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.

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 greater in this region. The variety of dialectisms and the role they play in the speech of the author, in turn, use dialectic elements.

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

1. Pochitâ – chiqitka (a grasshopper). Ekinga cho'kitka dorì g'anday – ustiga o'zi'ni otdilar. (Like a grasshopper jumping to a plant, they throw themselves to it) (Gurogli, p. 227) axtiq – from the word oq-tiq (a grandchild). Iz'olbek shunda oxtiqina qarab, ko'ngli jo'shib bir so'z aytdi. (Dhigolbek looked at his grandson delightedly, and said something) (Gurogli, p. 21). pipîr – mushuk (a cat). Bayat pishkini bolodiday 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: qurinjâ (an ant) – qorinjichka (injâ//incha) (the one with slim belly). Avazxon shu borishina qora qorinjadan askarlar o'tasinda qoldi. (Avazxon was left among fighters, like a black ant) (Gurogli, p. 177).

Yashullâ – yesullâq (the elderly). Gurogli o'zilarga bàochhi – yoshulli etib qo'yidilar. (Gurogli was chosen as the leader – the elderly by them) (Gurogli, p. 224); Ämddilä (preferable/-ly, desirable/-ly) – hamdu Ollikh so'zidan (from the word praises to Allah). Bozirgon sabab bilan amoddilä bizning yurtga kelibsan. (Owing to Bozirgon, yet it is desirable that you came to our land) (Gurogli, p. 368);

mîlân – miyâ-lang (karakt) (confused). Uyqydan turib milong bo'lb turgan Rayhon arab bu gapparga tushunmadi. (Feeling confused after the nap. Rayhon did not understand these Arabic sentences) (Gurogli, p. 87);

arqayin – arqa+eyin (hotirjam) (calm/-ly) Gurogli Chamlibel nerasdan, debarqayin kelabdi. (Gurogli pursued Chamlibekalmyln) (Gurogli, p. 243);

Reduction:
ul – o'gil (a son). Guroglining uli Avazxon yuz yoshdan oshmay qazozi yetdi. (The son of Gurogli. Avazxon passed away not surpassing the age of 100) (Gurogli, p. 444);

shog'ir – shagib (kechasyo'liyurmoq, aylanmoq) (to walk late, to travel). Bozirgon to'rt narning ustiga taxtirvon qurib sho'rgir solib kela yotirgan eddi. (Bozirgon was travelling, having put a wooden seat on four) (Gurogli, p. 370);
sap – turg. (tuganmoq) (to finish, to end). Ravshil bul bo'lib, nur ketar ko'zdin. (The clarity ends, erty eyes lose the vision) (Gurogli, p. 433);

zamoriq – zamburuq (a mushroom). Ana yerdan chiqkan zomoriqday ikki o'qiklidan chiqdi. (Like mushrooms growing unexpectedly out of the ground, he encountered two horsemen ahead) (Gurogli, p. 381);

käpçâ – kaft-chabilliklarining qo'shilishidann (from the merge of the word units kaft-cha (a small fist)) Gurogli kapchasin dutor etib, bir so'z aytdib turibdi. (Playing dutar with his fist, Gurogli was saying something) (Gurogli, p. 170).

Metathesis:
torpq – turopq (soil). Oshinga tash, to'ropq deganim yodidanga 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'rya (a mattress). Jalodlar Tohirning ko'zini bog'lab, bo'ryoning ustiga o'tirg'izib, podshoddan rusat kudillar. (The executioners blindfolded Tohir, had him sat on the mattress and waited for the permit of the padishah).

Mägîl – mañzil (a destination, address, location, place). Bir necha mazgil yo'lyurib, Hamrojonning izidand yetdi. (He reached the traces of Hamrojon, after travelling through several places) (Oshiqloma, 5th 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: duş – tush (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). Oqvuzlari ko'ppi bo'lsin, Gyunqanlar to'ppi bo'lsin. (May him/her always wear a hat) (Gurogli, p. 306).

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K-Ggäl – kel (come [used as an order or favour in this context]). Sango tushdi nazari, sevghijon sarbajaj. (My glance was on you, come to me my beloved beauty) (Oshiqnoma, 5th book, p. 9); get – ket (to go away). Endi bu yurtidan gitmaam bo’imaz, – dedi, Jig’olbek. (There is no way out than going away, said Jig’olbek) (Gurogi, p. 26).

Sh-Chi̱x̱s̱ – shish (a swelling). Ura-usma chishmaid yerni tanqayd etib haydab yubardi. (Having beaten him/her severely and having left nothing without a swelling, she/he ousted him/her) (Gurogi, p. 302).

