Study of References in the Karakalpak Language in Comparison with Russian on the Example of the Novels of T. Kaipbergenov

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A B S T R A C T

The article analyzes references as lacunar units in the Karakalpak language in comparison with the Russian language. The object of study of references in this article was the works of the Karakalpak writer T. Kaipbergenov in the original language and in translation into Russian. The appeals are divided into thematic groups, the meanings of lexical units in explanatory and translation dictionaries are considered. Examples of lexical units are given without separating them from the context, which contributed to the complete transfer of the meaning of words, expressiveness in the speech behavior of the main characters in works, the severity of family and social relationships in a communicative situation.

A R T I C L E I N F O

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The modern pace of development of society and the process of intercultural communication has led to the development of the doctrine of cultural linguistics, contrastive linguistics, where the language is studied in close relationship with the culture of the people.

The close attention of linguists deserves the study of the language of small peoples, their specifics of meanings, paremias, way of life, customs and traditions, especially lacunar units. The problem of studying lacunar units and compensating for a semantic gap (elimination), or transferring shades of meanings aroused great interest from linguists, their classifications were developed (V. L. Muravyov, I. A. Sternin, G. Bykova, N. Yu. Karaulova, L. K. Bayramova, I. A. Sternina, Z.D. Popova), materials are being studied and developed for the development of lacunology as a branch of linguistics, which mainly studies the language of small peoples.

The object of the study of this article was the appeal as a lacunar linguistic unit, which requires linguists to take into account the cultural values of the studied people and forms of interpersonal communication, communication etiquette in a certain communicative situation.

When analyzing references in literary works in the Karakalpak language and comparing it with the translation of T. Kaipbergenov's novel-trilogy "The Legend of Mamanby", "The Restless", as well as the story "Ice Drop", the problem was the absence of the closest equivalent units, the omission of this language unit. This problem aroused interest in the contrastive study of references as lacunar units on the material of works of art in the Russian and Karakalpak languages.

V.M. Tarasov in his work "Features of the translation of appeals" (based on the material of the German and Russian languages) notes: "As a member of society, the bearer of any culture is interested in effective communication, the success of which directly depends on how contact is established between its

participants. Undoubtedly, the main goal of modern society is the successful interaction and mutual understanding of peoples with different cultures" [1. 2011].

V.M. Tarasov, as a result of the analysis of appeals in communicative situations, determines the fundamental consideration of the factors of communication between people when using appeals, starting from the age and biological characteristics of the speaker up to the forms of personality self-expression (phatic, emotionally expressive, regulatory) [1. 2011].

In his dissertation research, the author understands a communicative unit:

1. designating a person and its properties (external and internal qualities, age, professional characteristics, social status);
2. expressing the attitude of the addressee to the surrounding reality, including the addressee;
3. allowing the person to identify himself as the addressee of the utterance.

This formulation reflects such an aspect of the functioning of the address in the text, which in turn makes it possible to qualify the interpersonal relations of communicants depending on the sphere of communication and to reveal the personal characteristics of the speaker [1. 2011].

According to T.V. Popova, the address "dwells" not in the "nominative-subject sphere of linguistic units, although it is provided by a wide range of lexemes, but in the directly communicative sphere, as a speech act, i.e. minimal performative utterance, next to an imperative motivating speech act, an emotive-expressive speech act, expressed by interjection utterances" [2. 2013].

As a result of the analysis, when comparing references in the Russian and Karakalpak languages, the following examples were identified by thematic classifications, which express:

- appeal to the people;
- family relationships;
- respect and respect for the interlocutor;
- the social status of the interlocutor.

Below are examples from the works of T. Kaipbergenov, which express:

1. Appeal to the people:

Жигит (noun). 1. Young man. 2. The future groom [3, 1984, 2nd volume, p. 204].

Жигит - a young man, a guy; **Жигит,** well done; **жигит шақ** youthful age; **жигит агасы** middle-aged man [3. 1958, p. 250].

