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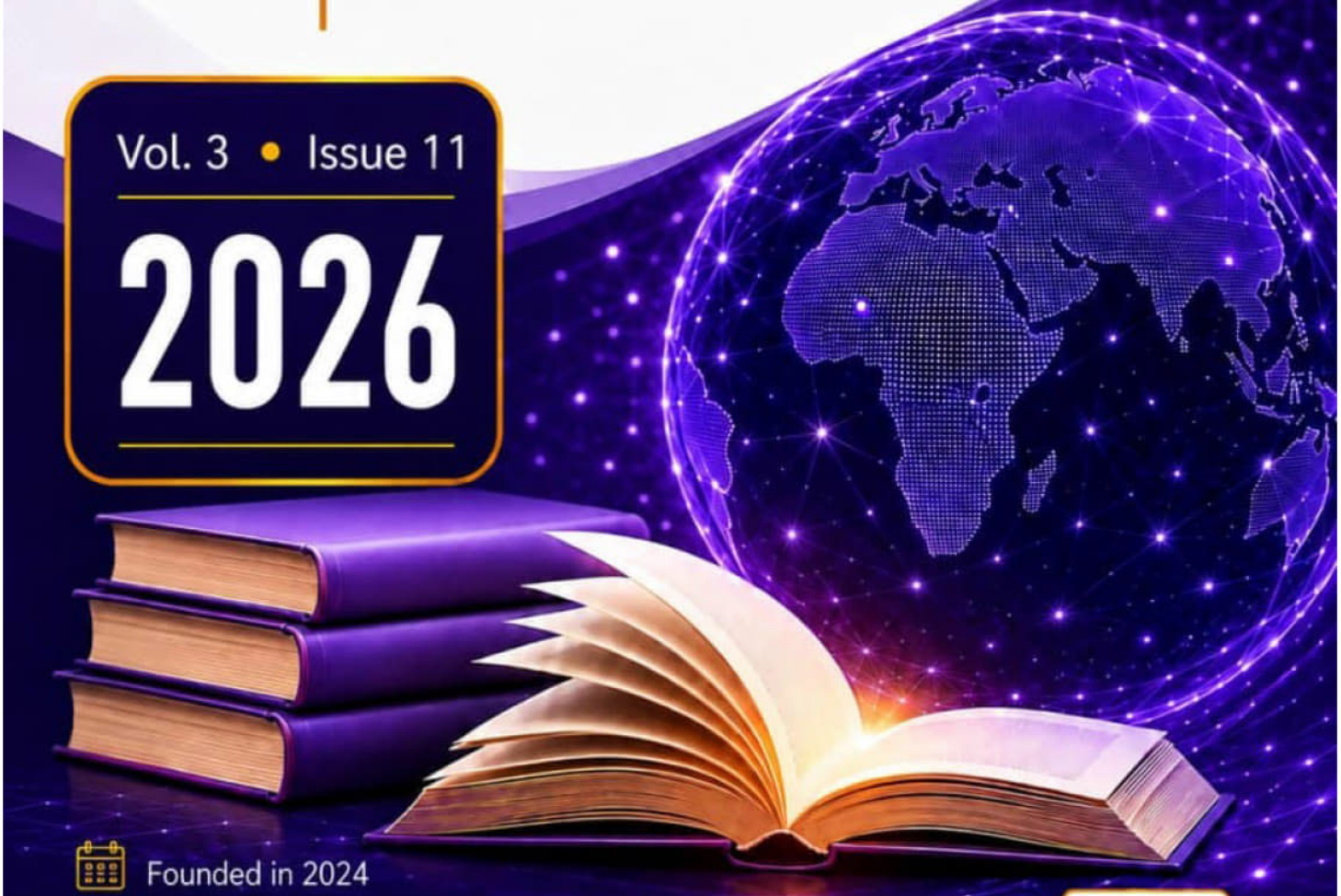
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QORAQALPOQ TILIDA XUSHMUOMALALIK KATEGORIYASINING MORFOLOGIK MARKERLARI

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Annotatsiya.

Maqolada qoraqalpoq tilida xushmuomalalik kategoriyasining morfologik vositalar orqali ifodalanishi tadqiq etiladi. Agglutinativ til sifatida qoraqalpoq tilida xushmuomalalik asosan affikslar yordamida ifodalanadi. Tasniflash va tizimlashtirish, tavsifiy metod, shuningdek, qoraqalpoq badiiy adabiyoti namunalaridan olingan misollarning pragmalingvistik va kontekstual tahlili asosida xushmuomalalikni ifodalovchi morfologik markerlarning oltita guruhi tavsiflanadi.

