

INTERJECTIONS AS A SPECIAL PART OF SPEECH IN THE KARAKALPAK LANGUAGE

Temirbekova A.O.

Senior Lecturer at the Nukus State Pedagogical Institute, Nukus, Uzbekistan

Abstract: In this article, interjections in the Karakalpak language are studied as a separate part of speech. The article presents the semantic and stylistic features of interjections in the Karakalpak language, the semantic classification of interjections. The phonetics, morphological features and sound structure of interjections in the Karakalpak language are explained.

Key words: karakalpak language, part of speech, emotional interjections, imperative interjections, etiquette interjections, phonetic features, intonation.

Introduction. Interjections in the Karakalpak language are a special part of speech that does not relate to either significant or official parts of speech. Interjections are morphologically unchangeable words denoting various expressions: surprise, regret, joy or happiness, expressions of will, habits in colloquial speech, and other human emotions.

When determining the semantic and stylistic features of interjections, their connection and similarity with other parts of speech, as well as their originality, are taken into account. In terms of meaning, interjections are related to the general content of the sentence; in this respect, they are similar to modal words and particles, and in terms of sound properties and figurative expression, they are similar to onomatopoeic words but still differ from them. For example, if there are modal words such as *báلكim*, *áلبette*, *aníمín aytqanda*, then interjections consist of words such as *o*, *haw* and *pay*. Interjections and modal words cannot be part of a sentence in isolation, but in a sentence, modal words act as introductory words with a modal meaning or as so-called "sentence words." For example, if modal words are divided into separate and component words, then interjections are divided into the following groups: 1) emotional; 2) imperative (imperative); and 3) etiquette interjections. [1, 422-427] Although interjections are necessarily considered an independent part of speech, they cannot be correlated with any other independent part of speech. Morphologically, interjections do not change through modifying affixes, being used mainly in lexical meaning. And they also do not have their own word-formation affixes. Interjections are structurally divided into primary and derivative ones, while they form several groups according to their phonetic and morphological structure.

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Interjections are pronounced in a separate intonation because they relate to the general content of the sentence; therefore, as a rule, they are not syntactically related to other words, cannot answer a certain question, and, accordingly, are not members of the sentence.

Interjections do not belong to the group of significant words, but their meanings expressed in speech are wide. Even one interjection in a sentence and context is used in several meanings. Interjections do not have a "material meaning," i.e., a certain concept or lexical nomination, such as independent words. They mainly express various internal human experiences: surprise, regret, pain, joy, happiness, delight, or other positive and negative human emotions.

Interjections in the Karakalpak language are semantically divided into three groups: 1) Emotional interjections; 2) Imperative interjections; 3) Ceremonial (etiquette) interjections.

Emotional interjections are used in a sentence to have the following meanings: 1. The interjections oo, ástawpırla, way-bay-oy, bay-bay, oho, toba, ya toba, yapırmay symbolize "amazement" and "surprise"; 2. Some emotional interjections express the speaker's feelings of regret, suffering, remorse, lamentation, sorrow, torment, and similar mental suffering. Such interjections include " pah, áy, átteń, pay áttegene, o, uh, pay, oyboy, wah. 3. The interjections, expressing emotions such as satisfaction, pleasure, and contentment, include words such as bárekella, eh, ah-ah, bay-ba-ay, pah, a-a-a-ay-hay, hay-hay, túpáláám; 4. A group of interjections, expressing joy and delight, make up words like yasha, yashań, yashaqay, yashasın, alaqaq; 5. Interjections, expressing beliefs that include Olla Bill, Alla Alla, Oller, and Olli-bellay; 6. Emotional interjections used in the meaning of "hatred," "dislike," "sarcasm," "neglect," "discrimination," "malice, and irony": »: iy, á-á, áy ádira qaldıq, o-ho-o, bay-baay, boy-buw, tfuu, tuh, haw; 7. Interjections, expressing "regret," "anger," "anger is", "anger", "sadness" and other emotions: a, any, úh, hásseniy, uf, wah-hh, ah, way, haw, ay-ay-ay, oy, himm; 8. The interjections, meaning "fear," "surprise," "panic," and "awe," are the words way-way, óybey, haw, astapıralla; 9. Interjections a, a Express the mental experience of the subject, for example, melancholy or boredom; 10. Interjections expressing dissatisfaction, protests: haw-haw, áy, ádira qaldıq, pay; 11. Interjections used in the meaning of care, kindness, and compassion: ay-ay, oy, áy-yay-yay, hay áttegene-ay, áh áttegene.

