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THE CHINS¹ VARIETIES OF NORTH (STEPPE) CRIMEAN TATAR DIALECT. SYNTACTIC CHARACTERISTICS (BASED ON THE CHIN MATERIAL COLLECTED BY RIZA FAZYL)

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According to the UN News Center data, based on the link updated in December 2010, concerning information of the interactive UNESCO «Atlas of the World Languages in danger», the Crimean Tatar language is considered as endangered, especially its Nogay North (steppe) Crimean Tatar dialect – L. S. Selendili) [1]. «The fate of every language in conditions of cultural and linguistic polyphony depends, not only on its protection, although in modern times it is necessary, that these efforts are realized, but more on the efforts on preservation the culture itself, what requires awareness and maintainment of its basic cultural models. Though, normal cultural development requires general preservation of cultural values and cultural inventory, which has to be translated to the next generations and to those, who want to learn the ethnic language as foreign [2].

The research of lexicography and syntaxis of the Crimean Tatar language is very fragmentary and considered as poor. Emirova A. M. points out, that «today's existing dictionaries vividly illustrate the disasterous condition of the Crimean Tatar linguistics», and «only on the bases of representative dictionaries, which reflect all parametres of the language system, the objective

1 Russian. Chiny – improvisational poems in dialogues from folk poetry, the type of couplets

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scientific description and study of any language is possible» [3]. There is a lack of the academic, encyclopedic and ideographic types of dictionaries, thesauri, glossaries, etc. [4, p. 265-304; 5]. There are no detailed data on the structure of the syntax, and the peculiarities of phrases were not studied yet. Moreover, the place of verbal formulas and references is not yet determined. The question about sentence parts in Crimean Tatar language remains also unanswered. «Many sections of language system, like phonetics, phonology, grammar, lexicology, phraseology and lexicography, etc. are waiting for the research with the proper use of modern conceptual and terminological apparatus» [6]. It is worth to pay attention to the disastrous state of the Crimean Tatar vocabulary. We assume, that its reanimation and reconstruction would be possible during the Crimean Tatar dialectology research process, whose list of native speakers every day becomes even less and less. The important role in resurrection of the national consciousness and identity, plays also the syntax, particularly of the Crimean Tatar dialects and idioms.

Traditionally, in Crimean Tatar dialectology, phonetic, lexic and morphological characteristics of the dialects and idioms have been studied. It is considered, that number of phenomena, that characterize dialect syntax is not yet significant, and for that reason, they still remain far from the attention of scientific research.

Syntax, as one of the most fundamental linguistic sciences, is considered to be an integral part of any language. It is a very important area in languages, which have recently started to develop their theoretical basis.

Language complex of dialects is characterized by models of compounds, structure of the sentence, set of sentence constructs, copula between them and the specificity of relationship between predicative units inside the complex syntactic structures.

We have attempted to draw attention to the property of Crimean Tatar Chins texts, which still remain outside the field of research in dialectology and syntax.

According to the classification of Riza Fazyl, the famous Crimean Tatar poet, native speaker of the North (steppe) Crimean Tatar dialect, the Chins (Chiny) of the steppe Crimean Tatar language are divided into following groups: chyn aqynda chynlar «Chins about Chins», dzhevaply chynlar «Chins with answers», ağyr omür aqynda chynlar «Chins about hard life», sevgi asretligi aqynda chynlar «Chins about love sorrows», shaqally ve mysqylly chynlar «humorous and ironic Chins», tapmadzhaly chynlar «Chins-puzzles», yashlar tarafyndan ajtylğan chynlar «youth Chins», qyzlar tarafyndan ajtylğan chynlar «girl's Chins», cheshit vaqytlarda ajtylğan umumij chynlar «Chins for all life occasions», noğaj bejitleri «Nogay beyyits». ³ We present this classification, not to demonstrate the diversity of Chins, but in the first place to present the syntactic characteristics of their construction.

«Chins about Chins» represent complex and compound sentences of the elementary and complex construction. For example:

Qartqa, dzhashqqa chyn ajtqany jetmez ajyp, Bir qach bejit ajtajym qatirin sajyp.

3 Russian. Nogayskie Beyyity – the type of North Crimean Tatar dialect poetry

«To recite the Chins is not shameful, nither to the young, nor to the old, that's why

I shall honor you with the recitation of some Beyyits». - Complex asyndetic sentence with elementary construction, which auto-semantic components is associated with causal connection relations.

Achchy dzhevap bersenjde, ich muğajmam,

Chyunki chyňman yashağan, chin noğajman.

