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The means of expression and semantics of emotive words in Turkic languages

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Abstract

The study aims to investigate the means of expression and semantics of emotive words in Turkic languages via onomasiological and semasiological approaches. As a result, this paper deals with the analysis emotive words as units of language expressing the emotional-mental state of a person, based on the materials of the Kazakh and Turkish languages. In conclusion, emotivity is a mental state, which appears in accordance with the satisfaction degree of a person in different life situations.

Keywords: Emotivity, Connotative, Pragmatic, Grammar, Periphery.

Los medios de expresión y semántica de las palabras emotivas en lenguas turcas

Resumen

El estudio tiene como objetivo investigar los medios de expresión y semántica de las palabras emotivas en lenguas turcas a través de enfoques

onomasiológicos y semasiológicos. Como resultado, este artículo trata el análisis de las palabras emotivas como unidades de lenguaje que expresan el estado emocional-mental de una persona, basado en los materiales de los idiomas kazajo y turco. En conclusión, la emotividad es un estado mental, que aparece de acuerdo con el grado de satisfacción de una persona en diferentes situaciones de la vida.

Palabras clave: Emotividad, Connotativo, Pragmático, Gramática, Periferia.

1. INTRODUCTION

One of the central problems of linguistic pragmatics is the study of the emotional and evaluative content of linguistic units, as far as emotions (emotive words) represent the most important sphere of the person's attitude to the society, surroundings and they are a means of expressing the inner world of a person, his psycho-emotional state. Providing adequate adaptation of a person to the changing conditions of the external and internal environment, the emotions thereby motivate, organize and direct all kinds of human activities, including language (speech) activity. Despite some study of words with emotionally expressive meanings in Turkic languages in general, studying them in the aspect of functional methodology in Kazakh and Turkish languages, in particular, is still actual.

The methodology of functional analysis is based on the conceptual categories of Jespersen and Meschaninov, on the functional concepts of the Prague Linguistic School (R.JAKOBSON, N.S. TRUBETSKOY (1960), V.MATIESIUS, V.SKALICHKA (1983), B.TRNKA (1982), etc.), on the theory of double articulation A. Martine, on the functional grammar of BONDARKO, on aspectual-temporal studies of the Turkic languages by NASILOV (1989), AKHMETZHANOVA (1989),

SHAIMERDINOVA (2002). In functional methodology, attention is paid to the study of the meanings of linguistic units based on conceptual semantic categories. Therefore, in the functional analysis, the onomasiological approach (from meaning to form, from function to means of expression) is a priority, in combination with a semasiological approach (from form to meaning, from means of expression to function). The onomasiological approach makes it possible to identify the semantic potential of linguistic units through the interaction of the main subsystems of the language (lexical, morphological, word-formation and syntactic). An important task for functional methodology is the definition of the function of language units, their use in speech activity.

According to A.V. BONDARKO (1983), one of the founders of the functional grammar of the Russian school,

Functional grammar is a grammar: a) including a description of semantic categories based on various means of grammatical expression in a given language in their interaction with lexical and contextual means (in our terminology we are talking about the system of functionally -semantic fields); b) aimed at describing the rules of the functioning of grammatical forms and structures involved in interacting with units of different levels of the linguistic system in conveying the content of the utterance (BONDARKO 1983).

The unit of functional analysis, according to A.V. BONDARKO (1983), is the *functional-semantic field (FSF)*:

The functional-semantic field is a two-sided (content-form) unity, formed by grammatical (morphological and syntactic) means of the given language, together with interacting with their lexical, grammatical and word-building elements, belonging to the same semantic zone (A.V. BONDARKO (1983).

However, as N.G. SHAYMERDINOVA (2002) notes that the component structure of the core and periphery depends on the typological features of languages, which manifested itself in the system of Turkic languages, including Kazakh (SHAYMERDINOVA (2002)).

