

Peculiarities of the Use of Command Sentences in the Karakalpak Language

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Imperative statements are made about people, pets, and other living things. They can be used to command, focus, call, drive, stop, and so on. b. meanings.

In many scientific works, command sentences have been studied as expressions of desire and demanding words.

Command sentences in Slavic languages have been studied, it is YU. F. Kasim considered command words to be applied to animals and birds in the southern Russian and Ukrainian peoples as sentences.

G. V. Dagurov and A. I. Germanovich wrote kis-kis (from the word kiska), kip-kip (from the word kiplenok), ut-ut (from the word utka), and t. b. assumes that the original lexical nominative meaning is retained in words with a pronoun meaning.

A. I. Germanovich pointed out the presence of emotion in orders as well: “Imperative utterances are like emotional utterances. They express the intonation in the main connection. There will be emotions in the orders. ”

In A. I. Germanovich's research, the types of command utterances, especially those applied to animals and birds, have been studied in a relative form on the scale of Russian literary language, spoken language and dialects, branches.

Command sentences in Turkish languages call, command, apply, prohibit, etc. b. meanings. It is said to feed the cattle when they are fed, and it is said to call the turkey when feeding the cattle. It serves to indicate the future two different ratios of command-call modal words in the Uzbek language with man, animal and bird: 1) used to perform a single task; 2) cessation of movement is applied for the purpose of consolation.

In Turkic languages (especially Uzbek, Kazakh, and Chuvash), the types of sentences used to refer to domestic animals and birds are widely studied and compared in local versions of modern literary languages and dialects.

T. Danisova's special researches have studied the Chuvash language and its dialects in comparison with the Kyrgyz, Kazakh, Karakalpak, Kumlik, Azerbaijani, Turkmen, Navk, Zangar and Bashkir variants.

Command sentences differ from lexical and grammatical features of the verb in the imperative mood. If the imperative mood of a verb consists of verb words, it consists of some command verb forms of the verb, adverbs, and various variants. Commands are applied to emotional meanings such as command, stop, call, dislike, depending on their contextual meaning, style services, and general content of the alternate.

Command sentences in Turkish languages are often divided into two types according to their alternate usage: 1) human sentences; 2) sayings about pets and other living creatures. In the command sentences of the Karakalpak language, this word is studied in general on the scale of Shahobi. For example, in an article published in 1974, the meanings of Karakalpak command sentences were expressed in general terms, expressing different human feelings, which were

studied in the 1981 textbook as emotional sentences. Words belonging to this group express different feelings that arise due to the speaker's connection to the second person, including when forcing animals to perform various actions (calling, stopping, liking, hating, etc.). denotes the relationship that will take place: hello, welcome, thank you, horma, power-power, yit, havkem-havkem t. b. Such statements are directed to the listener in the second person, which is semantically close to the imperative mood of the verb, but differs from the category of inclinations in its specific features.

In the academic grammar of the Karakalpak language, these words are said to refer to people, pets, and other living creatures. Depending on how they are used, they can be "command", "focus", "call", "drive", "stop", etc. t. b. meanings.

Command sentences can naturally resemble the imperative forms of a verb. However, we have used an explanatory dictionary of the Karakalpak language in studying the properties of most command sentences. A. I. Germanovich considers such features in command sentences as different groups, commands, prohibitive words, and sometimes they are approached by the imperative mood of the verb, but these sentences differ in meaning and structure.

A. I. Germanovich focuses on the distinctive features of imperative sentences from emotional sentences and imperative forms of verbs, noting their similarities and differences:

Command sentences are clearly different from emotional sentences in their essence, function in speech, and sometimes construction. We know that emotional statements are used to determine the attitude of people towards the person next to them, to determine their emotion. Commands are used in the sense of different groups, commands, prohibitions, and sometimes they resemble the imperative mood of a verb. However, sentences differ in semantics and structure from command lexicons, including words with other lexical meanings. The combination of emotional and command sentences is the basis and service of command sentences:

- a. the development of nominative meaning is not the names of the word, it is a word and has a specific order;
- b. they are formed mainly in common - through the passage of meaningful words and sometimes mastered words;
- c. emotional and command sentences do not have simple forms of word formation and word modification;
- d. emotional and command sentences have repetitions in general grammar. Again, these repetitions are applied piecemeal;
- e. emotional and command sentences sometimes go out of the phonetic measurement cycle of language;
- f. Most importantly, command sentences are based on emotional elements in relation to the environment and desire.