Q-Chi̱ḏo̱ – go’o̱ch. (a brave guy Ee go’o̱ch yigyt, mehmon olasizlarmi – dedi Qalander. (Hey brave guy, will you admit a guest?) – said a hermit (Gurogi, p. 30).

M-Phodisasi-pi̱ji̱k – mushuk.(a cat) Baytal pishkin bolasayd bir narsa tuq’di. (She gave birth to something like a big cat’s kitten.) (Gurogi, p. 37).

Ch-Phodisasi – achchiq. (bitter/chilli) Oshiqlik shirindir, ayrqol ojii. (Love is sweet, parting is bitter. Go’zimining nurisan, boshimmim toj. (You are my eyesight (as dear as my eye) you are my crown.) (Gurogi, p. 458); ojai – o’choq (hearth)/ p. (gaiqab – qo’choq[bag]). Eshik, ayvoni ojii, Uzun bo’yl, geng qo’qoq. (They have a house and yard with a hearth. Tall and broad shorted) (Gurogi, p. 56).

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

A-Oshodias: og’am – og’am. (my) brother) Endi yengildim, sen og’om bo’l, dedi Safar Mahra. (If you win, be my brother, said Safar Mahram) (Gurogi, p. 56).


U-Oshodisasi: xorin – xurin. (saddles bag) Xo’rjilm xelkasciga tashlab qal’adan chiqdi. (He left the fortress putting his saddle bag on his shoulder) (Gurogi, p. 27).

I-Ahodisasi:näma – nima. (what) Shu’la sobl olam uzra to’lbasan, Qoyoshmis, qarmarmis, namarmas. (You are glittering over the world, you are the sun, you are 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-Uhodissasi:dir.– dir.(is) Mening oj’ilm Bohir vazir o’q’ilurid, Shoh zalmidan siniyarm dog’lurid. (My so Bohir is the son of the minister, because of the oppression of the Shah [King, my heart is in sparrow]) (Oshiqnoma, 5th book, p. 120).

A-Uhodisasi: lcur – la. (qoloris/+qoloris). Siz esa hamma narsadand qurq qolorisiz, – dedilr. (You will remain with nothing)

It requires individual study in order to define the phonetic dialectisms 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 lexic 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 golish hodisi: "g" is omitted

Kiydigi yoshidir, ortogi ola.
Qadidi gula mengzor, lablari lola,
Bo’yi Saiibiga mengzor qomati dol...

The word “Ola” (variegated/blinked) in the first line of the poem was rhymed with the phrase “ola-bula” (molley) and this made the change of the suffix of the case of direction in the following line. In fact, “ga” (to[prep]) form of the case of direction remains unchanged inkipchak dialects.

2. In some cases "ga" can be seen as “gha”:
Bosh bo’lsan biri bo’lakcha usho’g.
So’z solanda bo’yingin solma osoda.
Oshiq bo’dkim belingdagi qo’sho’g. (Oshiqnoma, 5th book, p. 232).

According to the standarts Uzbek literary language, rhymed words should be as ushoqa, oshoqa, qish boqqa. There are also lexical dialectism: ushoq – bola (a child), oshoq – past(down), qo’shoq – qo’shoq’. Also, the phrase “so’z solanda”, “so’z solganda” ([when] you say something, and the phrase “bo’yingin solma” should be as “bo’yingin 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’:
Ketarmam totar elina, (I’m going to the country of tutars)
Bosh qo’nymisham yor yuvlina. (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 kechaldara cho zorongini sani, Mendan o’zga kim chakadi dard-u zorongini sani, Bemaram yuz mingtuma zulli toringini 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. (Ornimiki, zindindor 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 following cases taken from the dastans:
Yo’lishida qo’lqan yoring unutma, (Don’t forget your beloved who is waiting for you)
Ishqaga kuygan 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)
Koydinni ko’rmayin döydim. (I was in deep sorrow without seeing her face (Oshiqnoma, 5th book, p. 99). Seldom it is used as “i’:
Avval boshdan tagdir qilibdur bizi. (Fromm the beginning it was our fate to be together)
Bohirdan iqror etding bu so’a. (You confessed this with Balhir) (Oshiqnoma, 5th book, p. 120).

7. Case of direction “dan” (In English preposition’from”) is used as, “nar”, “hurt”:
Qelmissam g’am osta g’amandor aylamishlam, Ul qadidi shamsid uzai, nxordin ayirimishlam. (Oshiqnoma, 5th book, p. 48).

Tushinda bir babul go’rdim, (I dream about a sparrow)
Hurkib kelmis guriqonaninn. (Flying out of the flower garden frightened) (Oshiqnoma, 5th book, p. 38).