From the context in the Karakalpak language, it turns out that *әзиз* - cute expresses a personal attitude towards the addressee of speech, and *жигитлер* - to define the addressee of speech. In this context, "My dear, zhigitler", "Dear zhigitler", are permissible, which helps to maintain the direct sense of the context. In this example, the subject of the statement addresses not only young people, but also all males, not elderly.

- ***My dears,*** *a coward is like a lifeless handful of sand, a handful of ash.* [4. p. 227]
- ***Әзиз жигитлер****, ели-халқына пайдасыз азамат – үстине ел қонбаған шөл менен тең* [5. p. 220].

On the example of *әзизлерим* - *my dears*, an epithet is used, which enhances the connotative connotation of enlightenment. In the sentence, the appeal serves not to identify the addressee of the speech, but is expressed to all its participants, addressed to the integral image of the people.

Әзиз – 1. Dear, respected, valuable. 2. Weak, weak, powerless. 3. Impatient [3, 1982, vol. 1. p. 141].

Шайық шыдамады. – Жаў, ***әзизлерим****, жаў! – деп даўыслады.* [5. p. 219].

The voice did not falter.

- *The enemy, my dears, the enemy ... This is the adversary of the Karakalpak yurt [4. p. 226]*.

Халайық *(collective)*– "people" [6. 1958, p. 704].

The word *халайық* is notable for the fact that it is used only as an address in the Karakalpak language, and no longer acts as a morphological unit in speech. For example, unlike the Karakalpak language, in the Russian language, depending on the context, the *people* can act as a noun, an adjective (*folk*) can be formed from it, as a syntactic unit it acts as a subject, predicate, addition, circumstance that corresponds to the equivalent in the Karakalpak language is халық, which performs the same grammatical functions in the Karakalpak language as in the Russian *people*.

- ***Халайық, халайық****! – деп қырылдады хан. – Мен жас жигитлерге үш сораў беремен. Мениң изимнен ҳәр руўдың бас бийи бир-бирден сораў береди* [5. p. 33].
- ***People, people*** *... - the khan growled and looked around, enjoying the way they were listening to him. - I myself will ask three questions, three questions ... After me the heads of childbirth will be asked one question.* [4. p. 37].
- ***Ҳалайық, ҳалайық****, бөпеге Ерназар деп ат қойылды! Ерназар!!!...* [7. p. 117]
- ***People, people****! The baby was named Ernazar! Ernazar!* [8. p. 186]

It should be noted that one of the main factors in the use of references in speech, according to Krasikova E.N. and Sotskoy E.V .: "national-cultural conditioning, which reflects the historical and national-specific forms of treatment that have developed in a particular ethnic group over a long period of time, enshrined in etiquette" [8. p. 193-195].

A frequently encountered reference to *шырағым* from *шырақ* - light, *lar* is a plural suffix and *"-ут"* - *moy*, a suffix of the possessive form of a noun. In the first example *my light* and *шырақларым* do not correspond in grammatical forms, since in Russian, *light* is used only in the singular form, when both forms of use are possible in the Karakalpak language. Otherwise, for *шырақлар* in Russian we find the equivalent of *lights* (in Russian there are no expressions expressing affection, personal attitude towards the interlocutor using the last word (impossible: *the lights of my eyes*).

Шырақ – 1. Light, beam. 2. transfer. Happy life [3.1992, vol. 4, p. 563][1].

- ***My dears*** *... do not linger!* [4. p. 73]
- ***Шырақларым****, иркилмеңлер!* [5. p. 66]
- *Мыржық уллы болды,* ***шырағым*** [7. p. 116].
- *Myrzhyk had a son, - announced Yessengeldy.* [8. p. 180].

Азамат– 1. An adult man. 2. Dear, respectable person [3. 1982, vol. 1, p. 32].

To appeal *ҳа, азаматлар*! selected the exact translation ha, well *done*! In the Karakalpak language, the word "azamat" is a noun, in this context due to the value of evaluativeness, corresponds to the interjection in Russian ha, *well done*!.