The above mentioned language features are reflected in the emotive words of the Kazakh and Turkish languages. We define the emotivity in the Turkic languages within the framework of the FCF, as a semantic category expressing the whole range of emotions and feelings of a person. Means of expressing emotivity is the interaction of several levels: word-forming, morphological, lexical, intonational and syntactic. The analysis of the actual material showed that the core of emotivity in the Kazakh and Turkish languages is polycentric, since it is represented by word formation, lexical and syntactic means. The peripheral zone is mainly composed of morphological possessive forms (forms of Turkic *izafat* (postpositional attributive group), intonation and interjection.

2. METHODOLOGY

In an effort to distinguishing the means of expression and semantics of emotive words in the Kazakh and Turkish languages, we took the actual materials from the work of famous writers like M. Auezov, B. Sokpakbaev, M. Zholdasbekov and Kulin. Because the emotivity of the text of a literary work evokes an emotional response of a reader, it provides a further understanding of the contextual, conceptual and sub-textual information. The category of emotivity performs an aesthetic function in the literary works, making readers feel empathy and sympathy for happenings, having a pragmatic impact on the reader (LEVINA, 1999).

Since the Kazakh and Turkish languages are related to the Turkic languages in their origin, the main semantic load is derived from derivatives of a diminutive meaning. In the Kazakh language they are the following affixes: -tai, – kai, -sh, -i, -zhan, -shak, -eke;

1) Оралтайымды академияға қабылда, сен секілді еліміздің маңдайына ұстаған елшісі болып шықсын. (Enroll my Oraltai at the academy, let him become an outstanding ambassador of our country, like you). (ZHOLDASBEKOV, 2012).

2) Кенет арт жағымнан: – Балақай, неғып тұрсың? – деген дауыс естілді (Suddenly, behind his back a voice was heard: Baby, what are you standing there?) (SOKPAKBAYEV, 2014).

In these examples, diminutive-hypocoristic words Oraltai, Zamesh, Nokha are formed from the anthroponyms Oral, Zhamilya, Nogaibay, Alkey, from the lexeme of the bala (baby) –balakai. In the written and oral speech of Kazakhs, the word-formation affixes -sh, -tai, -kai is often used to mean age difference and show the affectionate attitude of a speaker to younger people. And the suffixes -eke, -ka, -ke are added to the first or the second syllables of the names of men, denoting respect and honor, as well as a diminuty (KATARINSKIY, 1897).

Suffixes denoting diminutive-hypocoristic meaning in Turkish languages were not investigated in a proper way. They were considered among suffixes, which form nouns. These suffixes can be productive and unproductive. HATIBOĞLU (1969) wrote the following about diminutive-hypocoristic suffixes: the suffixes which add diminutive-hypocoristic, affectionate, kindness in the Turkish language are -CA, -(I)

msI, -(I) mtrak (HATİBOĞLU, 1969). According to GENCAN (1979) diminutive-hypocoristic suffixes are –ce, -cik, -msi, -mtrak (GENCAN, 1979). Topaloğlu sowed –Cık, -cAk, -cAğız, -(I) sI, -(I) mtrak, -rAk (TOPALOĞLU, 1989). Saadettin Özçelik supports H. Zulfikar’s view: a suffix in a language may have a function that adds extra meaning to the word to which it is attached (OZCHELIK, 2004). .

-cIk, -cUk, -çIk, -çUk suffixes are attached to proper and common names and to kinship nouns denote diminutive-hypocoristic meaning. Suffixes that attach to Proper names sometimes may denote only one meaning (ERGİN, 1986). Zeynep KORKMAZ’s (2003) view: –cık; -cuk suffixes which keep sound harmony attach to nouns and adjectives and denote hypocoristics and sympathizing meaning (KORKMAZ, 2003).

Examples:

1) Babasının ‘O daha küçücük bir çocuk, Raziye, rahat bırak kızı,’ dediğini duyar gibi oldu (It was like hearing his father say, she is a smaller child, Raziye, let alone the girl.) (KULİN, 2001).

2) Babacığım, kendine iyi bak. Sakın yaralanma, dedi Fiko (Daddy, take care. Do not injury, Fiko said.) (KULİN, 2001).

