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METHODS OF THE FORMATION OF NAMES OF CLOTHING ITEMS IN THE KARAKALPAK LANGUAGE

Abstract: This article talks about the ways of forming the names of clothing items in the Karakalpak language. When we analyze the materials related to the terms of clothing in the Karakalpak language, we see that in their creation: lexical-semantic, affixation and word addition methods are involved. It was found that new words formed in a lexico-semantic way appeared as a result of changes in the semantics of already existing words. It is also actually shown that the names of clothing items are formed with the help of certain endings by the way of affixation, and also complex words are formed by adding words.

When determining the morphological structure of the names of clothing items, the historical and morphological processes were taken into account, as well as the methods of forming words taken from ancient written sources were comparatively studied. In addition, the history and semantics of the names of some clothing items are determined by studying the way these words are formed. The article widely discloses the fact that the names of clothing items in the Karakalpak language have their own morphological structure and their own ways of formation

Key words: grammar, morphology, morpheme, lexeme, lexical homonymy, conversion, lexical-semantic method, affixation method, word addition method, names of clothing items, etc.

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Introduction

In determining the morphological structure of clothing terms in the Karakalpak language, it is necessary to take into account the happened historical and morphological process. This is because clothing terms may have changed over time in terms of phonetic or structure. This affects the morphological composition of clothing names. Therefore, the study of the causes of changes in the structure of clothing terms helps to determine the etymology of some clothing terms. It focuses on the history of the origin of clothing terms and defines their semantics.

In the modern Karakalpak literary language, new words are formed by affixation, word addition, lexical-semantic (transposition), and lexical-syntactic (lexicalization) methods. These methods are effective methods of word formation in the Karakalpak literary language, but not all methods of word formation in the creation of clothing terms are equally effective. Due

to the peculiarities of the names of clothes, there are some differences in their formation.

When we analyze the materials related to the terms of clothing in the Karakalpak language, we see that in their creation: lexical-semantic, affixation and word addition methods are involved.

Lexical-semantic method. The lexical-semantic method of word formation refers to lexical homonyms formed by separating the meanings of polysemous words. Lexical-semantic word-formation method is a method of word-formation without affixes of words. One of the ways of formation of clothing terms in the Karakalpak language is the lexical-semantic method, which is carried out on the basis of semantic changes of words, through these words the similarity and closeness of the old notion with the newly formed notion. This method is characterized by its own peculiarities. In the work of P. Najimov, it is expedient to call the combination of the method of conversion and lexical-semantic methods as the term "semantic

method of word formation" in the creation of a new lexical unit [1, p. 101].

In the basis of the lexical-semantic method new lexical units appear as a result of changing the semantics of existing words in the language. For example, *sholaq* (lame) means a person with a disability (who has no hand). And semantically, it changes its meaning and derives into the name of clothing. The fact that the dress did not have a sleeve also semantically changed to the name of the dress. As the examples we can give the terms such as: *sharshı* (small in size, *shaǵın*) - a small square scarf, *pota* (in the literary language, a belt) - is another type of scarf (which cover the head), *jupqa* (an adjective word that means thin) - a type of women's headdresses, type of scarf, *Jelek* - in the past, women wore it as a head covering, *jelek-* (1. a horse's veil; 2. a curtain held on the inside of a door), *sharıq* (a kind of handicraft, spinning yarn) - an old shoe made of animal skin, *kómpey* (a sign that something is swelling up) – (sweatshirt) a short type of winter clothes which is put on the top, *seńseń* (grown skin of a lamb) - skin coat of an unshaven sheep, *sırmaq* (to sew something) – an outerwear which cotton and wool were sewn into the fabric, *gúpi, gúrteshe* (colloquially used in the sense of a child) – a sarafan stitched with cotton, wool inside ((Children's warm clothes to be sewn together which is worn from the head).