- *Ҳа,* ***азаматлар****! Урыны тутыў, жазалаў үлкен ис, – деп Айдос мақуллаўы менен үйине кирип баратыр еди...* [7. p. 15].
- *На,* ***well done****! To catch a thief is a brave thing, to punish is a sacred thing.* [8. p. 23].

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Мөмин. Мөҳмин – meek, poor, poor, simple-minded [3.1988, vol. 3, p. 318].

In the context below, for the address "*Адамлар! Мөминлер*!" the word *meek* is more appropriate, lexemes are possible: *good-natured, obedient*. The word itself passed from the Arabic language to the Karakalpak "мумин", which means "a believer, a devout Muslim". If we consider that in the 19th century

[1]The dictionary does not contain an equivalent meaning of the word *шырағым - my light, my dear*.

the majority of the inhabitants of Central Asia, namely the inhabitants of the steppe and the townspeople professed the Muslim faith, then the equivalents of *"Мөминлер! - Steppe!"* reflect the correspondence of these "believers", "inhabitants of Central Asia", "members of the community", although the above two words are not combined in general meanings. In our time, this appeal is "*Мөминлер*!" has completely lost its relevance and is outdated.

- ***Адамлар! Мөминлер****! Жаңалық! Жаңалық! Бегис Қоңырат ҳәкимине әскер басы* [7. p. 44].
- ***Steppe inhabitants!*** *They shouted. - Begis and Myrzhyk were blessed by the great Turemurat-Sufi. One is his left hand, the other is his right.* [8. p. 50].

Бул ҳәдийселерди сырттан бақлап турған Муҳаммеджан бек жуўасып бир топар мылтықлы нөкерлер менен илгерилеп, пиядалардың алдын кеселеди.

- *Ҳаў,* ***мөмин сорлылар, бунша не алданып****? Уллы исламның ҳәўирли ошағы – Хийўа ханының ләшкерине бетлеп бола ма? Қырылып қаласыз* [7. p. 240].

He sent his horse forward, and the frightened buzzard rushed towards the crowd.

- *Hey* ***people****! The bey yelled, breaking his voice. - Stop. You are being driven to death. A few more steps - and you will fall under the bullets of the Khivans* [8. p. 327].

In these examples, the meanings of the words *адамлар - steppe* inhabitants partially coincide with each other, in the second example, the address *мөмин сорлылар* means "simple-minded people doomed to misfortune", which is used to express feelings of bitterness, reproach in their speech.

Аўыллас – aul residents, people living in the same area, in the same aul (village), neighbors [3,1982, vol. 1, p. 123].

To the appeal *"Аўылласларым!"* corresponds to the address in Russian *"Dear fellow villagers!"*, although it is not culturally determined from the point of view of the incomparability of culture and the communal system of the two peoples. In Russian, the word *"Аульчане!"*, derived from the word *aulchanin*, is more appropriate.

- ***Аўылласларым, араласпаңлар!*** *Булар, бир ақшамның шыбыны. Қасарысып, қыслаўға бермеңлер [5. p. 115].*
- *People****!*** *- stopped the aulchan Aidos. - My sons, do not touch the guests.*

These are mosquitoes of one night. Until the morning, they only have enough beastly blood. During the day, in the light of justice, such do not live. Let them leave well fed. [4. p. 168].

For analysis, we are given two examples using the address *бирәдарлар - peers*, in the first context it corresponds to the meaning of *"friends, companions"*, in the second - *"respectable, respected"*.

Бирадар – *peer. 1. Friend, companion, relatives. 2. Brother, relative [3, vol. 1, p. 308].*

1) – ***Бирәдарлар****, – деди. – Анаў орыс ҳаялдың тойға ҳызмети көп екен. Жаўлық бергизсем қайтеди?* [7. p. 120].

2) – ***Бирәдарлар****, бул не?* [5. p.165]

Айдос осадил коня у юрты.