3) Bir daha beni dikizlersen öldürürüm seni, bilmiş ol, yumurcak, demişti ağabeyi. (If you look at me again, I will kill you, you know, dik, said his brother.) (KULİN, 2001).

4) The most productive one of the above-mentioned affixes is –cık with the following variants –cik, -cuk, -cük. Sometimes this affix has a meaning of pity, sympathy, and humiliation alongside with

diminutive and hypocoristic meaning. We can identify the word-formation meaning of the affix in the context. For instance: İyi kızdı zavalcılık (KULİN, 2001). In this example the affix has a meaning of sympathy and pity.

5) Sevortyan's view proves the fact that suffix –sh was used in old Turkic language: as comparative data show most of the forms of the first group trace its origin to ancient Turkic *abičqqa/abučqqa/awıčqqa* being their continuation. Old Turkic marker with diminutive-hypocoristic meaning –ch in some Turkic languages regularly transformed to –sh (this process took place in Mamluk-Kipchak, Old Uzbek languages, in Divan and other) (SEVORTYAN 1974). The study materials indicate affixes – ş, – o in addition to the above-mentioned affixes, added to anthroponyms defining diminutive and emotive meaning. For example:

1) Sana niye bir şey olsun Stejo?(Why do you get something, Stejo?) (KULİN, 2001).

2) Bir muhabir daha alabilirsin, kimi istersen al. Miloş'u bana bırak. (You can have another reporter, get some. Leave me to Milosh.) (KULİN, 2001).

3) Haso oğlum, git bak bakalım, dedi resepsiyon memuru gençten bir çocuğa (Haso my son, go said the desk clerk from a young boy.) (KULİN, 2001).

To express emotivity in the Kazakh and Turkish languages lexical means are often used, which also make an important part of the

core. As NOVIKOV (1982) notes, lexical units perform not only communicative but also evaluative function (emotive, poetic, aesthetic).

Due to this, the speaker (addressee) can influence the listener (addressee) by choosing the appropriate linguistic signs, and the latter – to experience intellectual and emotional influence in the perception and evaluation of this or that reality fact (NOVIKOV, 1982).

1) Кемпір: Жарығым...жата ғой...жалғызым!.. (The old woman: Darling...sleep...my one ewe lamb!...) (AUEZOV, 2002).

2) Айтқаның келсін, қарағым. Құдай жолыңды берсін (My dear, may all your wishes come true!) (AUEZOV, 2002).

3) Өлтірдің ғой мына сорлы анаңды (You will drive your poor mother to the grave.) (SOKPRAKBAYEV 2003).

The lexical units *жарығым* (darling word by word translation is my light), *жалғызы* (my one ewe lamb), *қарағым* (an idiom) denote positive emotions, and the word *сорлы* (poor) denotes a negative feeling.

In the Turkish language:

1) Heyу, Nimeta! Şoka mı girdin, kuzum? (Hey, Nimeta! Are you in shock, lamb?) (KULİN, 2001).

2) Sevgilim benim, aşkım, birtanem, diyordu Stefan, boğuk bir sesle. (My love, my dear, my one and only, Stefan said in a hoarse voice.) (KULİN, 2001).

- 3) Bu herifin kendi ağzı yok mu? diye sordu Sonya. (Does not this guy have his own mouth? Sonya asked). (KULİN, 2001).

Also in the examples given in Turkish, the words *kuzum* (my daughter), *sevgilim* (my lovely one), *aşkı* (my love), *bir tanem* (my only one or my one ewe lamb) express a positive emotion, while the lexeme *herif* (guy) negative. Positive and negative evaluative lexemes are quite common in the core of the emotives: *maskara*, *atteng*, *tamasha*, *shirkin*, *sabaz*, *batyr*, *markum*, *mystan*, *saikal*, *sumdyk*, *zhesir*... A. BOLGANBAYULI (1997) and B. Kaliyuli refer these words to expressive and emotional vocabulary, to words that have an emotional coloring without any affixes (BOLGANBA YULI 1997). For example, in the Kazakh language:

- 1) Неткен батыр адам! – деп бас шайқасады (What a brave man! Everyone was amazed.) (SOKPAKBAYEV 2003).