Some grammatical forms in the Khorezm dastans are united and are formed as a whole and become lexical dialectisms:
– gürnta–kun–o’rta (tush paytii) (noon): Parizidom oh tortador, Vaqti uli guntoratd. (Gurogi, p. 164);
– tuyduq – toy+cha+loq–toychoq (a colt). In this case diminishing suffix is used twice and caused linguistic case “litotes”. Jig’ilobek Gurogliga keladi yu so’ylarida toychoqning o’ynatish yurasi, dedi. (Iqalbek said to Gurogi that Gurogi would be playing with his colt the following year) (Gurogi, p. 37);
– zarlık – zar–g’ar–buruzq yol (stroll woman) (zan–g’ar this is persian combination of two words met in our dastans). This linguistic unit which is used in Khorezm dastans means zum racha,bezori (mischief, hooligan) in uzbek literary language: Ezang’ar, Gurogi, seni elga bosh etib, kor’ganimiz shu bol’dimi, dedi. (Hey mishief Gurogi, what is the point in appointing you as head of society, they said (Gurogi, p. 51);
– fom–chot+ma = chodqor (shelter of branches) Chakistirish, birikirish (it means to unite smith.). Jig’ilobek shaharning bir chetida chotma tikib, seisinlik bilan mashq’ul bo’ldi. (Gurogi, p. 24);
– kuma – ko’m+ma. Yer to’la. (basement) A living place under the ground. Safar ko’zani olib borib bir kumaga qamab, ustidan

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

For instance: gunash – quoysun (Sun); cho’s – juda’very; yo’rgan – ko’rpa (quilt, blanket); dal – emas(not) (inkor shakl(negative form); so’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 oguz dialect. For example, the past form in the first person singular is element of Azerbaidjan language:

Bugun ishning savdo sina tushimisham, (I got into love problem) (Oshiqnoma, 5th book, p. 15). This form is actively used in expressing the verb in personi:

Bemanam – bermayman, (I will not give) Oshiq Hamro deyar, do’nsa zamona, Taxi sulaymona bemanam seni;

iy’g’aram – iy’g’ayman, (I will cry) O’pdigim yodima tushar, iy’g’taram, (Beauty) poem looking at the trees, blossomed flowers and singing sparrows.

(Gurogli, p. 67);

kosh-kosh – ta’ir o’tkazmoq, (influence) sababchi bo’lmq ma’nsida, (in the meaning of “to cause”) Also the ministers and other men who influence on the king decided to send the old lady to Chor dogli Chamlibela, as they all knew the old lady well.

(Gurogli, p. 211);

davara=de=sde=davar=a= – yon=atrof (surrounding).

Gurogli odan tushib davarak=desha sar so’lib go’rdi, (Getting off the horse), Gurogli looked at surrounding (looked around) (Gurogli, p. 106);

arja-buqcha = ko’ch=ko’ron, (belongings) Pari arja-buqchasini iy’g’chitrir, Gulsibrin kanizini yongiga olib, Ko’hi Qofga yo’l oldi. Having packed all her belongings and sent her bombard with her, Pari(Beauty) made her way to Kukhi Kaf (Gurogli, p. 259);

ulli-baki = karcha, (Everybody) Everybody cried out: “May belozie b’youra” Hama ulli-kichchilardan ollol yorib bo’lsin, (he put on his surrounding) ovoz qachiqi. (Oshiqnoma, 5th book, p. 22);

usq-duqsoz-maya-chuyla, (fleebleak) Bular xunxorsho ha yordam beradiyan ushoq=tushak podholar dir. These are fleebile kings who assist khunkharshak (Gurogli, p. 124);

dimoz-oqyoq – oziq-oqvat (food) Ota Xorijini yuklab ichini otil kunlik domoz-oqyoq bilan to’dirsin. Load the saddle bag onto the horse and fill it with six-day food (Gurogli, p. 237);

oziq-towlaq – oziq-oqvat (food) (qipchog. (kipchak) Oziq-to’lagimi yuklashga inar 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:

corvat=corvart – latta-putta (rags) Qarasa Safar ko’sa chulqoqda ustiga chovut-chorqat yopib, gilambit yotibdi. When Gurogli looked, he saw Safar beardless lying in the hole hugging rags over himself (Gurogli, p. 395);

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

potti-satti – ashqul=dashqul. (luggage) Bir-likki ayol hovuz bo’yiga potti-sotti ko’tarib o’taverdi. So me women (one or two) passed the pond, carrying their baggage (Gurogli, p. 77)