



ISSN : 2350-0743

www.ijramr.com



International Journal of Recent Advances in Multidisciplinary Research

Vol. 06, Issue 12, pp. 5397-5399, December, 2019

RESEARCH ARTICLE

RENDERING VULGARISMS BY EUPHEMISMS IN THE KARAKALPAK LINGUOCULTUROLOGY

*Iskenderova Elizabeta Kamalatdinovna

PhD Student of Nukus State Pedagogical Institute Named After Azhiniyaz, Uzbekistan

ARTICLE INFO

Article History:

Received 20th September, 2019
Received in revised form
19th October, 2019
Accepted 05th November, 2019
Published online 30th December, 2019

Keywords:

Cattle-Breeding, Linguoculturology,
Phrase, Proverbs and Sayings, Vulgarisms,
Hybridization, Euphemisms.

ABSTRACT

The article is devoted to the study of vocabulary in cattle-breeding in the Karakalpak language. It deals with the issues of Linguoculturology in phrases, idioms, proverbs, sayings and winged words, denoting the species of beef cattle. There have been analyzed the transferred meanings of cattle's names according to their origin, strains and species. The author of the article studies the transferred meanings of such words as «a bull», «a cow», «a year-old heifer», «a bull calf», «a year-old calf», «a heifer» and others, and how they are reflected in the national consciousness of the people. In any developing language there is a great number of peculiar expressive means- proverbs and sayings, phrases and similes. They help to express our thoughts and ideas with deep emotions (through feelings) and more expressively (with intensifying strength). The whole life of the Karakalpak people, their past, present and future is closely connected with cattle-breeding. It's difficult to imagine the cultural and spiritual life of the people without cattle-breeding.

INTRODUCTION

Our people have bred cattle from earlier periods and used some phrases (terms) connected with cattle-breeding in their daily speech, particularly, in speech concerned with upbringing purposes. Cattle-breeding vocabulary has been enriched, firstly on the account of describing the colors, behaviors, appearances, and other peculiarities of cows and bulls etc. This article uses double-blind review process, which means that both the reviewer (s) and author (s) identities concealed from the reviewers, and vice versa, throughout the review process. The article is reviewed by two reviewers.

LITERATURE REVIEW

In the article there were used phraseologisms based on cattle breeding from Makhmud Kashgariy's "Devonu lugat it turk" (Dictionary of Turkic words). In this work Makhmud Kashgariy used cattle-breeding and examples in the form of euphemisms, proverbs and sayings addressed to the person. There were given several phraseologisms based on cattle breeding in the dictionary of phraseologisms in the Karakalpak language written by K.Pahrattinov and K.Bekniyuzov.

METHODS AND ANALYSIS

The author's work is analyzed, special studies are published that examine various aspects of phrases, proverbs, idioms, discussions are held, conferences are being convened. The phenomenon is investigated by philologists, psychologists and sociologists.

*Corresponding author: Iskenderova Elizabeta Kamalatdinovna, PhD Student of Nukus State Pedagogical Institute Named After Azhiniyaz, Uzbekistan.

The author analyzed the transferred meanings of cattle's names according to their origin, strains and species. The author of the article studies the transferred meanings of such words as «a bull», «a cow», «a year-old heifer», «a bull calf», «a year-old calf», «a heifer» and others, and how they are reflected in the national consciousness of the people. But, basically, researchers come to the conclusion that the whole life of the Karakalpak people, their past, present and future is closely connected with cattle-breeding. It's difficult to imagine the cultural and spiritual life of the people without cattle-breeding.