The social consciousnessof the action of dividing a word into two meanings, its acceptance or cancellation to the norm of language is a main criterion of lexical homonymy. Therefore, the lexical-semantic method of word formation is understood as homonyms, which are formed as a result of the disappearance of one generalizing character and several organizing centers of polysemous words. This leads to the stabilization of the newly created word as a new lexical unit after coming out of the old semantic system [1, p. 98-99]. As the examples show, new words save their phonetic structure, but their meaning changes. The old phonetic shell of the common used words is supplemented with new content and acquires a new semantic meaning, which leads to the formation of homonymous words. The above-mentioned terms *sırmaq, kómpey, sharıq* (spinning) are formed in the form of infinitive verbs.

In his last research, A.N. Kononov confirms the existence of word-formation properties of the method of conversion in the Turkic languages. Despite E.V. Sevortyan's "hypothesis about the grammatical syncretism of the ancient verb- infinitive root bases", which is clearly proved, it is more reliable for me to consider the verb infinitive homonymy as a result of conversion, because the fact that the bases of different origin have the same sound shape means conversion [2, p. 82].

Also, in our language, the words which has the same phonetic meaning: *sandal* (the name of the iron tool) - a type of shoes, *mádeli* (name of place, land) –

silk fabric, a type of scarf for wrapping women's heads, *qarqara* (the name of "Kutan") – a type of the old head wear, *túrme* (a prison) – women's scarf, fabric, and that has the same sound structure are met. Homonyms that do not come from a single word are not included in the list of words formed by lexical-semantic methods. Therefore, the clothing terms *sandal, qarqara, mádeli, túrme* can not be considered to be formed in the lexical-semantic method.

One of the lexical and semantic differences of the clothing terms in the Karakalpak language is that most of these words are formed through the metaphorization of words in the vernacular, and in this way they acquire a new word nomination and are added to the vocabulary as a corresponding term.

The most common type of semantic shift is a metaphorical shift. Metaphorical shift occurs as a result of comparing a given object with a given word and any other object. For example, *máshkebi* is a type of shapan similar with the color of the outer shell of the mash, and *iytqulaq* is the result of the fact that the place of the malakai which covers the ears resembles the ears of a dog. In recent times, in our colloquial language, naming the material of a garment based on its resemblance to something is common. For example, pıshıqbasqan, besjapıraq, buzawjalaǵan, tasbasqan, ǵıjım - the names of these materials are also formed according to the similarity. Also, tigrovka which is understood through Russian, is a term that formed in the basis of the resemblance to tiger skin.

The most of the clothing terms formed in the semantic method consist of compound terms than the grammatical method. There are a lot of clothing terms in the Karakalpak language. In order to distinguish them from each other, naming according to the different features, to the resemblance to something, to the place of origin, place of wear, depending on human names, customs, materials, sewing patterns, and other signs is occured. Therefore, general words in the language are of great importance for the formation of new words in the language, the terms of the new concept. Therefore, the lexical-semantic method of word formation is one of the most productive methods.

Affixation method. This method of word formation is called the morphological method in the grammars of many Turkic languages. When a new word is created in the morphological method, the name of the new concept is formed by adding suffixes to the words. A certain group of clothing terms is formed by the method of affixation. It should also be noted that the possibilities of word-forming affixes in terminology and their significance are wider than their possibilities in literary language. This is because they play an important role in this chapter, not only in the development of terms, but also in their integration into a system.

The names of clothes in the Karakalpak language are formed by the following word-forming affixes.

The affix -sha// - she changes the meaning of the word by adding to nouns, that is, it makes the object smaller. For example, gúrteshe and so on. In the Karakalpak language, words formed with the affix -sha // - she may lose their diminishing meaning and, as a result of semantic changes, can explain a new lexical meaning: for example, noǵaysha (dress), qaraqalpaqsha (shugirme), etc. The lexical unit formed after the conjugation of the word-forming affix is directly related to its main meaning, develops that meaning, appears in its basis. The terms jawırınsha, óńirshe related to the names of clothes in the Karakalpak language, are formed in this basis.