What happened, ***honorable ones?*** [4. p. 255]

Vocatives *"Ағайинлер!" и "Туўысқанлар!"* (in the meaning of "My relatives") are completely equivalent in both languages, denotes an appeal to people to whom the subject of the utterance expresses an evaluative connotation in the opposition "friend or foe", thereby confirming the commonality of the speaker and the listener.

- **Ағайин** *(noun)* – 1. A relative, tribesman, people whose ancestors are relatives [3. 1982, vol. 1, p. 25].
- ***Ағайинлер****, – деди оларға. – Анаў кишкене гүлшекти масақшыларға бөлистирип бериўден артық мүриўбет жоқ. Масақшыларды жыйнаң да, тарқатыңлар!*[7. p. 162]

- ***My dear ones!*** *- Aidos turned to the old men when the gray-bearded men entered the yurt and the very last of them sat down on the carpet* [8. p. 218].

*Мыңбасы жетти. –**Туўысқанлар**! – деди ол келе сала* [7. p. 328].

- *expression of respect and respect for the interlocutor:*

Appeals are often used with epithets like "қәдирли" (dear), "әзиз" (dear). In the example below, there are addresses equivalent in meaning to *мехман, мийман* is a *guest* in Russian and Karakalpak.

Қабыл не қыларын билмей, Әлийге қарады.

- *Қәдирли **меҳманымыз**, бизде ондай дәстүр жоқ* [7. p. 58].

Ali was whipped like a whip.

- *Dear **guest**, - he pleaded, - we don't have such a custom!* [8. p. 70]

In context, it turns out that in both Russian and Karakalpax languages, vocatives perform one communicative function - an expression of respect for the interlocutor.

In this communicative situation, the "address of an older person to a younger one" is given in the example of a son - *балам*.

The meaning of the address *"балам!"* is also equivalent in both languages, when the addressee is *"My own, my own son"*, also *"someone else's son / young man of the same age as his sons"*.

- ***Балам**, сораўым бар, – деди аўылдан шығып баратырып.*
- *Саў бол, **балам***[7. p. 41].
- No, ***son***, he ran, not being weak, but being strong.

Let's unite on the Day of Mutual Respect, ***son***, - *said Aidos* [8. p. 165].

References expressing family relations:

- **Отағасы** – a person of venerable age [3, 1992, vol. 4, p. 39].
- ***Отағасы**, жүриң, мениң жанашыр меҳрибанларым анаў отыр екен, – деди.* [7. p. 398].
- *My grandmother ... mother ... bride ... - Kamal introduced them to me.* [10. p. 6].

In this example, the equivalent of the word *отағасы* is also missing, a possible translation of the word in Russian is *venerable, brother.*

The appeals *әжаға* and *ини* in the Russian and Karakalpak languages are equivalent, in the first example the address *"Uncle!"* omitted, but the essence of the sentence in translation into Russian is revealed.

Әжаға*(noun)* - brother, father's younger brother, uncle [3,1984, vol. 1, p. 140].

- *Жоқ, әжаға, – деп Мыржық басын шайқап гүрсинди. [7. p. 16].*
- *It is not justice that demands, but pride. Raising your own head, you lower ours, - Myrzhyk blurted out in their hearts* [8. p. 26][2].

Ини – his own younger brother [3, 1984, vol. 2, p. 273].

- *Малларды жыйнай бер, иним, – деди атлы оның ашыўлы нәзеринен сескенип, өзин ақлағысы келгендей [7. p. 4].*
- *Do not be upset, **brother**, - said the rider, when his horse stepped into the rear and raised the dust with its hooves.* [8. p. 2].