Some words in a religious context, performing the function of interjections, mean to ask, complain, and complain. Such interjections include words such as ya alla, ya alla, ya páwardıgar, ah quadaym-ay.

In colloquial speech, emotional interjections are often used in a number of meanings related to meaning, situation, and intonation in context. For example, the interjections wáy, wah, óybey.

Imperative interjections are applied to people, pets, and other animals. Depending on the application, they express such meanings as order, respond, call, drive, or stop. Imperative interjections arise as a result of people's attitudes towards each other and are used to express meanings such as a call, a cry, an order, or dislike. 1. Interjections meaning a cry and a call: áy, háy, ey, hey, hay, húw, aynalayın, qarağım, shırağım, háyyiw, allo, etc.

The affectionate words *aynanayın* (*aylanayın*), *qarağım*, *shırağım* in the Karakalpak language mean not only a cry (call), but also love, the meaning (value) of one person for another, and affection.

2. Drill teams: *tiklen* "attention," *saplan* "build," *alğa*, *alğa march*, *dıqqat*, etc. They are sometimes used as imperative interjections. The words *labbay* and *ósh* in the Karakalpak colloquial language also refer to imperative interjections. The word *labbay* is used as an interjection expressing the meanings of "ready," "listening," "good," "eat," and the word *ósh* "shut up."

3. Imperative interjections sometimes include words used in relation to pets and birds, i.e., for their calling and driving away: a) interjections meaning "call", "caress": the words *háwkim-háwkim* (*háwkem*) in relation to cows; b) the word *qurray-qurray* refers to sheep; c) *piya-piya*, *gúr-gúr* (*gur-gur*), words used in relation to a donkey and its cub (donkey); d) *dige - dige* – that's the name of a goat or a kid; e) *hala-hala* – a camel or a camel; f) *pish-pish* – this word refers to a cat (cat, kitten); g) *kushim - kushim* (*kushko*, *kushke*) – a dog (puppy); h) *tót-tót* to the chickens (chickens); and *bóyt-bóyt* to the turkey.

Interjections expressing "call", "pasture", "drive away", "corral" of animals: *shuw* (cow, cattle), *gal* (cow), *ıq shuw*, *xık* (donkey), *shek*, *shik* (goats and sheep), *hayt* (corral of goats), *shók* (camel landing), *tur*, *ish* (horse or donkey), *drr* (horse), *tót*, *tush-tush-ay* (chickens), *pish* (cat), *jit* (dog), *bás* (calf, dog).

Imperative interjections are not so common in the Karakalpak language. There are interjections used when feeding animals. When they give water to some pets, they say, *sháwp-sháwp*.

Interjections expressed by "pity" *jarıqlıq jániwar*, as well as interjections expressed by a curse: *haram ólgır*, *ushpa tiygır*, *awsıl bolğır*, *qırğın kelğır*, *haram qatqır*, *lashıń dalada qalğır*, *bawırqurt bolğır*, *qarasan bolğır*.

In ceremonial interjections, the highest human emotions are observed, such as greetings, wishes of happiness, long life, and congratulations. However, many people, without taking into account a certain proportion of emotions in ceremonial interjections, may perceive them not as interjections but as everyday words. The words used as the etiquette of speech can be considered "separate derivative forms of interjections." Indeed, various wishes and blessings reflect the feelings (emotions) of the speaker. Such interjections in the Karakalpak language include greetings, words that are used when inquiring about health, farewell, thanks, congratulations, and words related to various traditions, rituals, and offerings: *assalawma áleykum*, *wáleykum assalam*, *sálem*, *harmań*, *bar bolıń*, *salamatsız ba?*, *saw bol*, *amansız ba?*, *qalay?*, *xosh*, *xosh bolıń*, *raxmet*, *jolıń bolsın*, *ónip ós*, *qutlı bolsın*, *kóz aydın*, *qosa ağarıń*, *baxtıń jatpasın*, *bawı berik bolsın*, *qonıs jaylı bolsın*, *qırman tassın*, *ayağımız jeńil bolsın*, *qayırlı qaza bolsın*, *arızımaydı*.