Analysis: There so many phrases including cattle-breeding terms used by karakalpak folk in their every-day life, for instance, parents have used such phrases when they wanted to give notice to their children of their mischief and prank: "Balam, kop oynaqlama, "oynaqlag'an buzaw ot basar" – degen, jig'ilip qalasañ, ya bir nársege barıp dúgeseñ, bir jeriñ awırıp qaladı!" (Oh, my son, do not run and jump so quickly, they say, "A quick carf jumps on to the fire and burns its feet, "or you would scratch yourself". Such notices are not made for children only, but we hint adults (our friends, colleagues, parents) when the need is felt. Humans do such hints each other when they are at a party, at work, everywhere, joking, making a hum our, etc. However, it's called social upbringing. In one of great verbal monuments, in Makhmud Khashgary's popular dictionary an example of cattle-breeding phrases reads:

"Əydazi vuzozı okız bolmas" ("The calf bred in detention never becomes a bull"). The mentioned saying is used to interpret: the fellow who makes success in front or among his relatives and countrymen from his childhood always remains a kid, even he gains higher posts" (Aynazarova, 2005).

From the very beginning of family life our ancestors pointed out the great vital importance of the cattle, their contribution to human life and properly saw in them advantages as helpers in human's labour process (strong bulls pull ploughs, carriages, chigir's axis (to water fields of crops) and they also provided the human with milk and meat. That's why the Karakalpak named cattle one of vital needs. In, Karakalpak and Kazakh, there is a common phraseology "*tort túlik mal*" all kinds of cattle-cows, sheep and goats, camels, horses. If one says: "*Oh, olardıń nesin aytasań- qorasında tort túlik malı bar...*" he/she means that the mentioned ones (of a family) are the richest ones in that community (village, khanate, country). So, the Karakalpak and the Kazakh mean the cattle as the basis of living-prosperity.

The earliest folk phrases, phraseological units concerned with cattle haven't lost their full content, they went deep into the consciousness of our people and are readily used at the first sense of need. As in all the world languages there are so many cattle-phrases in karakalpak language.

For instance if we say: "*Ol baspaǵına ot-jemin saldı*". (He fed his calf with forage) "In this sentences "*baspaq*" is used in its direct meaning "calf" as an individual word. A one year old calf that is fed, suckling, later with forage or fodders. In the literary use "*baspaq*" changes as "*buzaw*" with the same meaning "calf" and the form *ójek* is the dialectical word also meaning "calf". Now, let's analyze the words phrasal use i.e. usage as components of steady word combinations or phraseological units.

Compare sentences:

- *Buzaw sabanxanaǵa deyin juwirip bardı*. The calf run up to hay loft. A calf can usually run up to hay loft. They say my brethren.
- "*Buzawdıń juwirǵanı sabanxanaǵa shekem*" *degen, aǵayınım, sálaste-aqırınlaw bola ber*" – *Rahim gápke usılayınsha bánt bastı*. In the first sentence the word "*buzaw*" is used in its direct meaning. The second sentence introduced its use as a component of the phrase i.e. in a steady word combination, in the given case a phraseology: "*Buzawdıń juwirǵanı sabanxanaǵa shekem*" – "A calf can run up only to hay loft: It's a hint to a quick –tempered person who tries to do something in a hurry or get rich sooner in spite of his possibilities. When doing something important one must weigh himself thoroughly.

The term "cattle" concerns not only to an animals, it denoted some other semas. For instance in Karakalpak when we say of a person "*mallı adam*" we mean that "he is a rich one". There can also be "*malsız adam*" – "a poor person". "*Maltabar*", for example, means not only the person who breeds cattle, its transitive meaning denoted "businessman", "keeper", "undertaken" and so on. Being a compound noun the word consists of two stems belonging to different parts of speech "*mal*" ("cattle") – noun and "*tabar*" (finds, breeds)-verb, one who finds (breeds) cattle. It's the word-for-word interpretation of the compound derivative "*maltabar*". The word has several meanings: an industrious man, a businessman, a rich man, etc. The second transitive meaning of the word is of the kind of clothes "*- kúnlık kiyim*" – working overalls which as karakalpak folk say is a lucky dressing, "*bereketli kiyim*") a base of prosperity (An Exp. Dict., 1988).