Kalit so‘zlar: xushmuomalalik, qoraqalpoq tili, morfologik marker, agglutinativ til, ko‘plik qo‘shimchasi, egalik qo‘shimchasi, shaxs-son qo‘shimchalari, subyektiv baholash, kishilik olmoshlari.

МОРФОЛОГИЧЕСКИЕ МАРКЕРЫ КАТЕГОРИИ ВЕЖЛИВОСТИ В КАРАКАЛПАКСКОМ ЯЗЫКЕ

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Аннотация.

В статье исследуется выражение категории вежливости посредством морфологических средств в каракалпакском языке. Будучи агглютинативным языком, каракалпакский язык выражает вежливость преимущественно с помощью аффиксов. На основе классификации и систематизации, описательного метода, а также прагмалингвистического и контекстуального анализа примеров из каракалпакской художественной литературы выделяются и характеризуются шесть групп морфологических маркеров вежливости.

Ключевые слова: вежливость, каракалпакский язык, морфологический маркер, агглютинативный язык, суффикс множественного числа, притяжательный суффикс, личные окончания, субъективная оценка, личные местоимения.

MORPHOLOGICAL MARKERS OF THE CATEGORY OF POLITENESS IN THE KARAKALPAK LANGUAGE

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Abstract.

The article examines the expression of the category of politeness through morphological means in the Karakalpak language. As an agglutinative language, Karakalpak expresses politeness primarily through affixes. Drawing on classification and systematization, the descriptive method, and pragmalinguistic and contextual analyses of examples from Karakalpak literary fiction, the study identifies and describes six groups of morphological markers of politeness.

Keywords: politeness, Karakalpak language, morphological marker, agglutinative language, plural suffix, possessive suffix, personal endings, subjective evaluation, personal pronouns.

Introduction. In the typological classification of the world’s languages, Karakalpak belongs to the group of agglutinative languages. A distinctive feature of these languages is that grammatical meanings are expressed through the attachment of affixes. Politeness in language is conveyed through particular grammatical and lexical means, and its morphological expression deserves special attention. Morphology is the branch of grammar that studies the morphological structure of words, the types of morphemes, the ways grammatical meanings are expressed, and the lexico-grammatical classes of words (parts of speech) [1]. Politeness is a universal communicative category, yet each language encodes it through its own formal means. In Karakalpak, a considerable proportion of these means are morphological: plural, personal, possessive, and evaluative affixes acquire the meaning of respect when used in particular communicative situations.

METHODOLOGY

To provide a scientific and theoretical account of how politeness is expressed through morphological markers in Karakalpak, this study adopts a comprehensive approach that combines several linguistic methods. The principal

methods are classification and systematization, pragmalinguistic and contextual analysis, and the descriptive method. The research material consists of examples drawn from Karakalpak literary fiction. The study is qualitative and descriptive and was carried out in three stages. First, theoretical views on the morphological means of politeness were collected from Karakalpak grammars, monographs, and dissertations. Second, examples containing these markers were selected from literary works by T. Qayıpbergenov, K. Karimov, Q. Mátmuratov, A. Tajimuratov, G. Esemuratova, K. Raxmanov, and K. Sultanov.

LITERATURE REVIEW

Since the second half of the twentieth century, the study of politeness and speech etiquette has become one of the major areas of linguistic research. In international linguistics, scholars such as R. Lakoff, E. Goffman, G. Yule, P. Grice, P. Brown, and S. Levinson have developed the theoretical foundations of politeness strategies and their markers. In Uzbek and Karakalpak linguistics, a number of studies have also examined speech, speech culture, and the lexical and syntactic features of etiquette units. These issues have been comprehensively addressed in the works of B. Husanov, V. Gulamov, R. Rasulov, Q. Moydinov, A. Nurmanov, Sh. Iskandarova, B. Xolova, A. Bekbergenov, J. Bazarbaev, A. Orazımbetov, G. Bekbergenova, Q. Paxratdinov, I. Seytnazarova, G. Patullaeva, G. Babaeva, and A. Matjanova.

RESULTS

The results showed that politeness in Karakalpak is largely expressed through affixes.

1. Expressing politeness through the plural suffixes -lar, -ler.

G. Bekbergenova notes that, in addition to their basic meaning, the suffixes -lar, -ler are used in other senses and convey various stylistic meanings:

1. Respect. When attached to a noun, the suffixes -lar, -ler express respect towards the person denoted by that noun. For example: – Kelińler, kirińler qudayı qonaqlar. Neshewsizler? (K. Karimov. “Berdaq” roman dilogiya, B-96).

