STYLISTIC USE OF THE CONDITIONAL MOOD IN THE KARAKALPAK LANGUAGE

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The personal forms of the verb formed from the conditional mood forms *-sa/-se* are also used for various stylistic purposes.

a) They express expressive-emotional and modal attitudes such as "resentment," "threat," "reproach," "anger," "admission," "complaint" and "dissatisfaction." For example: Usınnan bosatıp jiberseńler, raykomǵa deyin aytısıp baraman. — "If you let him go after this, I'll argue it all the way up to the district committee." Qarsılıq kórsetseń, mine, mına pistolet penen atıp taslayman. — "If you resist, here, I'll shoot you with this pistol." Men qayaqtan usı kásipke aralasıp qala qoydım desem, áńgimeniń bári mına húydansızlarda eken ǵoy. — "Where did I get involved in this business — if I say so — the whole trouble lies with these unscrupulous people." Usınnan onıń menen urıssań, saǵan wodúnya, bul dúnya ırza emespen (K. Allambergenov). — "If you quarrel with him after this, I will not forgive you in this world or the next."

b) This form is also used in the sense of a second-person command or "request." For example: Húrmetli tórem, jaqsılap áspek yetseńiz. Biziń sizge aytarlıq sózimiz joq, lekin bir awız sorawımızǵa juwap berseńiz (Q. Áwezov). — "Honoured sir, if you would be so kind as to treat him well. We have nothing to say to you, but if you would answer one question of ours."

c) It is also used in connection with the meanings of "longing," "wish" and "aim." For example:

Kegeyliden yoshıp wótsem,
Táriypiń kóp qosıq yetsem...

Wósek aytıwǵa da waqıt qalmasa (İ. Yusupov).

— "If only I could slip away from the Kegeyli, if only I could sing many songs of your praise... even if no time is left for telling gossip."

d) It also expresses an unfulfilled "aim" or "wish," or "obstruction." For example: Onı keserley qoyayıq desek mostovoy jáne joq. (S. Saliev) — "If we wanted to let him cut it, there is no foreman either." Wómirbaydı urayın desem, ol anıǵın ayttı (T. Qayıpbergenov). — "If I wanted to hit Wómirbay, he told the truth." Men woǵan ǵıjaq bersem, ol meni jubatadı. (K. Sultanov) — "If I give him a fiddle, he consoles me."

e) Sometimes it is used in relation to time. For example: Men mektepke kelsem, álle qashan qońıraw qaǵılıp, balalar klassqa kirip ketipti (K. Mámbetov). — "When I came to school, the bell had long since rung and the children had gone into the classroom."

f) These forms are also used as parenthetical elements (introductory members) of the sentence. For example: Rasımdı aytsam, áwel basta men de wómirdiń jańa ańǵar menen baratırǵanın túsinbedim (Wo. Xojaniyazov). — "To tell the truth, at first I too did not understand that life was moving in a new direction." Durısın aytsam, súwretimdi kúnde sorap mazamdı alıp júr. (Wó. Ayjanov) — "To be honest, he asks for my picture every day and pesters me."

g) Occurring within paired words, they express arrogance, mockery and indifference. For example: Meyli, jatsam-jatayın, bir kún bolsa da ıssı jerde jatqanǵa ne jetedi. (K. Allambergenov) — "Fine, if I lie down, I lie down; what is better than lying in a warm place, even for one day." Bolsaq-bolarmız, áne birde qazaqtıń qıpshaq penen qanjıǵalısın da qaraqalpaqtan awǵan dep yeregisip yedi. (K. Mámbetov) — "If we are, we are; once he even quarrelled, claiming that the Kazakh Kipchak and Qanjıǵalı are descended from the Karakalpak." Patsha bolıptımıs. Bolsań-bolasańdá. Márt bolsań bir aylıq penen jasap kór. (İ. Yusupov) — "So he has

supposedly become a king. Well, if you are, you are. If you are brave, try living on a month's salary."