"*Mal alası sırtında, adam alası ishinde*". The phrase has both a direct and a figurative meaning. It also include the following euphemistic characteristics features. "The two componential symmetrical phraseological units" means that cattle can be "black – and –white", "brown-and –yellow" in colour, and it can be seen from outside, but humans keep their different feelings inside, one can't observe at once what kind of person he/she is. Besides, the human can keep there inner feelings in secret, as it's the human's inner nature his/her passions are not recognized from outside. They are observed only by conversation, discussion and intercourse. Thus the phraseological unit has a fabulous meaning.

"*Ógiz*" – "*Bull*" is a male cattle. In the Explanatory dictionary of the karakalpak language it is interpreted in the following way: "*Ógiz*" – "*Bull*" a male castrated cattle of the age of two or three, hired as working power or transport (An Exp. Dict., 1992). There are several phrases with the lexeme "*ógiz*" in the karakalpak language. Here is one of such phrases "*Ógizge tuwǵan kún, baspaqqa da tuwadı*". "*The day once experienced by a bull will be experienced by a calf too*". Usually, sayings belong to steady word combinations, besides, they also are added to phraseological units. In the Karakalpak philological sciences "proverbs and sayings, winged words" (citations and quotations) being decided as one of the types of phraseological units we believably belong them to steady phrases" (Karak. Folk, 1982). The above mentioned saying interprets the cycle of the life during which the younger generation would have the posts of adults as their disciples, although they would have experienced the difficulties in the way of life.

The first comparative adjectival phraseological unit is used to express smb's indignance in smth done roughly. The second one notices smb's being burst into rage, to calm down. Both phrases notice to behave oneself decently. "*Poshaláǵan qasharday*" – like a calf (cow) waiting to give birth for the first (prior) time. Relating to human the phrase is similar to the above- mentioned phrase (only without something unknown is replaced by "...is waiting to give birth for the first time or ...to give birth for the next" baby-calf", *poshalaw* ("worried, be anxious") here is the characteristic feature of a female cattle (to get worried for giving a safe and sound birth). Logically the case goes without saying. Besides, the phraseological unites "*Buzawlı sıyrday*"; "*tulıpaq mónirew*" "as a cow with a baby calf", "to murmur to guy"! Both phrases naturally describes a mother-cow as treating her baby-calves with motherly love and care: in the phrase "*buzawlı sıyrday*" she mother cow can milk and lick her baby with which she is lucky and happy, however, in "*murmur*" to a guy" she can't feel these motherly senses really because the guy is a dead soul, senseless one. The human can feel these experiences much more strongly. The latter example introduces the word "*tulıpaq*" (guy) which is also related to the term "cattle" and interpreted as a model of the baby – calf which died after a month or two and its skin was scraped out wholly and filled with hay is sewed in former form like a real calf in order to make her mother calm down and give milk as before. However, in relation to human, the phrase means "to hope for nothing" much ado without nothing".

"*Sıyr kózın súzbese tana jibin úzbeydi*". It's the karakalpak folk proverb also belonging to steady phrases. It has a negative sememe. The transitive meaning of the phrase is if a woman (girl) doesn't shot a glance to a (young) man, he wouldn't have noticed her passions. (Word-for-word: "*If the cow cast not a glance to an ox, it wouldn't have broken the noose*").

The phrase criticizes so-called “Don Juans” who are not constant in family affairs, who are in love affairs with different women at the same time and break up families.

“*Mal shaqnan (baylanadi), adam tilinen baylanadi*” - “The cattle is bound from its horns the human is bound from his/her tongue” - is a two-componential symmetrical phraseological unit. So the phrase’s direct meaning the cattle (cows, and bulls) are tied by their horns. Its transitive (figurative) meaning humans when they want to deceive somebody and for this purpose they lie others, but their lying can be revealed as it could be seen from their faces or from the way how they behave. It also can function as a warning for liars not to lie, listeners- not to swallow the bait put by eiers.

