



LEXICAL EXPRESSION OF THE CONCEPT OF "MAN" AND "WOMAN" IN THE KARAKALPAK LANGUAGE

Kurbanbaeva Dilafruz Mukxanovna
Assistant Teacher of the English Language and
Literature Department, NSPI

Abstract

In this article, examples of similarity between the concept of "man" and woman in the karakalpak language and the differences in its usage in the lexical context of written and spoken and the differences in its usage in other Turkic languages have been presented through analysis.

Keywords: concept, man, woman, gender, nàzalim, nashar, qiz juwan, pàriy, sàwdigim, gender linguistics

INTRODUCTION

Gender society is a collection of socio-psychological and cultural processes that influence the national language. Such processes have contributed to gender linguistics. Analyzing the variations of the concept of "man" and "woman" in the Karakalpak and other Turkic languages, the variations of the concept of "man" and "woman" are similar to each other. The concept of "man" and "woman" lexemes utilize in written and spoken texts such as literary text, songs and dialogues.

MAIN PART:

In Karakalpak spoken and written contexts For example: The lexical phrase "yar" lexeme in the phrase "Xar kimsaniń yarı bolsa" is in this statement, a lexeme yar is used someone's girlfriend. The lexeme "yar" is associated to the concept of woman. For instance: these statements is applied to the lexeme "yar" is utilized.

Yarıń bolsin ximay kibi

Końli bolsin saray kibi

Yúzi bolsin hám ay kibi

Xaqsunıydiń ózi bolsin [Ajiniyaz, "Xar kimsaniń yarı bolsa"]

The lexeme "yar" is related to the concept of woman that's why the statement "Yúzi bolsin ay kibi" it means that girls face it looks like moon and her soul looks like castle.



The lexeme parizadam is used to mean that beautiful girl and also so pretty in the song "Yol bolsin" [Karakalpak literature Christmasy bestsellers works of Ajiniyaz 10p]

In the next example of the song "Jànan" is used to mean charming, lovely in the Karakalpak explanatory dictionary. [KKD 173p] For example:

Kózime kórinip, **begler** bir **jànan**

Shiyrin janım otqa yaqtıda ketti.

In these song is assigned to the lexeme jànan and beglar. Beglar is associated with male concept and it denoted to the the word "beglār" is related to the concept of maleness, and the term "beglār" is used to refer to men who are "served by small feudal lords as well as serving the elders". [KKED I- ch 258 p]

In the next sentence, "Ay, Nazalimler" is the concept of the woman concept.

For example : Bul dúniyada ayshi àshrat yaqshidi

Kel sapa sureli, ay nàzelimler,

In that song the lexeme nàzalim is used to describe their attractiveness. [the best sellers of of Ajiniyaz, Bubilziban, 13 p] The word "Nàzalim" is translated to the Karakalpak language "beautiful, charming, lovely in the Karakalpak explanatory dictionary. For example: In the Karakalpak explanatory dictionary denoted to the one example "Suwǵa sàwle salǵan kókke juldizlar, Nàzalim qızlar" (Berdakh) (KKED. III c, page 345) from these context it is possible to use the lexeme nàzalim and to use charming in the sense of woman to describe to beautyfulness of young woman. In "Bir Pariy" song related to the concept of "woman"

Example:

Zàrbaraǵ órilgen tilla shashbaǵı

Aqıl xuwshim alıp ketti bir pàriy,

In one of the verses the poem to describe girl's beautyfulness is used the lexeme pariy to show her attractiveness.

Example: Jàm bolıp turǵanda bārsha kiz juwan,

Sallana sallana ketti shul pàriy

"Qız juwan" lexeme is used to mean in the Karakalpak explanatory dictionary meaning the of young woman, and also young sister in law as a synonym.

At the same time, The song "Sawdigim" is pointed to the endearment of the soulmate.