The -shı // - shi affix is one of the most productive affixes used in Karakalpak and other Turkic languages. However, it does not have such a quality in the forming the clothing terms. This affix is added to the noun word in the vocabulary of clothing and is used productively in the creation of names of persons associated with the profession and the manufacturer. For example,it creates individual terms such as etikshi (shoemaker), papaqshı, malaqayshı (hatmaker), móreshi, telpekshi, toqımashı, toppıshı, bózshi.

The affix -ma // - me is one of the most productive affixes which forms nouns from the verb bases. N.K. Dmitriev states that -ma // - me affixes form noun or adjective terms formed from verbs as a result of different states of action [3, p. 41]. E.V. Sevortyan, who conducted research on Turkic languages, points out the great importance of the affix -ma in the creation of new terms of social and scientific nature in most modern Turkic languages. [4, p. 124-139]. This affix is realized by adding to the verb words in the creation of the name of clothing in the Karakalpak language. For example, shógirme, túrme, shalma, shıpırma (malaqay), silkime (qurash), qırma (qurash), shoshayma (toppı).

The origin of the term "shógirme" is formed by the addition of the affix -me to the verb word "shógir" formed from as a result of addition of the suffix -ir to the word "shók (shóg)" meaning "sinking" and formed the term shógirme, that is, it is stated that the appearance and structure of the shógirme are also corresponding to discussion. In our language, some hats are called shoshayma in the oral speech. This term is formed in an analogous way by adding the affix -ma to the verb word shoshay, which means to stand straight.

The -shın // - shin affix is made up of the term qulaqshın. The -shın // - shin affixes and their meanings are discussed by several scholars. It is believed that qulaqshın is formed from the word qulaq (ear) and an abbreviated form of the auxiliary word ushın (for) –shin [6,240]. In M. Asomiddinova's work it is stated that it is made of the word qulaq (ear), -shin (word-forming affix) [7, p. 33]. But from the point of view of our modern language, the term "qulaqshın" is a root term that is not divided into morphemes.

The -lıq//-lik affixes in the Karakalpak language, which is used productively in the manufacture of noun from the noun, adjective, number, adverbs. These affixes are considered to be one of the most productive affixes in word formation in Turkic languages. In the Old Turkic languages, it was used productively in forming the clothing terms: jawlıq (scarf), ishlik (coat), yomǵurlik (raincoat) [8, p. 20]. This affix is not productive in creating the term clothing in our modern language. Through it in the vocabulary of clothing creates words with the following meanings. A) Creates a new word (noun) related to the place of use of that thing: tóbelik (hill). B) Materials for clothing: kostyumlik (suits), paltolıq (coats), tonlıq (coats), koıyleklik (dress), shalbarlıq (trousers), jamawlıq (patches), etc. C) Makes terms that mean separate parts of clothing: jeńlik (sleeves), astarlıq (lining), belbewlik (belts), ishlik (linings). It is also the first component of compound terms, such as kúnlik kiyim (casual wear), jawlıq kiyim (cloak clothes). This affix often does not have the ability to make a name on its own. This affix is also used in the oldest Turkic inscriptions: qollıq, tonlıǵ [9, p. 31], in M. Kashgari's work "DLT" etỹklỹk saǵri-leather of boot, overshoes, ȝliklik-gloves, ȝuỹклỹз - used in the sense of the owner of the shirt [10, p. 168]. It turns out that the word "qollıq" in the old term is formed by the affix -lıq, and it belongs to the hand. For example, in the market, wool qollıq are three manats [5, p. 62].

The –lı // -li affix is the most productive affix, which in most cases is used to make the adjective from the noun. Clothing terms with the affixes -lı // - li are effectively involved in the creation of a component of the understood subject. According to the morphological model, their composition was affixed with the noun + lı// li:) and so on. A) It means the appearance of the cloth: aydınlı (oramal), astarlı (kiyim), búrmeli (kóylek), jaǵalı (kiyim), zerli (gewish), móreli (shapan) and so on. In this case, the names of the clothes explain the features that are characteristic of it. Over time, as a result of the simplified use of such clothing terms, which have an attribute + identifiable character, there is no need to add an identifiable word. For example, aydınlı (oramal) < aydınlı, jaǵalı (kiyim)< jaǵalı, mádeli oramal< mádeli.