Human-related command statements arise because people interact with each other and call, focus, command, dislike t. b. used to express meanings: means to focus and call: ay, hay, ey, hey, hey, huv, orgilay, azizim, lamp, allalik, ollo t. b.

Examples: Yes, where do I go? asked an old voice (O. Khojaniyazov). Daddy, yes daddy, drop that magazine and tell us ham - they all said. (T. Xalmuratov).

A. I. Germanovich gives an example of the Russian pronunciation of the words *ey*, *hov*. In the Uzbek language, S. Usmanov described the words *hop*, *hoy*, *hay*, *hav*, *oy*, *ey*, *e* as vocative sentences and studied them not as command sentences, but as emotional sentences.

In the Karakalpak language, imperative pronouns can be used to describe the speaker's feelings about the other's attitude (disregard, dislike, love, etc.). For example, in the Karakalpak language *hay*, (*hey*), *ay*, *hoy*, *huw* and *t. b.*, sometimes in the sense of focusing, which sometimes means "disregarding", "disliking" when he calls the speaker without saying his name:

Do not torment Abraham,

Hey, I wonder if you are beautiful and kind when you play music (I. Yusupov).

I was leaning against the mountain river

A philosophical thought came to my mind,

For beautiful *egov*, *hey* hard-working waters,

How many heads touched the million stones (I. Yusupov).

In the Karakalpak language, the words *oynaynay* (surroundings), *azizim*, and *charychim* can mean not only self-centeredness, but also human love, dignity, and affection. For example, the word "mirror" means "a person's feeling of being attracted to someone." The word *darling* is used to describe affection, to pamper a child to an adult. Example: My dear, I would like to go to the field, the light in my eyes is beautiful (Berdaq).

My dear, the word *warm* means to love, to caress, to cherish, to cherish.

In the Karakalpak language, the intonation in the command sentences is related to the very wide range, and the words *dear*, *beautiful*, can also mean dislike, because the intonation is strongly felt in the various sensations that arise in the relationship.

Many scholars have included the word *alla* in both the emotional and the imperative. It is said that they mean, first of all, a call to sleep, a caress with intonation. The word *alla* in Karakalpak is used as a modal word to put children to sleep.

2) *Smirno*, *stroysya*, *forward*, *forward marsh*, *posh*, *tavajjuh*, *vnimanie* and *t. b.* command words sometimes also serve as command sentences. In the words *smirno*, *stroysya*, *alga*, *alga marsh*, the subject's spiritual experiences (command, excitement, gratitude, anger, etc.) seem to be related to the pronunciation intonation, the situation. Examples: *Dadamurat* lists the children in a line - *Brigada, stroysya!* - said (T. Gayipbergenov). He glanced at the Turkestan soldiers, who were standing in the distance, trying to run the army alone, and said: - *shakes his hand* (K. Mambetov).

A. I. Germanovich Prohibition *tsss* calling for peace...! *shshsh!* He also included his words in the list of command sentences.

In the Karakalpak dialect, the words *labbay* and *och* are also included in the command sentences. The word *labbay* means, I listen, good, agreeable, *hop*, the word *revenge* means "stop", "short", "increase", as a modal word applied.

3) Command words sometimes include words that are said to pets and birds and are used to call, chase, and soften them.

By the way, the structure of command sentences in the Karakalpak language expands with a group of words used in connection with domestic animals, birds and other animals. Although these modal words are formed due to different proportions of people, as in other words, there can be a wide range of emotions. However, these words refer to the subject's ability to attract, call, and sometimes

like or dislike pets and birds (chasing, petting, etc.). In particular, the use of these words cannot deny their effect on pets and birds.

The function and meaning of these words in the modern Karakalpak language are different. For example, in the morphology of the Karakalpak language in 1974, they were studied as utterances related to the calling, driving, chasing, and feeding of domestic animals and birds, which were broken down into different parts in the 1981 textbook.