Words meaning farewell in the Karakalpak language, such as *xosh*, *xosh bol*, *xosh aman bol*, *álwidağ*, express the inner experience of the speaker at this time. Feelings of gratitude are expressed through interpersonal communication: *raxmet*, *táńir jarılqasın*, *baxtıń jatpasın*.

The ritual and everyday interjections *keshir*, *keshirińiz*, *ápiw* et express apologies and other human feelings. In the process of harvesting, according to the tradition of the Karakalpak people, the following wishes are pronounced: *qırman tassın*, *qırmanǵa bereket*, *tuqımǵa bereket*, *qırman qızılana bersin*.

When a child is born, at weddings and other joyful events, the words of wishes and blessings are used: *bawı berik bolsın*, *ómir jasın bersin*, *qutlı bolsın*, *kóz aydın*, *baxıtlı bolıń*, *qosa aǵarıń*, *muradıńız hasıl bolsın*.

Unambiguous and polysemous interjections. Unambiguous interjections have only one meaning, they constantly appear in the same meaning regardless of the context, situation and intonation. This feature catches the eye in imperative and ceremonial interjections. Imperative interjections include *ósh*, *sestińdi óshir*, *óshir sestińdi*, *tiklen smirno*, *saplan stroysya*, *alǵa*, *alǵa marsh*, *posh*, *marsh*, *bás*, *jit*, *pish* etc. Unambiguous ritual and everyday interjections include *alǵanıń menen qosa aǵar*, *baxıtlı bolıń*, *ónip-ósińler*, *jolińdi alla ashın*, *mártebeń bálent bolsın* etc. they are used in blessing.

Ambiguous interjections arise in relation to the speech situation, time, context, and the general content of the sentence. The group of polysemous interjections includes *pay*, *way*, *bay*, *yapırmay*, *haw*, *pah*, *wáy*, *waq*, *yashań*, *óybey*, *úh* etc.

Interjections are formed depending on the independent words given in parallel, and on the meaning in the context of the allegory they mean "surprise", and in other cases "irony", "anger", "remorse".

The interjection *way*, depending on the meaning in the context, by the nature of use, expresses feelings of suffering, regret, remorse, resentment, encouragement, etc.

Interjections *wah* mean regret, allegory, surprise, and the ambiguous interjections *haw*, *yapırmay*, *óybey* in colloquial speech are used in connection with various phonetic features and pronunciation, meaning in the context, as well as in relation to situations, emotional stress and the psychological state of the speaker.

Interjections *haw* mean "surprise", "sarcasm", "protest", "anger", "malice". The interjection *yapırmay* means "surprise", "amazement": *Yapırmay, perishte de araq ishedı eken-aw!* (Oh, and I did not know that angels are not averse to drink!) (A.Tajimuratov). - *Yapırmay-oy, biy ata, bul atlardıń tuyaǵınıń uwı bar sekilli ǵoy* (Oh, biy ata, how horse meat is beaten with a hoof) (T.Kayıpbergenov).

Interjections in the Karakalpak language, in accordance with their stylistic features and usage, are used in book and spoken styles. The official business style is stable, it has its own specifics of genre, vocabulary, phraseological units and syntactic constructions. The scientific style uses linguistic means in accordance with the norms of the literary language.[2, 160]. However, interjections are not often found in the scientific style. They are mainly characteristic of artistic, conversational, and journalistic styles.

In prose, interjections are often used in character speech. For example: *Yapırmay bala, - shını menen-aq tańlandı Táńirbergen. Amerikanı qızıqtırǵanday xabar Qaraqalpaqstanda da bar eken-aw bala! ...* (It can't be, - Tanirbergen was genuinely surprised. Did such a news happen in

Karakalpakstan that even America was interested in!...) (Sh.Seitov). O-oy, Beke-ay, arqanıń muzınıń qalıńlıǵı bir metr (Oh, Beke, the thickness of the ice in the north is one meter) (O.Aytjanov).

In poetry, including in lyrical digressions, interjections perform a stylistic function, expressing various emotions.