“*Basña tússe baspaqshu bolasañ*”- *Circumstances teach you (one) to become a cowboy*. Baspaqshi - a cowboy. Baspaq is a one-year-old calf. The added suffix - “*shu*” gives to the whole word the meaning – “a looker after young calves - cowboy”. Compare: *shepherd*. Young calves are very disobedient animals “it’s very difficult to keep them under control, so nobody goes to be a cowboy with his own will”. One has to do so only by circumstances. That is a life!

DISCUSSION

Phrases, proverbs and sayings in the Karakalpak language are the units of the vocabulary that have been formed as ready-made means of communication in the colloquial speech. Our folklore is very rich in such phrases. The phrases concerning with cattle-breeding terms are frequently met in the texts of the poetical contests among Karakalpak poets in the form of fabulous euphemisms. Examples:

*Ala tana harlap bas,
Ayağında barlap bas,
Bul jigittiñ enesi,
Enemizdiñ qayın enesi.
I say, oh, black and white bull,
Be carefull the first step is the worst,
It’s the fellow’s mother-in-law
My mother’sin – law mother-in-law (Eshbayev , 1967).*

In the first example it’s pointed out the difference between the human and animal. To distinguish this difference is the main characteristic feature of the conscienssness of the human. To respect each-other is only characterictic to humans. In the second example “*ala-tana*” - “black and white bull” is a metaphorical sememe to a strange person. Though you are not aware of a newcomer you must wellcome him in spite of whoever he/she is. It’s one the principles of living in the same society, the main philosophy of life. Besides, in the Karakalpak linguistics young philologists Q. Paxratdinov and Q. Bekniyazov gained to publish their “Dictionary of phraseologisms in the Karakalpak language” which include over 100 phrases in the euphemistic aspect. We suggest some examples from the above –mentioned dictionary. *Shaqın qayırıw (sındırıw)* = to break one’s horn, to make confess smb. their failure (Khashgary, 1967).

Shaqı sindi (qayırıldı) = one’s horn has broken failed, was not successful in achieving. If two calves attacks each other the stronger one hammers the weaker with its horns and wins. In this fight the weaker one’s horn can be broken. By the the transitive (figurative) meaning of this act can be depicted human’s familiar states in their true life. They denote the following linguo-culturological concerns:

- Examples of phrases including cattle breeding terms used in the texts of Karakalpak folk works confirm culturologically that the people have been skillful cattle-breeders;
- the phrases used in the Karakalpak colloquial speech and literature are classified as:
- phrases with direct meaning of cattle-breeding terms (word combination)
- phraseological units, proverbs and sayings including cattle-breeding terms (steady, phrases) and have a peculiar euphemistic properties based on national consciousness of the Karakalpak people;
- these phrases are considered to be the result of the historical development of our mother tongue during centuries and a part of our people’s spiritual property, and have a peculiar euphemistic properties based on the national consciousness of the Karakalpak people;
- the culturological problems of phrases including cattle-breeding terms can be researched in the genderological aspect in the synchronical development of our mother tongue.

Conclusion

In conclusion in the Karakalpak language we can observe several phrases (phraseologisms, proverbs and sayings, etc.) in which cattle-breeding terms can function as components of these phrases and are used to characterize human’s different qualities and features.

REFERENCES

- An Explanatory Dictionary of the Karakalpak Language. 1988. Nukus: Karakalpakstan. Vol. 3. p. 267.
- An Explanatory Dictionary of the Karakalpak Language. 1992. Nukus: Karakalpakstan. Vol. 4. 267.
- Karakalpak Folklore. 1982. Nukus: Karakalpakstan. P. 110-144.
- Paxratdinov, Q., Bekniyazov, Q. 2018. Dictionary of Karakalpak Phraseologisms. Nukus: Karakalpakstan.
- Eshbayev, J. A Concise Dictionary of Karakalpak Phraseologisms. 1985. Nukus. p.158.
- Khashgary, M. 1967. Devoni Lug’at it Turk. Tashkent: Fan.
- Aynazarova, G. 2005. Two-componental symmetrical phraseologisms in the Karakalpak language. Nukus.