The combination of the conditional *-sa/-se* forms with the incomplete verb *yedi* ("was") is regarded by most scholars as a special form. Some scholars, taking into account that this form can function as a predicate in both main and subordinate clauses, show in detail the differences between the conditional *-sa/-se* form and the *-sa edi/-se edi* forms. In context they express expressive-emotional and modal attitudes with meanings such as achieving an aim, longing and wish. For example: Aǵam maǵan qarsılıq kórsetpese yedi. (Wó. Xojaniyazov) — "If only my elder brother didn't resist me." *Yedi*, hesh birińizge qapashılıq inám yetpes yedim. — "If only, I would not do any of you any wrong." Óz imniń mańlaymıma pitken menshik mashinam bolsa yedi, bir adım da piyada júrgizbes yedim. — "If only I had a private car written on my own forehead, I would not make you walk a single step." In some cases this form is also used with the meaning of ironic wish, aim and longing. For example: Seniń ámeliń mende bolsa yedi, olardı bir shıbıq penen aydar yedim. — "If only I had your position, I would drive them with a single twig." Sometimes it expresses regret, impatience, longing and other emotional-psychological states. For example: Sanawsız pulım bolsa yedi, dúnyanı satıp alarem. — "If only I had countless money, I would buy up the world." Delegatlar waqtında kelse yedi, jıynalıstı baslar yedik. Qay jerde uslasam, tiriley jep qoyaman. (O. Kojurov) — "If only the delegates came on time, we would start the meeting. Wherever I catch him, I'll eat him alive."

When this form is combined with the word *eken*, it expresses the opposite meaning of the action, and sometimes "asking advice," "sounding out an opinion," "aim" and "longing." For example: Men ne qılsam eken, nege bel baylasam eken, ne shara kórsem eken. (Q. Áwezov) — "What should I do, what should I set my mind to, what measures should I take?" Usı qásiyetlerdiń bári biziń jaslarda bolsa eken. (Q. Kamalov) — "If only all these qualities were present in our young people."

In some cases this form is combined with the auxiliary words *boldı* and *barma*, expressing the cause of an upcoming action, and is used in the sense of "fear of the outcome" or "hope." For example: Jerdiń tońı jibise boldı, Aqsayǵa qos salıp tuxım sebejaq. (Sh. Aytmatov) — "As soon as the frost of the ground thaws, we will yoke the plough in Aqsay and sow the seed." Gúljáhán tetigin bassa boldı, brashkadaǵı pishen hám zamatta-aq, zıp yetip óz i túse beredi. (İ. Qurbanbaev) — "As soon as Gúljáhán presses the pedal, the hay on the cart immediately drops down by itself." Qaraǵım, keselge bir shatılsań barma, ayıǵıp ketiwiń qattı qıyın boladı. (Á. Qaypov) — "My dear, if you once get tangled up in illness, it will be very hard to recover." In some cases, when these forms are attached after the negative affixes *-ma/-me, -pa/-pe, -ba/-be*, they are used in connection with expressive-emotional and modal meanings such as "joy," "reproach," "distrust," "anxiety" and "disapproval." For example:

Basshı bop júrsiz nege,
Yel ushın eńiremeseń? (M. Jumanazarova)
— "Why are you going around as a leader if you don't toil for the people?"
Óz ińde aqıl bolmasa, súrken aqıl ne bolar. (proverb)
— "If you have no sense of your own, what good is borrowed sense?"

These forms combine with interrogative pronouns to express "looking for a way out of a situation" and "asking advice." For example: Sol qasıq penen tostaǵanımdı arshaǵa salıp ketpey-aq óz im menen alıp kete bersem qáytedi. (Q. Ayımbetov) — "What if, instead of leaving that spoon and my bowl in the juniper, I just kept going and took them with me?"

Sometimes it also expresses "indifference." For example: Barsa ne qılayın. Aytsa ne boptı. — "So what if he goes? So what if he says it?" Personal verbs in this form are also combined with the word *kerek*. In context, these analytic forms are used with meanings such as "certainty" and "supposition." For example:

Jalı jatqan, tússe kerek tisi de (İ. Yusupov).