-Eh, kózleriń! Seniń kózleriń (T.Mátmuratov).

- Oh, your eyes! Your eyes (T.Matmuratov).

Interjections in the Karakalpak language are also used in the newspaper and journalistic style, but they do not occur in propaganda and official, political and ideological styles. For example, in the newspaper and journalistic style, primary interjections are used: Haw, Bazargúl apa, qanday shamal ushırdı? (Oh, Bazargul apa, really you, by what fates?) (newspaper "Karakalpakstan jasları").

Interjections are not actively used in the journalistic style. In this style, there are mainly primary interjections. For example, o, áy, haw, oh, pay, wáy and uf.

The interjection in the Karakalpak language has a diverse phonetic structure. The possibilities of using vowels and consonants in the meaning of interjections have a much wider possibility: the sounds á, á, o, ı, i, e are used colloquially as interjections: O, qız bala qanıńday sulıw! (Oh, what a beautiful girl!) (J.Izbaskanov). Á-á solayde! Bes tıynlıq muǵallimmen desesh! (G.Esemuratova). (Hey, business! So you're just a teacher?!) (G.Yesemuratova).

In colloquial speech, vowels and consonants in interjections undergo various changes, and with the help of intonation, some phonetic variants are formed. The phonetic composition of interjections varies: yapırmay - apırmay - oypırmay - appırma - ay, óshir únińdi - únińdi óshir, haq jol - aq jol, álhábbiz - álhápbiz - álhabbiz etc. creating two or three variants, expresses different emotions.

The high and prolonged pronunciation of vowels and consonants in interjections enhances the sharpness of emotion in them: Bawrakallááá (bárekella) xızmeti alladan qaytsın háziretiń! – dedi (Praise and honor, may Allah reward him with the best reward for his services) (Sh. Seitov).

The morphological structure of the interjections of the Karakalpak language, primary and derivative interjections are studied in it.

Primary interjections in Karakalpak language can be divided into three groups: a) interjections that make up one syllable a, o, ah, ax, aha, ox, oho, oy, pa, pay, pah, haw, wah, uwh, yasha, tfu; b) pair-repeated interjections: ah-ah, way-way, bay-bay and v) a pair of interjections: bay-buw, way-oy, ah-uh, ay-hay.

Derivative interjections in the Karakalpak language are formed in the following ways:

1. Interjections formed by a combination of two interjections pay áttegene-ay, o toba! hay áttegene-ay, hay bárekella, ah oybey, way-boy etc. ;

2. Interjections formed by combining interjections with the verbs de and dese: yapırmay dese, óybay de, áttegene dese, toba de, himm de;

3. Interjections formed by combining interjections with pronouns: eh seni me, áy senime, há seni, hásseniy, ah, senime;

4. Interjections formed by combining interjections with particles: wah-ay, oy bende - áy, áy qudayım-ay, haw shırađım-aw, toba-aw, áttegene-ay etc.;

5. Interjections formed by combining interjections with the word bala: yapırmay bala, haw bala, túw bala, áy bala, oybuw bala, bárekellá bala, ástapıralla bala etc.;

6. Interjections formed by combining interjections with words meaning "affirmation" and "negation": Wáy, yađ-á, jaqsı emes (Yes, no, it's not good). Wááy neđıđan, ol bizlerdi maqtar ma edi!.. (No, no, he will never praise us!);

7. Interjections formed from stable phrases: qolına gúl pitsin, jolın bolsın, kóz aydın, qonıs jaylı bolsın, qırmanğa bereket;

8. Interjections formed from phraseological units with the meanings of presentation: úyi kúygir, qudaydan tapqır, nálet jawđır, etc. Usı waqıtta birden: - Oay, úyi kúygir! Qolım kúydi góy, - dedi iyshan (Here ishan suddenly screamed: - Wai, so that your house burns down! You burned my hand!) (A.Tajimuratov);

9. Interjections formed from word –addresses to pets: piya-piya, gúr-gúr, ıq shuw;

10. Interjections formed from borrowed interjections: bárekella, ollahiy, inshalla, assalawma áleykum, waleykum assalam, ura, ollager, álhamdulla, álhápbiz, ilaya áwmiyin, astapıralla, raxmet, etc.;

11. Interjections formed by combining interjections with expressive words: wá mańlayı qattı, háy mańlayı qara, óybey sorım, tfu kápirimbet, eh neterseń.