B) Different qualities and other signs of a person through clothing: tonlı - a man in a fur coat, oramallı- a woman wearing a scarf, qurashlı - a man wearing a hat, seńseńli, sırmaqlı, másili, etc.

The affix -aq//- ek //- ka is attached to verbs and means a sign associated with various properties of the subject. This is also the case with clothing. For example, jataq (malaqay (hat)), also jırıq (yubka (skirts)), sapıldaq (tapochka (slippers)) made in the spoken language.

The *-maq // - mek, -paq // - pek* affix model is used to make the names *sırmaq* and *oraypek* from the verbs. In the language of ancient inscriptions we can see that the term *örmak* was created with the affix *-mak* [11, p. 389]. The name *Oraypek* is formed in the basis of the addition of the verb word which means "ora (cover)" with affix *-paq // - pek.*. The connecting element *–y* in the middle of the root and the extension can be considered as an infix. Infix is a Latin word meaning "interspersed in the middle" and an element that occurs between the roots: duavit [12, p. 45-46]. The connecting element *–y* in the middle of the word *Oraypek* is absorbed and became a root word. Absorbing is becoming the inseparable root morphemes of words which was used to be divided into morphemes.

The *-sa // - se* affix model is used to create a term *jeńse* from the clothing names.

The *-sız //siz* affix model is used to create a word *jeńsiz* - a women's sleeveless clothing.

The -qış // - kish, ǵısh // - gish affixes are attached to verbs and expresses a qualitative feature inherent to a particular subject: For example: Keńestiń adam urmaǵanı qayda! – dedi bir orta jastaǵı, *qıstırǵısh degeleyli* birew. (Where the soviet don't hit a man! - said a middle-aged man with a *clip hat*) (Sh. Seitov). So it makes affixed and adjective words. N.A. Baskakov believes that in the Karakalpak language this affix forms semantically similar words with the affixes *-ısh//-ish, -wısh//-wish* (jelpigish – jelpiwish, túyregish-túyrewish) [13, p. 170]. However, in the development of our language they had a phonetic change and stabilized in this form. In the Karakalpak language, the term *shalǵısh* related to the clothing terms is formed by connecting the suffix -ǵısh // - gish.

The affix *-ı // - i* means a sign of the subject belonging to a particular people or nation [14,50]. The adjectives formed with this affix do not mean the meaning of the subject in the individual case, that is, without the identifier of the compound they cannot explain the subject meaning. In this case, the lexical unit with the affix *-ı // - i* serves as a synonym of the compound term. For example: *shıyrazı shapan, buxarı shayı, qaraqalpaqı shógirme, ózbeki shapan, qazaqı tumaq, kavkazı papaq, bılǵarı etik, gúderi belbew.*

The word addition method. By combining two or more words, one type of derivative word - a compound word is formed. Compound words are formed when two or more meaningful words are used together for a long time and stabilized. In the vocabulary of clothing terms, the terms in the form of compound word are very common. The names of clothes created by the method of word addition are divided into two types depending on the appearance, the combination of components. The first, by the combination of two root words become compound clothing terms . For example, *qolǵap* (glove) is formed *qol* (hand) + *qap* (bag), *iytkóylek <iyt + kóylek, jeńush<jeń + ushı, máshkebi <másh + kebi, shalshekpen <shal + shekpen, kiymeshek <kiyim + kenshek, bizókshe <biz + ókshe, tıshtaban <tıs + taban, iytqulaq <iyt + qulaq, úshqulaq <úsh + qulaq, moyınbaw (necktie) <moyın + baw, aqqas <aq + qas, eshkiton <eshki + ton, qoyton <qoy + ton, baypaq <pay + qap, dizgiyim <dize+kiyim* clothing terms are combined terms.

The second is a combined clothing terms formed by the sequence of two or more root words.

In short, the history and semantics of the origin of clothing terms are determined by showing how they are formed. The names of clothes in the Karakalpak language also have their own way of creation, morphological structure.

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