— “His mane lies there; his teeth must have fallen out too.”

Krovatta jatqan qız dep woylasa kerek. (K. Allambergenov) — “He must have thought she was a girl lying in the bed.” Túri de biraz óz gergen bolsa kerek. (Q. Kamalov) — “His appearance must have changed somewhat as well.” Yerkek adamnıń eń kúshli ashıqlıǵı wot sıyaqlı tez ǵana wórtenip, sonday-aq tez ǵana sónetuǵın bolsa kerek. (Q. Áwezov) — “A man’s strongest passion must be the kind that flares up quickly like fire and also dies out quickly.”

Also, verbs in *-sa/-se* form are combined with the auxiliary verb *boladı* and express the meanings of “evaluation,” “interest” and “satisfaction.” For example: Adamnıń ishki dártin eki múshesinen kórse boladı. (T. Qayıpbergenov) — “A person’s inner pain can be seen from his two eyes.”

Bir jumbaqtı aytıp sizge,
Sheshiwin kútsek boladı. (İ. Yusupov)

— “Telling you a riddle, we may wait for its solution.”

Yendi dem alsaq boladı. (Q. Qaypov) — “Now we may take a breath.”

The *-sa/-se* forms of the conditional mood, combined with the particles *da/de* and *hám*, express a meaning contrary to the main action. For example: Azınawlaq qırmandı poshshanıń salǵırtshıları anaw kúni sıpırıp alıp ketse de, ol tirishilikten qol úzip qalıp otırǵan joq (Q. Sultanov). — “Even though the king’s tax collectors swept away the meagre heap the other day, he has not given up on life.” Awılımızdıń adamları qıs kórpesin jamılsa hám, suwıqtı pisent yetpey jumıla atızǵa shıqtı. (İ. Qurbanbaev) — “Even though the people of our village wrapped themselves in winter blankets, they paid no heed to the cold and went out together to the fields.”

In Karakalpak the verb *bolmasa* sometimes is used in the negative-form conditional meaning and inflected for all three persons; at other times its third-person form is used as a parenthetical element in the sentence, expressing the meanings of “evaluation,” “interest” and “satisfaction.” For example: Adamnıń ishki dártin eki

múshesinen kórse boladı. (T. Qayıpbergenov) — "A person's inner pain can be seen from his two eyes."

Yendi dem alsaq boladı. (Á. Qaypov) — "Now we may take a breath."

The *-sa/-se* forms of the conditional mood, combined with the particles *da/de* and *hám*, express a meaning opposed to the main action. For example: Hámmege hámel bólip berse de Palwaniyaz hámelden bos qaldı. — "Even though offices were distributed to everyone, Palwaniyaz was left without an office." İnsapsızǵa jan-tániń menen qansha xızmet yetseń hám, ol seniń qádirińdi bilmeydi. — "However much you serve a person without conscience with all your heart and soul, he will not appreciate you."

In Karakalpak the verb *bolmasa* is sometimes inflected for all three persons in the meaning of the negative-form conditional mood, and sometimes its third-person form is used as a parenthetical element: For example:

1st person: *úyde bolmasam, úyde bolmasaq*. — "if I am not at home, if we are not at home."

2nd person: *úyde bolmasań, úyde bolmasańız(lar)*. — "if you are not at home, if you (pl./polite) are not at home."

3rd person: *úyde bolmasa, úyde bolmasa*. — "if he/she is not at home, if they are not at home."

The *-sa/-se* forms of the conditional mood are also used within the sentence in the meanings of "question" and "request." For example: Men házir siziń sabaǵıńızdan inimdi alıp ketsem. — "May I take my younger brother out of your lesson now?" Aqsaqal, qattı sharshadım, keshke shekem azmaz dem alsam. — "Elder, I am very tired; may I rest a little until evening?" In some cases this form also expresses "astonishment" in a sentence. For example: Men almasam ya sen almasań, sonda bunı jer jutama? — "If I don't take it or you don't take it, will the earth swallow it then?" Sometimes these forms are used not in the sense of condition but of cause. For example: Yeger ústinen barıp qarap tursań, sol qurmısqalardıń óz

inde san mıń óz gerisler bar. (K. Mámbetov) — “If you go up and look closely, among those ants themselves there are thousands of variations.”