Also, lexemes can be considered as absolute equivalents using the examples of келин - daughter-in-law,

[2]In the translation into Russian, the address *"brother!"* is omitted.

only in the second fragment, instead of the equivalents of келин - daughter-in-law, there is a translation of *қызым - dumbass.*

In the new context, the use of the word daughter-in-law in the Karakalpak language is due to the interlocutor's attempt to impart a connotation of the evaluative "friend or foe" in his speech with the help of the diminutive-affectionate suffix *-enk-* an appeal was formed expressing *affection and trust.*

Келин (bride) – 1. The wife of a son or younger brother. 2. This is how the wives of relatives younger than them are addressed. 3. This is how they address all young brides [3, 1984, vol. 2, p. 311].

Келин – 1. Daughter-in-law, daughter-in-law (wife of a son or younger brother in relation to the husband's father or to his elder brother); 2. Young married peasant woman., young woman [6. p. 310].

*"**Daughter-in-law**, has Myrzhyk returned?" Ali asked worriedly* [8. p. 71].

- ***Келин,** Мыржық келмеди ме? – деди Әлий* [7. p. 54].

Әлийдиң ашыўы ишине сыймай шыдамсызланды.

- ***Келин, сорпамлы өзим кояйын [7. p. 55].***
- ***Daughter-in-law**, this is my usual business, - he said* [8. p. 75].

In this communicative situation, we observe the address of the husband's brother to the daughter-in-law, therefore, the equivalent of a келин, a daughter-in-law, is advisable.

Қыз- girl; young woman, girl - bride; daughter [6. p. 419].

- *Қумар **қызым**, буған биз емес, Айдос айыплы, – деди даўысы қалтырап* [7. p. 62].
- *Daughter-in-law, we are not to blame. All Aidos. He sent a Khiva citizen to our misfortune, he ordered to receive him in the house of Myrzhyk* [8. p. 80].

In communicative situations with ***төрем*** and ***шабазым*** addresses, the addresses are directed to the addressee of the speech, denoting a spouse or spouse, most often of an intimate nature, their use is allowed only in a communicative situation "husband-wife", in the first case a derivative word from "*тоpe*" is a judge; *a person performing the functions of a judge*; also *"шабазым"* - *"dear",* which is non-derivative in the Karakalpak language.

Төре – manager, mister [3, vol. 3, p. 350].

Төре. 1) master, mister; official; dignitary; **төрелерше** - lordly; 2) justice [6. p. 652].

She said something else, which made Myrzhyk's heart start to feel painful:

- *True, my lord [8. p. 84].*
- *Ырас, **төрем**. Атқосшы қайнаға қалай айтса, бәри солай* [7. p. 64].

In this example, the use of address in this sense is a special case when a wife addresses her husband, expressing her respect with the word ***төрем - my lord.***

- *Айдос па?*
- *Жоқ, төрем, уллы қайнағаға тил тийгизбе, мәгәр болса, душпаны көп [7. p. 64].*
- *So, Aydos?*
- *It has nothing to do with grandfather-biy* [8. p. 84].

Шабаз (noun) **–** a word, an address pronounced by spouses to each other, especially often the husband addresses his wife [3, vol. 4, p. 491].

Шабаз – a form of affectionate treatment of spouses to each other (used with affixes of belonging);*най, шабазым! Hey, my little dove!*[6. p. 716].

- *Не жақсылық бар, **шабазым**?* <...> [7. p. 246]

Addressing **қозым**, according to N.A. Trofimova, "can be attributed to words-faunonyms, where the

essence of a person is simultaneously cognized, an image is created and a new meaning is generated: a vocative (as in our example,“ my lamb ”) acquires a formal meaning a small harmless creature, in need of protection and care " [11. p. 95-103]

Қозы - lamb; **қозым** - my lamb (affectionate appeal to the child) [6. p. 396].

In the Karakalpak language, the word “козы” is equivalent to the word “lamb”, in this speech situation one can see the translation of “my little lamb”.

- *Қой, қозым, бахытсызлар жыламайды, әкеси менен қалған сен бахытлысаң, – дейтуғын еди* [7. p. 5].

Even when his wife died, leaving his five-year-old Dospan in her arms, he consoled his son: “Don’t cry, my lamb. The unfortunate cry, but you, who have a father, are happy ...” [8. p. 4].