2. Politeness and courtesy in colloquial speech. The author also points out that in spoken language, these suffixes, when attached to nouns, convey politeness and courtesy. For example: Apalarıń saw otırma? (Xalıq awzınan) [2; 117-b.].

According to A. Matjanova, as in Kyrgyz, Uzbek, and Turkish, the suffixes -lar, -ler in Karakalpak express respect and politeness. They are most often added to kinship terms after the possessive suffix: aǵamlar, apamlar, dayımlar, jezdemler, kishemler. For example: Ótken gúzde apamlardıń eginleri de bolmay qaldı. Kishemler kúndegisindey búgin de aǵam ekewi ketti. (G. Esemuratova, Shıǵarmaları, I tom, B-243) [3; 99-b.].

2. Expressing politeness through the personal forms of the verb: -mız, -miz, -sız, -siz, -ıńız, -ińiz, -ńız, -ńiz.

Another way of expressing politeness is through the person-number forms of the verb. A. Bekbergenov argues that the first-person plural form is often used instead of the singular, especially in academic style, to express modesty and politeness [4; 65-b.]. The form -ńız conveys both plurality and respect. In addition, the plural forms -n and -ıńız, used when addressing someone as siz, are directed at a single listener to express commands, requests, and wishes. The imperative mood forms differ to some extent, and the -ńız form carries a stronger sense of politeness and respect [5; 162-b.].

G. Patullaeva shows that the first- and second-person plural possessive forms, when used in place of the singular, express politeness and modesty [6; 30-b.]. The following examples support these theoretical positions:

– Biywaq kelsek, ápiw etińiz, iyshanım. (T. Qayıpbergenov. Túsiniksizler. B-129).

– Ijazat berseńiz, men dasturxan tárepine bas-qas bolsam. (Q. Mátmuratov. Terbenbes. B-253).

Onday júda bir qorıqqanday emes-aw, hesh táshwishlenbeńiz. (Q. Mátmuratov. Terbenbes. B-55).

3. Expressing politeness through the personal endings of nouns: -mız, -miz, -bız, -biz, -pız, -piz, -sız, -siz.

This type of morphological marker of politeness is discussed most extensively in the works of A. Orazımbetov. In his view, “the affixes -mız//-miz, -bız//-biz, -pız//-piz, -sız//-siz of the first- and second-person personal endings, when attached to nouns and substantivized words, mainly serve as a form confirming who or what the speaker and the listeners are. In addition, they express, first, politeness, respect and modesty, and second, plurality.”

Orazımbetov also states: “In the modern language, the second-person plural form is perceived as expressing politeness and respect more strongly than plurality” [7; 97–101-b.].

4. Expressing politeness through the possessive suffixes of nouns: -ım, -im, -m, -sı, -ıńız, -ińiz, -ńız, -ńiz.

In his work Qaraqalpaq tiliniń stilistikası (Stylistics of the Karakalpak Language), A. Bekbergenov discusses the stylistics of possessive forms and states: “The second-person plural possessive form, used in place of the singular, expresses politeness” [4; 47-b.]. The first-person singular form also expresses politeness, and such a noun functions as a vocative in the sentence [5; 125-b.]. In academic and journalistic styles, the plural form is used instead of the first-person singular to express modesty and politeness [4; 48-b.].

A. Bekbergenov further notes: “Possessive affixes are usually attached to nouns after the plural affix; however, with certain kinship terms, they may be attached either before or after the plural affix. In this case, the forms differ in meaning and style. For example: 1) apalarım (all of them are the speaker’s elder sisters); 2) apamlar (the speaker’s elder sister and the people with her). The latter form also carries an additional meaning of politeness” [4; 48-b.].

Q. Paxratdinov and I. Seytnazarova describe -ım, -im as “a form-building affix expressing the meanings of ‘politeness’, ‘respect’, ‘admiration’, ‘affection’ and ‘endearment’” [8; 20-b.].

5. Expressing politeness through the subjective evaluation forms of nouns: -y, -jan, -xan, -ake, -eke, -sh.

Discussing the stylistic functions of the subjective evaluation forms of nouns, A. Bekbergenov writes: “The unproductive affix -y, which expresses respect and politeness, is attached only to certain kinship terms” [3; 51-b.].

– Háá! – dep trubkadaǵı dawıs tańlanǵanday boldı.

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– Ulperi jeńgey ekensiz ǵoy! (K. Raxmanov. Aqıbet. B-15).