In the scientific grammar of the Karakalpak language, these words are studied in a broad sense, where new features of meaning, such as flattery, pitching, ayash, are described.

Thus, the semantic and stylistic features of the modern Karakalpak language applied to animals, birds and other living creatures can be divided into the following meaningful parts:

- 1) Expresses the meaning of calling, caressing;
- 2) Means driving, stopping and chasing;
- 3) Used in the sense of flattery, pitching;
- 4) Applied in feeding;
- 5) Applied in the sense of ayash.

1) Words that mean to call, to caress: havkim - havkim, qurray - qurray, piya - piya, gur - gur, hola - hola, pish - pish, kuchko, kuchim - kuchim, relatively close - relatively close, byte - byte , leather - leather, dige - dige. These words refer to pets (tuhfair, sheep, donkey (donkey), camel, goat, kid, dog and cat); calling chickens, including tigers, is sometimes used in the sense of petting.

The use of such words in the Karakalpak language is as follows; a) to cattle: havkim-havkim (haykem-haykem), havma-havma, shaup-shaup and t. b .; b) to sheep: kurray qurray, khora-khoro and t. b .; c) donkeys and donkeys); piya - piya, gur - gur (gur - gur) and t. b .; g) goats and goats; d) camels: hol -hola, shock-shock, and t. b .; e) to the cat: pish - pish and t. b .; j) to the dog: power - power (power, strength) and t. b .; z) chicken: (devil chicken) kish-kish and t. b .; i) turkey: byte - byte and t. b .; k) to the tiger: it is said to be towards the skin.

These words refer to pets, birds, and so on. b. is applied in the sense of summoning, focusing on animals.

He also adds his name to call the dogs and draw attention to himself. For example: Inexhaustible, Inexhaustible, in force! Shunqor, Shunqor, ma power, power! - Baybishe called out two coins as loudly as she could (O. Tazimuratov).

Commands are spoken in different forms in the spoken language, dialects (especially in the northern dialect of Karakalpak). For example; havkim-havkem; kurray-qurrayt; gúr-gur, pish - pış, push; power - power, power.

The words tu-tu-tuv and byte-byte are used to call the chickens.

2) to drive, stop, chase: (to the donkey, to the cattle), shuw alternately (to the donkey), (to the donkey) ix chuv, hiq, (sheep - to the goats) check, (when returning the goats) hayt, hayt, (lying on a camel) chok, (name or donkey) tur, ih, drr (name), (chickens) tot, tush-tush-áy, (cat) pish, (said in relation to a dog) yit, (calves, dogs) drive back .

In the text, the words alternate, chuv, yit mean drive, stop, chase. In particular, the feelings of the subject (bitterness, resentment, dislike, etc.) are expressed there.

Examples: The territory now seemed to hear the voice of my father, who was drenched in black sweat on a hot day, and the territory was burning with the word "gál" (J. Aymurzaev). Tiyrajan is like a horse that is tied up for fear, turns a peg, whips and says chuw-chuw ("Pahlavonamis"). Damn your father! Are you trying to make your owner mad? - tells me (M. Nyzanov). Chuv, animal, tiyra yorga, show your craft, where (I. Yusupov).

Since it is difficult to sit on a camel, the command to bend it is applied.

3) There are not many commands in Karakalpak language meaning "to flatter", "to giggle". They are sheep - to creatures, dogs, and t. b. applicable. Examples: In any case, let me tell these creatures that I am alive. - debdi (A. Mekebaev). Tail, Tail! Drive back -s! (A. Abdiev).

4) The commands used in feeding are also very few. For example, some pets are called chavb-chavb when watering. In other cases, words are often used to call pets and birds for food.

5. t. b. In our lives, the word "crack" means "pity", while others use the word "look" to describe pain. For example: It's all your fault! Leave your dead in the field! Let's go, let's go! - Tiyranar is breaking and moving towards Akmoynak (Sh. Aitmatov).

Thus, the function performed by command statements is different. In general, command sentences can be used in the excitement service as a separate lexical group of language. The imperative moods of the verb are similar to the imperative when they are separate, they do not express a direct emotional meaning, but a sign of action. Consequently, some people may not consider all the imperative moods of a verb as part of a modal word, depending on the function of the command sentences.

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