- 2) Әлгідей сұмдық сөзді естігенде жүрегім су етіп, ішіме бір қап үрей кіргендей болады (When I hear such a terrible word, my heart goes at a tremendous rate, as if If I fall into panic.) (SOKPAKBAYEV 2003).

- 3) Жетім! Не деген суық та, жексұрын сөз!(An orphan! What an ugly and nasty word!) (SOKPAKBAYEV 2003).

In the Turkish language such as like:

- 1) Sizinle konuşulmaz zaten. Nankörler! (It is not talked to you anyway. Ingrates!) (KULİN, 2001).

2) Müslüman köpeklerle işbirliği yapan hainleri yaşatmayız. (We do not let the traitors cooperate with Muslim dogs.) (KULİN, 2001).

3) Aptal aptal konuşmasana! (A stupid babbler!) (KULİN, 2001).

A bright example of core emotions are syntactic units, or emotive expressions, with the help of which the author can express his emotions in the Kazakh language:

1) Сағынған қайын-жұрт жолаушыларды қуанышпен қарсы алды (Missing relatives on the wife's side was excited to greet the travelers.) (AUEZOV, 2002).

2) Екеуі де жақсы киінген, ақ жаға салып, иіс май сепкен, тойға бара жатқандай-ақ ажарлы, көңілді (Both are well dressed, in a white-collar, perfumed, beautiful and cheerful, as if going to a wedding.) (AUEZOV, 2002).

3) Үйге қонақтар келгеннен бері қозғалмай отырған Мақыштың бәйбішесі жүдеу, сарғыш тартқан түсімен баласының қайғысы батқандығын білдіріп тұр еді (Makish's elder wife's appearance, who was sitting motionless since the guests arrived, approved how much she felt her son's death.) (AUEZOV, 2002).

In the Turkish language:

1) Duruşmaların yapıldığı binanın önü mahşer gibi (In front of the building where the tents are constructed.) (KULİN, 2001).

2) Gözlerinin altı mor, yüzü sapsarıydı (With livid rings under the eyes and pale face (KULİN, 2001).

3) Yaşlı kadın, ateşli hastalığı kendi geçirmiş gibi zayıflamış, avurtları çökmüştü (The elderly woman was so slim and with sunken cheeks as if she had a fever.) (KULİN, 2001).

The periphery of emotiveness reveals the peculiarities of the language system of the Turkic languages, in particular, the functions of possessive forms, which attracted DMITRIYEV's (1956) attention. He determined the significance of the function of possessive affixes: The first person of a singular form in the diminutive words does not denote a specific possessiveness, but expresses a warm mode of address: ... йорәкәйем my heart, туғаным near and dear, etc. (DMITRIYEV, 1956).

1) Балам, сен класс жетекшіне бекер ренжисің (My son, you should not take offense at the class teacher.) (SOKPAKBAYEV 2003).

2) Шыбыным... Жалғыздан жалғыз отырып та адам жиналыс өткізе ме екен? (My fly ... Does a man himself conduct a meeting?) (SOKPAKBAYEV 2014).

3) Менің Ғалияшым! (My Galiyash!) (SOKPAKBAYEV 2014).

In the Turkish language:

1) Haso oğlum, git bak bakalım, dedi resepsiyon memuru gençten bir çocuğa (Haso my son, go and have a look at it, said the receptionist to a little boy.) (KULIN, 2001).

2) Kendine çok dikkat et Rafo'm' dedi (My Rafo, take care of yourself-he said) (KULIN, 2001).

3) Rujıça'm sen de mi erken geldin benim gibi? (My Rujıça, you have come early, too.) (KULIN, 2001).