Thus, it can be noted that the emotional and imperative interjections of the modern Karakalpak language have equivalents in other Turkic languages, and the ceremonial and everyday, i.e. etiquette interjections in use, as well as in mental, linguistic and cultural features, possess specifics that are almost not found in other languages.

As a result of the study of interjections of the Karakalpak language, the following conclusions were made:

1. Interjections have different layers in composition. In particular, they are based on a layer common to the Turkic languages. By comparative study of their variants in the Turkic languages, the relationship between languages, issues of historical development of languages, as well as the stylistic use of interjections, semantic, phonetic features, and morphological structure are determined.

2. Among the interjections in the Karakalpak language there are interjections that are not found in other Turkic languages. Vowel changes in the composition of interjections, the function of intonation differs from other parts of speech.

3. According to usage and semantics, interjections in the Karakalpak language are divided into three groups: 1. Emotional; 2) Imperative; 3. Ceremonial and everyday (etiquette). The wide possibilities of polysemous interjections in the Karakalpak language enrich their emotional semantics, unambiguous interjections, regardless of context, position and intonation, always retain their meaning.

4. Interjections differ from other parts of speech in semantic, stylistic, phonetic and morphological features.

5. Emotional interjections express the "feelings of surprise", "amazement", "joy", "sadness", "longing" and "anxiety" of a person. Such emotional interjections are used to indicate positive and negative emotions. Sometimes emotional interjections are used together with imperative and ceremonial (etiquette) interjections. Imperative interjections are applied to people, pets, and other animals. They express meanings such as "to order", "to respond", "to call", "to drive", "to stop". Ceremonial and everyday (etiquette) interjections serve to express people's emotions in relation to the object, subject, greetings, goodbyes of the speaker, wishes and desires associated with various rituals.

6. Imperative and ceremonial (etiquette) interjections in colloquial speech are used only in one meaning, and emotional interjections are usually ambiguous.

7. In interjections, vowels or one sound often express emotion. The composition of phonemes also shows that some phonetic phenomena (deduction, elision, epenthesis, etc.), such as intonation, reveal the sound nature of interjections and are expressed more individually. Rich phonetic phenomena in interjections are strongly expressed under the influence of intonation. In colloquial speech, tempo, timbre, rhythm, stress, melody and other prosodic elements enrich the emotionality of interjections.

8. In the Karakalpak language, interjections are divided into primary and derivative interjections according to their morphological structure. Primary interjections are divided into three groups: 1) interjections that make up one syllable (for example, ay, áy, ah, pah, haw), 2) paired-repeated interjections (paq-paq, ah-ah, hay-hay and etc.), 3) paired interjections (bay-boy, way-oy, bay-buw and etc.). Derivative interjections are formed from nouns, verbs and other parts of speech. Nouns and verbs pass into the category of interjections with continued use as an interjection.

9. In the Karakalpak language, interjections are widely used in artistic, popular science and colloquial styles. In works of fiction, dialogues, especially lyrical digressions, when interjections serve to give speech an additional emotional and expressive coloring, in literary works there is the use of interjections as an expressive means of language. Interjections enhance the flavor of the linguistic means used by the writer, emphasize and give artistic appeal.

Interjections are characterized by the expression of the main character's feelings. In the artistic style, interjections are often found in prose, poetic, dramatic, as well as in satirical works. In works of fiction, interjections are used in the speech of characters and serve to express their feelings. Basically, in dramatic and satirical works (dialogue, monologue, etc.) interjections are involved with different phonetic variants.

10. All semantic groups of interjections are found in the artistic style. Interjections in the Karakalpak language are also used in the newspaper and journalistic style, but they do not occur in propaganda and official, political and ideological styles. In the newspaper-journalistic style, interjections are used in reports, sports news, feuilletons, essays to influence the audience.

In a conversational style, interjections are pronounced freely and in different intonation, causing an emotional reaction, adding clarity of thought. Consequently, interjections are a stylistic

means that gives an emotionally expressive coloring to thoughts in an artistic, journalistic and conversational style.

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