The appeals of *қайнаға, қайын, жийен* are due to kinship relations in the culture of the Karakalpak people and the Russian equivalents are *mother-in-law, brother-in-law* and *nephew*. But unlike the Karakalpak language, in Russian there are no cases of ***mother-in-law, brother-in-law***: Words with the roots of *свекр-/свекор*-are not recorded as references, as vocatives are used only for terms denoting ‘wife’s parents’. In parallel to the terms with the roots of свекр-/свекор-, тест-/тещ- consanguineous terms with the proto-meanings “mother”, “grandmother”, “aunt” for mother-in-law and mother-in-law and “father” are regularly used to denote ‘parents of wife and husband’, “Grandfather” for father-in-law and father-in-law” [12. p. 218-233].

Қайнаға (from къайын агъа) - father-in-law, husband’s elder brother, brother-in-law [6. p. 358].

- *Ортаншы қайнағам кеше жигирма атлыға бас болып кетип еди, киши иниңиз жаңа атланды [7. p. 102]*.
- *We rode to Kungrad, бий кайнага, - answered Kumar [8. p. 152]*.
- *Уллы бий қайнағама жала жаппаңыз [7. p. 62].*
- *The language is yours, **кайнага**, not your servant* [8. p. 81].

Кайын – brother of wife, brother-in-law [6. p. 358].

Қайын - relative by husband or wife (this word is usually used in connection with another word denoting the degree of kinship) [6. p. 358].

- *Қәйинлерим, сизлер де инсап пенен, – деди [7. p. 166].*
- *Каинларым! Lovely young men! Don’t be too generous in giving out other people’s good. The conscience of the giver must be equal to the conscience of the taker.* [8. p. 257].

Жийен – the son of a sister, or a relative (nephew) [3, vol. 2. p. 205].

Жийен – female nephew or grandson; **жийен қыз -** female niece or granddaughter [6. p. 250].

- *Сау бол, **жийен**, акең бийшара бейшите болсын, – деп Айдос атын бурды. Былайырак шыканнан кейин азгана ойланып турды да...* [7. p. 43].

I averted my eyes, said:

*Health to you, **sonny**. Let your father enter paradise.*

Then he touched the horse and drove him to the aul [8. p. 49].

Using the example of the vocative *кемпир,* you can find out that a noun denoting a female of an elderly age is used in the following communicative situation (husband-wife) as an address of a husband (old man) to his spouse (old woman). In the communicative situation “son-mother” this word is not used as a vocative, and in the Karakalpak culture and ethics it is not allowed to use this word as an address to an unfamiliar elderly woman.

Кемпир – 1. An elderly woman, an old woman. 2. So they call mom, grandmother. 3. The wife of the old man [3, vol. 2. p. 319].

- *Уял, сорықайнаған, уял, – деди сыбыланып.– Келгели ара-тура усылайтып жылағаның еситкенимен. Әдеңки атастырған күйеўин жоқлаўы шәртғой.*
- *Яға* ***кемпир****, буның кеўилинде әндийше бар* [7. p. 144].
- ***Old****, - Ali said to his wife, - early Aidos married our son Pershigul. Little foolish Omar.* [8. p. 235].

Thus, when analyzing references in the Karakalpak language, we came to the following conclusions:

- The Karakalpak people use address words mainly to express family relations like *кайнага, каинларым, келин, шабазым, жийен;*
- to express respect to a person who is not a relative, they use *a daughter - кызым, a son - балам, иним - a brother, ama - a grandfather;*

To give expressiveness between relatives, they are used in the following communicative situations:

- an appeal from a father to a son: *козым, шырағым*;
- the address of the husband's father, husband's uncle, husband's brother to the daughter-in-law: *кызым*;
- appeals from a husband to his wife: *шабазым, кемпир*.

To give expressiveness to the words when addressing the people: ағайинлер – my relatives, жигитлерим – my dzhigits, әзизлерим, шырақларым – my dear ones.

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