Materials evidence the functioning of not only the first singular form but also the third singular form of the personal pronoun in the meaning of – Әжесі! Әй, Бөпке! Тұрсаңшы! (Grandma! Hey, Bopka! Get up!) (SOKPRAKBAYEV 2014).. In the Turkish language, no examples found.

The periphery of emotivity determines the function of intonation more precisely, because the function of intonation in the communication process, which is in an expression of feelings and attitude is very significant. From the rhythm and the intonation of voice, we can differentiate the emotion of expressed words. It is an image of feeling in person's voice.

1) Алғашқыда еті сыртына теуіп, көп сөзбен зекіп келіп, аяғында айтқаны:- Бұдан былай қия бассаң, менен жақсылық күтпе! (First, having got bent out of shape and sworn, finally, he said: -From now onwards if you go out anywhere, do not expect mercy from me!) (AUEZOV, 2002).

2) Екеу-үшеуінің ішінен Рақымбайға ажырайып қарады да: - Смотри! Жақсы болыс болсаң, енді өзінді көрсетесің, әйтпесе!... Біліп қой!..-деп айналып жүріп кетті (Staring at Rakhymbay, among other two or three other men, he said: Take

care of it! If you are a good bolys (a chairman of an administrative-territorial division in the Soviet Period), you will show yourself off, otherwise! Bear it in your mind! – then went away.) (AUEZOV, 2002).

In the Turkish language:

1) Görüşme bitmiştir, dedi sert bir sesle (The interview is over, - he said harshly) (KULİN, 2001).

2) Hadi canım sen de, dedi Burhan. Böyle saçma sapan şey olur mu? Çocuk mu bunlar? (Come on!, said Burhan. Could it be such nonsense? Are they children?) (KULİN, 2001).

In the literary works, the intonation and feeling of a speaker are conveyed through the words of the author. In the above mentioned examples, the phrases like егін сыртына тегіп (got bent out of shape), зекіп (swearing), ажырайып қарады (staring at) convey the speakers' intention of frightening and warning in respect to the addressee, while in the first example in the Turkish the feeling of warning is given in a sharp voice. And in the last sentence we can notice the speaker's mistrust in someone's words.

KIRICHENKO (2007), who studies the impact of intonation on a listener, in his work states: Expressive means possess an acoustic nature, independent of the writing code. Consequently, the primary means of expressing emotivity are the means of sounding speech, primarily melody, rhythm, tone and segmental means. They can emotionally color any phrase, as well as any lexical unit (KIRICHENKO, 2007).

3. CONCLUSIONS

Emotion is a vast and rich area of the human psyche, representing the human being's reactions to internal and external stimuli. The main emotions are joy, fear, anger, pleasure, disgust, grief, but this does not cover the arsenal of emotions. Emotivity, which is an expression of the person's inner world and psycho-emotional state by language means, permeates all levels of language: morphology, word-formation, lexicology, and syntactic. In linguistics, there are a lot of studies of emotive units, different concepts, and approaches to emotivity. The expression of human emotions in the language was interpreted by researchers as a function of a language, as a connotation of a word or utterance. In functional methodology, attention is paid to the study of the semantics of linguistic units based on conceptual semantic categories.

In the aspect of functional linguistics, targeted at the analysis of the content of linguistic units, emotive words in Kazakh, Turkish (Turkic) languages explore the whole spectrum of human feelings and emotions, reveal the diversity of their means of expression.

Summing up all we can state that emotivity is a mental state, which appears in accordance with the satisfaction degree of a person in different life situations. A human being expresses his various emotions in speech, the emotional state of a person is described through language. Comparing the emotive words in the Kazakh and Turkish languages, we come to conclusion that core and peripheral emotions in these two languages are identical. But we noticed that the Kazakh language, in comparison with the Turkish language, is rich for diminutives.

Summarizing the abovementioned definition of emotive words, we believe that the lexical meaning of the word is structured, which involves information reflecting the surrounding world, including the feelings and emotions of a person. Emotiveness as a part of the lexical semantics of the word, contrasted with its conceptually-significative component, carry information about the mood, feeling, emotion, mental state of a person in the surrounding world.

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