For example: Baǵ ishinde qızıl guldey dolanıp

Sallana mastana kel sawdigim



In these statements of the song the lexeme sawdigim is related to the concept of the woman of beautifulness, charming, lovely. Baǵ ishinde qızıl gúldey it means that girls beautifulness looks like red flower for this reason in the literary texts and songs especially woman's beautifulness like flowers, moon etc. In Ajiniyaz songs there are some lexemes are used and it is associated with the concept of female.

In the karakalpak linguistics is relative terms which is connected to the man and woman concept. For example: In the karakalpak folktales one of the genre is "aytis"

In other hand "Aytis with sister in law and brother in -law. In the Karakalpak traditions people addresses to the brother's wife is called jeńge. The lexeme jeńge is called Sister in law.

Jengesi:

My brother-in-law is not here

Ne sóz aytaber [qq folklori 251 bet]

In the statements of the song, if there were two or more children in the house, they were called mirzaǵa, ortanshi, kishkene, genjetay. This relative terms is associated with Karakalpak traditions. For example:

Kelinshek penen biykeshiniń aytısı

Satılǵan qırq tuwargá, jan jeńeshe,

Silteyn jariq joldi, beri kelshi jeńeshe [qq folklori 253]

In these statements of the song the lexeme kelinshek is explained to the Karakalpak dictionary young woman, young sister in law. Let's analyze the lexeme biykesh is explained to the little sister of the husband. [KKD 1C,288p]

In the spoken discourse is used the union of the male nouns to express the gender of the man in the case of adding the component bay: kishabay For example: "**kishabay** tusten keyin qoliń bos bolsa maǵan jàrdem ber" In this statement kishabay lexeme is connected to the woman concept but especially is used to the spoken discourse. In this context the lexeme kische is relative term etiquette word bay suffix is addressed to the connection with features man's behavior. One of the masterpieces of oral folktales is "aytis". "Aytis" it means like song but dialogue form. In the aytis genre especially with boys and girls, sisters in laws with their brother in laws, sister in laws e.t.c But in the following statement is utilized the lexeme jeńeshe but other contexts other synonyms such as kische, jeńge, jeńeshe



Analyzed in other Turkic languages, in Kazakh, spoken and written contexts are changed the words of orthographic differences but the meaning is the same. In the Uzbek language is used the lexeme *yanga* only phonemes are changed instead of phoneme *j* used *y* and the phoneme *a* in instead of *e*.

In the Turkmen language, which is derived from the Turkish language, the word *jeňge* is denoted to the word *täze*. In the Turkish language, it means *taze* is young woman, "There is a young woman sitting with her child in this corner.". If it is in the

Tatar language, it means new, and if it is in the Kirgiz language, it means new. [http.nedemeg.org.ru]

In the next example, in the novel "Tasta gúlleydi" by A. Sadikov when addresses some one to call the name of the people. For instance: *Usı waqıtları sıyırdıñ buzawların baylap,qoy janlıqlardıñ qozı ılaqların alıp, kishkene qorağa qamap, ajapası Shıyrın sıyirdi, qoy janlıqlardı qoradan shıǵardı.*

In this context, *ajapa* lexeme is used together with before the name *ajapası Shıyrın*. But some spoken contexts the lexemes of *ajapa*, *ata*, *ağa*, *inim*, *apa* etc are used after the name. For example: *Zuxra apa maǵan xabarlasıp ketesizbe?* In the statement of the sentence *Zuxra apa* is used to after the name when someone addresses to people. The *Ajapa* lexeme is relative term which is associated with the concept of female. [Abdulla Sadiqov,Tasda gulleydi 4p]. Let's analyze next example:*Uyde alpistan ótken apası, ózinen úsh jas ótken ajapası hám jezdesi bar* [Abdulla Sadiqov, Tasta gúlleydi, 4p] In the following example "apası" and "ajapası" are relative term. The lexeme *ajapa* means sister and *apa* is to respect someone which is used the concept of woman. Spoken and written language the lexeme *jezde* is used to the concept of male and it means sister's husband. But sometimes the lexeme *jezde* is added *jan* suffix. For example: *Xabar ber xalıńnan, soyle jayıńnan, Xalıń jaǵdayıń qalay boldi jezdejan.* ("KK.ED, chapterII) The lexeme *qız* related to the concept of woman which is not married girl in the Karakalpak explanatory dictionary.