The suffix -y, attached to common nouns denoting persons, conveys politeness and diminutive meanings: aǵay, apay, atay, jeńgey, sheshey [12; 36-b.].

Aqshagúl apay kóp nárselerdi basınan keshirip, táǵdir kepshiginde ekshelip oqıwǵa kelgen kelinshek edi. (G. Esemuratova. Shıǵarmaları, I tom. B-235).

In her research, G. Bekbergenova includes the affixes -ay/-ey and -y among the affixal means of expressing respect and politeness. She points out that in Karakalpak, the affix -y is used mostly with kinship terms: apa – apay, aǵa – aǵay, sheshe – sheshey, jeńge – jeńgey. In such cases, the affix -y conveys esteem, respect, and courtesy [2; 50-b.].

A. Bekbergenov states: "In colloquial speech, respect and politeness towards people are expressed by combining personal names with kinship terms. Shortened forms of personal names are also used in the same sense" [4; 51-b.].

The affixoid -xan is mostly attached to proper names in Karakalpak, especially at the end of women's names, and expresses endearment, politeness, and respect towards that person [3; 114-b.].

Examples:

– Berdimuratjan, sennen úmitim mol, meshitte jaqsı oqı, men bolalmadım, endi sen ulama bol! – degen násiyatı yadına túsip, kózinen monshaq-monshaq jaslar tógildi. (K. Karimov. "Berdaq" roman dilogiya. B-52).

Aǵay menen jeńgeyge, bıyıl balasınıń 6-klass ekeni, jurt awzına ilingendey ne islegeni esap emestey. (A. Tajimuratov. Sarkoplı batır. B-77).

– Joq Jumeke, Nurannıń úyindegi tochkanı Ómirzaq, Ótegen aǵanıń jayına Tursınbay qurdı. (A. Tajimuratov. Sarkoplı batır. B-126).

6. Expressing politeness through personal pronouns.

A. Bekbergenov notes that the pronoun siz is generally used to express politeness and respect [4; 57-b.]. It is further stated that "in polite speech, biz may be used instead of the pronoun men, and siz instead of sen" [5; 104-b.].

– Men bir lap aytayın. Bir shayırǵa: "Siz Maqtumqulıdan qalaysız?" dep soraǵan eken. Ol: "Maqtumqulı qosıqtıń atızın orıp ketti. Bizler masaǵın terip júrmiz" depti. (K. Sultanov. Ájiniyaz. B-60).

Professor D. Nasırov writes: "Siz is the second-person plural. The personal pronoun siz is frequently used instead of sen in polite speech. Sizler is used instead of sen when addressing one person with modesty. In this case, sizler expresses stronger modesty and emphasis than siz" [9; 38–39-b.].

For example:

– Qánekey, aldın siz baslań. (K. Karimov. "Berdaq" roman dilogiya. B-95).

– Apa siz ishiń. Ózińiz aytqansız. Aldın jas úlkennen bolsın, dep... (K. Karimov. "Berdaq" roman dilogiya. B-151).

DISCUSSION

The analysis presented above suggests that most morphological expressions of politeness in Karakalpak are realized through affixes. When a plural or second-person plural form refers to a single listener, it loses its quantitative meaning and acquires the meaning of respect. Similarly, the first-person plural form, when used instead of the singular, expresses modesty.

In Karakalpak, politeness is not expressed exclusively through a separate set of special affixes. Rather, it arises mainly from the communicative use of ordinary grammatical categories, such as number, person, and possession. The context, particularly the number and social status of the addressees, determines which meaning is realized.

A comparison of the forms berseńiz and berińler within a single utterance clearly demonstrates that the same morphological resources can express either plurality or respect. These findings also confirm the observations of A. Bekbergenov, D. Nasırov, and A. Orazımbetov, who noted the polite use of plural and personal forms in their studies of stylistics and grammatical number.

At the same time, the present study extends these observations by bringing together markers previously described separately under different grammatical categories into a single classification and demonstrating that they share a common semantic mechanism. In this respect, a polite form in Karakalpak can be understood as the result of the interaction between grammatical form and social norms.

CONCLUSION

The analysis shows that in Karakalpak, as an agglutinative language, politeness is expressed to a considerable extent through morphological means, as demonstrated by the six groups of markers discussed in this study.

The meaning of politeness most often arises when a plural or second-person plural form is used to address a single person. In such cases, the form expresses respect rather than numerical plurality. Evaluative affixes combine respect with affection and closeness and are used mainly with kinship terms and personal names.

Furthermore, the choice of a polite form is determined by social norms, particularly the age, status, and kinship relations of the speakers, reflecting the core values of Karakalpak culture.

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