«I could not be confused by your sharp answer, because I am the Nogayan with a wide soul, who lives with Chins». – Compound conjunctive sentences of the complex structure, consisting of three predicative parts, where basic relations are formed between subordinate and main causes, which are then expressed in conditional complex sentence.

The connection between complex sentence components can be conjunctive and also asyndetic:

Chyňlamağa kel'genmen, chyňlajdzhaqman,

Ya dzhylyatyp, ya dzhylyap qajtadzhaqman.

«I came here to sing the Chins, and for that reason,

I shall sing them until I make myself cry

or till someone else starts crying, and after that, I'll go home». – A compound sentence with sequence of actions, where first two are associated with asyndetic connecting link, and the third and forth predicative parts are in decoupling ratio, where the speaker focuses his attention on actions, of which one at least would be completed, and the general structure of the complex sentence is characterized in consistent relationship and partial simultaneous actions.

One can observe the alternation of the simple exclamatory, interrogative and declarative sentences, due to their parcelling, which intensifies the emotion of the stipulated fact.

Chyňdegeniň nedir o? Besh-on taqmaq. Asyl seniň muradyň dzhanyymny yaqmaq.	What is a Chin? A line of several phrases. But your ultimate goal is to burn my soul.
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The juxtaposition of parts of the compund sentence can be determined by lexical or grammatical correlates.

Aqyz, chyňdzhy ekensin, chyq – korejim, Chyňyňy dzhevap sorajsyň– men berejim.	Beautiful one, as it seems, you are singing the Chins, come here, let me see you. You are seeking an answer in Chins, and I shall give it to you.
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In the structure of the Chins belonging to the particular groups, we can divide elementary nominal and verbal phrases, adresses, verbal formulas, introductory words.

For example: Shiship qalsyn chal malij! Alyp qachty

On eki chuval chynymny, dzholğa chachty.

«Let the insolent thief be cursed! He stole from me

twelve bags of Chins and threw them along the road». – the verbal formula curse - Shiship qalsyn chal malij! «Let swell the good thief!», a verbal phrase in reverse order: first main, then subject compound, expressed as a noun in Accusative cause - alyp qachty chynymny “stole my Chin”, noun compound with dependent numeral - on eki chuval “twelve bags”, verbal compound with traditional order of the components with dependent noun in Dative cause - dzholğa chachty “planted on the road”. Ezäfe and Ezäfe chains, together with direct speech in this type of Chins have not been found.

If “Chins about Chins” are monologues, then “Chins with answers” represent the dialogue between boy and a girl. There could be found an appeal and speech greeting formulas, attracting attention, and sometimes the direct speech.

Speech formulas – fragment constructions, which lie at the basis of motivation context, determining the strategy of the communicative act. Verbal fragment constructions are equal in every native dialect. They show differences in phonetics in contrast to similar literary forms [7, p. 223-236].

For example,

• Greeting - selyamlashuv:

<p>Yash: Qapym achyq, tyorim bosh, tyosheвли minder, Anajym chyqar qarshynğa: «Qosh kel'diñ!», - der. Yash: Myna selyam alejkum, men de kel'dim, Atymnyn bashyn bajlamaj, dzhibere berdim. Qyz: Alejkum selyam, qosh kel'diñ, sen ekensin, Bağchalarda achylğan gul' ekensin.</p>	<p>Young man: «My door is open, the favourable place is free, the matracess are unfolded, my mother shall come in front of you and say: «Welcome». Young man: «Hello, here I come, I have my horse untided, and I left him on the meadow, so that he might run around freely (about emotions). Maiden: Hello, welcome, are you that flower, that blossomed in the garden?</p>
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• **Invitation - davet etyuv**

<p>Musapirge – qosh kel'di: odağa tyushsin. Musapir syjy – chaj, qave. O da pishsin.</p>	<p>To the guest: «Welcome, please, come into the house». In the honor of the guest, let the tea and coffee be ready and served.</p>
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• **Wishes - tilekler**

<p>Anaŋ anam bolğajdy, qardashyŋ– qajyn, Ekevmizge bu dzherde bir koz' ajdyn.</p>	<p>If your mother would be my mother, your brother would be my groomesman, it would be a happiness for you and me.</p>
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• **Advice / sentence – tevsie (aqyl beryuv) / teklif**

<p>Yash: Qajnanana kelin bol, mağa yare, Kel' bu kuz'de ujlenip qalajyq bare.</p>	<p>Young man: Be my mother's in law bride, and to me – my soul. Let's get married this fall.</p>
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• **Request&Greeting – ridzha etyuv ve selyamlashuv**

<p>Kokerdzhinim uchydym kojiŋ betke, Menden barsaŋ, kop seljam shu asretke.</p>	<p>I let the pigeon to fly towards the village. «Fly and say hello to that one, whose heart is longing for me».</p>
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• **Compliment - goňyul' koteridzhi hosh laflar**