Al olardıñ balaları bolsa kishkentay: eń úlkeni Qaharman altı jasta,onnan kishkentay eki qızı bar. (Abdulla Sadiqov "Tasta gúlleydi")

In this example is used *balalar* it means that children not only boys but also little boys and little girls are used general meaning. *Qız* is related to the concept of female, it means that she is not married is assigned to the Karakalpak explanatory dictionary. [KKED, III chapter]



The lexeme “qiz” is explained some meaning for example: The first explanation is a woman who has not married. Example: Girl. Young girl. Student girl. The second explanation is the relation to one's parents). Example: He has three sons and two daughters. “Qiz uzatmoq.” It means to get marriage girl to someone. There is a moment for the daughter. Example: A child's son and daughter are the same, they are the heart of their parents. Oybek, "Selected works". The third meaning is teenager but she is still not married. For example - Qizmi, juvonmi, Gulnormi — bari bir, man dadamning yosh xotin olishini xohlamayman, — *dedi Salim*. [Oybek, Bestseller works. 48 page]

The fourth meaning: used in reference to girls or young youths, it expresses such meanings as respect, caress and getting close to one's self. For instance: Otga juda epchil ekan-san-ku,qizim! Barakshla-ye. A. Qahhor, „Xotinlar“. Yozib bering, aylanay poshsha qiz. [A.Qodiriy, „O'tgan kunlar“].

The lexemes apań,kempiriń, aǵań,àkeń e.t.c are used the Karakalpak spoken discourse such dialogue, informal conversations.For example:Waleykum assalam,balam, Xaw, Jumabayjan, qalay aman saw jurseńbe? Uy ishler amanba? Kempiriń quwatlima? Aǵan qalay jaqsima Islam balam. In this dialogue, the word child is used for the purpose of looking at the content. [Abdulla Sadiqov, Tasta gúlleydi 5page]

The word “Balam” to greet someone, to be close someone in the Karakalpak language to say balam, qizim,anam,apam e.t.c. The lexeme kempiriń it is included to the female concept and it mean your mother in the spoken dialogue. Next example: Shukir, Matjan aǵa. In thisstatement the lexeme “aǵa” is associated to the male concept. In the statement of the “aǵa” to respect someone who is elder than people.

Kelinleri bolsa yilip sàlem beredi. [Abdulla Sadiqov, Tasda gulleydi 6bet]

In this context, brides are related to the concept of female. The second meaning who is someone’s wife younger than people in that situation Karakalpak people say the lexeme “kelin” Also the lexeme “kelin bala” it means to caress young woman [KKED, III p. 311]

CONCLUSION

Karakalpak language has similarities with other Turkic languages and its similarities and differences in idioms, poems, proverbs, and spoken texts.



When we analyze the lexemes in the terms jezde, aġa, ajaġa ini, balam, e.t.c relative terms in the contexts related to male gender, while in the Karakalpak language it is used for a man who is not a relative, who addresses to male gender these terms such as: aġa, inim, jezde are used for example: Baxadir aġa, Azamat jezde, Baxtiyar inim and etc. But other Turkic language are not only the same lexeme but also some differences with orthographic aspect of some terms.

References:

1. A.Sadikov "Tasda gúlleydi" (Novel and story) Karakalpakstan, Nukus, 385 page
2. Karakalpak explanatory dictionary II-chapter, 1984, Nukus 287 page
3. Karakalpak explanatory dictionary III-chapter, 1984, Nukus 367 page
4. Karakalpak explanatory dictionary IV-chapter, 1992, Karakalpakstan 629 page
5. Karakalpak literature christomasy Ajiniyaz Bulbilziban Bestsellers works, Nókis, 2014 1-114 pages
6. <http://www.ziyouz.com/>
7. <http://www.Wikipedia.uz>