt, blanket), dal – emas(not) (inkor shakl (negative form); xorja – 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, Azerbaijani, Turkmenistan)

Some grammatical forms encompass elements of og'uz dialect. For example, fhe past form in the first person singular is element of Azerbaijani language:

Bugun ışhning savo'din a tushimisham. (I got into love problem) (Oshiqnoma, 5th book, p. 15); This form is actively used in expressing the verb in person:

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

yig'laram – yig'lyaman. (I will cry) O'pdigim yodima tushar, yig'taran. (Oshiqnoma, 1st book, p. 76);

sainingdur – senikdir. (yours) Onomat sainingdur, qilma xiyonat. (Oshiqnoma, p. 146); (Temporarily yours, don't betray)

deglim – emasman.(I am not) egasiyam – egasman. (the owner) Bong'ing egasiyam – bog'bon deglim.(I am not the owner of the garden) (Oshiqnoma, 1st book, p. 20);

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

anda – unda, u yerda.(there) Ketirma bilmadim, yor anda qoldi. (Oshiqnoma, 1st 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 text's 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. Toponomic terms such as alan, os, chovdir, gunqirat, chigil, durman, mangit can be examples to this. Such terms are over forty in the region. This case shows there exist several different linguistic units to develop the phonetic, lexical and grammatical forms of Khorezm dastans and dialects. All these samples are common oguz 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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