<p>Yash: Bek guzel'siŋ, nazly qyz, betiŋ–qajmaq, Bally sheker eriniŋ–altyn ojmaq. Qyz: Ne oshlysyŋ sen, olyan, nedir syoziŋ? Ne boldy ya, ne belya – solğan yuziŋ?</p>	<p>Young man: You are beautiful, neat girl, your face is like cream, the golden thimble for the sweet honey of a man. Maiden: What kind of arrogance is that, what do these words represent? What happened, why did your face went so pale?</p>
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In contrast to the previous group, here it can be found the Ezāfe compounds, for example in the form of appeal:



<p>Yash: Qydyrlezniň chehegi, majysnyň guli, Sen bolğajdyň bağchamnyň bir bul'buli.</p> <p>Qyz: Asylynda avesmen qyzyl gul'ge, Sen – qarylğach, men – bul'bul', uchajyq chyol'ge.</p>	<p>Young man: You are the flower of the Hydyrlez, the may rose, I would like you to be the nightingale of my garden.</p> <p>Maiden: But I have a fantasy of the red flower, of you to be the swallow, and me – the nightingale, let's fly together into the steppe.</p>
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The example is interesting also due to its cultural components:

Qydyrlez «Hidirlez» – a spring festival, celebrated in May, bul'bul' – “a nightingale”, the symbol of love, searching for its rose, but here occurs the gender shift: the rose does not represent a woman, but a man, who is seeking attention and devotion of the nightingale, qarylğach “a swallow” – traditionally representing keeper of the hearthstone – it is the figure of a man, to whom a woman shows her weakness, thus elevating him above herself.

In terms of use the Ezāfe constructions the Nogay Beyyits seem to be interesting:

<p>A-a-aj! Dzhapalaq degen yaman qushnyň Bashy qashqa, Qanaty uzyn, kozi buyuk, av, Mojny qysqa. Yaqshy qyzman yaman da qyznyň, av, Ojyny bashqa, Yaqshy da qyz esh-dostyman qadzhav eter, Yaman da qyzny aldaj-aldaj, av, Esiňde keter, ej-ej!</p>	<p>A-a-ay! The head of the huge, ugly bird is pulled out, its wings are wide, eyes big and oh, the neck is short. The good and bad girl play different games, the good one will have fun with friends, the bad one will oh, make you crazy!</p>
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In structure of the Chins, traditional word order is broken in the sentence:

Eshittim seniňchynlaryň, tutty avesim,

Uzatsam, qolym dzhethmejdzhok, bağyrsam – sesim.

«As far as I heard your Chins, I immersed into my fantasies,

If I stretch my arms – I could not reach it,

If I shout – you might not hear me».

In the first part of the Chin, which consists of two predicative parts, related to causal

connection relationship and the sequence of actions, the predicate is traditionally located at the end of the sentence, going into the prepositional position, and strengthening its informal position.

If the traditional sentence is structured according to the scheme: Adjective + Subject + Object + Adverbial + Predicate, then for example, in «Girl's Chins» the order could be broken:

Bajlar kier mest, kalosh, dublinka ton, Esir bolyp dzhurersinolarğa soñ.	The rich carry Mests ¹ , overshoes, coat and then you will walk as their slaves.
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Subject + Predicate + Object (a number of similar components) Adverbial + Predicative + Object + Adverbial.

So, the Chins represent not only the cultural heritage of ethnic tradition, but above all, the rich source of the Crimean Tatar ethnic worldview: the variety of phrases and metaphors, the figurative meaning of each line enables the declaration of love presented in taboo forms, by giving affirmative or negative replay to the collocutor. Chins show gender characteristics, manifested in verbal formulas of greeting, parting, curse, request, advice, wishes and invitations. The third party is traditionally represented in the form of wise poetic aphorisms – the Nogay Beyyits. Syntactic characteristics of the Chins prove that, word order in the sentence plays the great role in expressing emotions. Although, the attention should be paid in the use of fixed compounds of phraseological character, with the abundance of comparisons and comparative revolutions, appeals and verbal compounds of elemental structure. The research of the Crimean Tatar steppe dialect is very interesting due to its perspective in classification of thematic vocabulary and comparison of the Northern steppe dialect with the modern Crimean Tatar language. Presentation of such interesting material was possible thanks to financial support of the Russian Humanitarian Scientific Fund, RHSF (trans. Rossiyskiy Gumanitarny Nauchny Fond, RGNF) for the project №15-34-10116 “Electronic Dictionary of the Crimean Tatar dialects”.

1 Mests – leather boots in the form of socks



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