Verbs whose subject is a personal pronoun (words meaning a person) are inflected in the first, second and third persons.

1st person: *Men ayttım, sóyledim, jazdım.* — “I said, I spoke, I wrote.”

2nd person: *Sen attıń, sóyledińjazdıń.* — “You said, you spoke, you wrote.”

3rd person: *Ol aytti, sóyledi, jazdı.* — “He/she said, spoke, wrote.”

Verbs whose subject is a non-personal noun (other than a human) are used only in the third person.

İyt úrdi, qoy mańıradı, sıyır móńiredi, at kisenedi, shóp worıldı, kese sındı. — “The dog barked, the sheep bleated, the cow lowed, the horse neighed, the grass was mown, the cup broke.” In the style of fiction, verbs relating to non-personal nouns are also used in the first and second person forms in a transferred sense:

Gá mańırap, gá móńirep keleseń,

Mut araqqa toyıp alıp, jorajan. (Á. Qaypov)

— “Now bleating, now lowing you come, having drunk your fill of vodka, you braggart.”

Búgin ámiw bolıp aqqım keledi,

Arǵımaq at bolıp shapqım keledi. (İ. Yusupov)

— “Today I feel like flowing as the Amu, I feel like galloping as a noble steed.”

Pay digirledińaw, – dedi bas wázir jaqtırmay. (T. Qayıpbergenov)

— “Well, you’ve made a racket!” said the grand vizier with displeasure.

Verbs relating to a subject that is a non-personal noun can also be used in the third person to express the actions of personal nouns. For example: Qayıpbergen qayıssa qayısqan shıǵar, biraq sınǵan joq. (Q. Kamalov) — “Qayıpbergen may have bent, but he did not break.” Qayısıp, úzilip ketetuǵınday bolıp turar yedi. (H. Wótemuratov) — “It looked as if it would bend and snap.”

In the Turkic languages, including the modern Karakalpak literary language, verbs with special person-number forms sometimes lose their original meaning and are used with the function of nouns. They then mostly appear in the third-person form. For example: Amangúldi, Satıp aldı, Aytoldı, táp berdi, tirep berdi, kempir wóldi, kepkir kúydi, rápiyda kúydi, atqa miner, toy tarqatar, yelgezer. Qızketken, Qazanketken, Qayıpbergen, Úytolǵan and others. (These are personal names and nicknames derived from verb forms, e.g. *Satıp aldı* "bought," *Aytoldı* "said-it-was-filled," *Qayıpbergen* "the one God gave," *Qızketken* "the one who left the girl.") In some cases verbs with first- and second-person forms are also used substantively. For example: Woramasam wólgeymen, takside tanıstım, Turman, ala almaysań and others. In some cases personal verbs can also be used in pairs with the function of nouns. For example:

aldı-berdi-zat — "a thing of give-and-take (a transaction)"

súydim-kúydim-muxabbat — "a love of 'I loved, I burned'"

Verbs with person-number forms, when combined with particles, are used in connection with the psychophysiological state of the speaker and expressive-emotional and modal meanings, and express "astonishment," "amazement," "enthusiasm" and "resentment." For example: Adamdı albıratıp tasladıń-ǵoy. (A. Xalmuratov) — "You really did throw a person into confusion." Demek, úlkenlerdiń de turmısında usınday suwıqlıq boladı eken-aw. (Sh. Rashidov) — "So it turns out that even grown-ups' lives have this kind of coldness." Adam degen de pańqılday beredi eken-á! (Sh. Seytov) — "So a person can really go all out, can't he!" Sometimes they also express "praise," "boasting" and "delight." For example: Pah, qatırıp jay salıp aldımaw! Hay-hay, mına samaldıń yesiwin-ay! Wóshimdi jiberemen be, at-patı menen womaqazan attırdım-á. (Sh. Seytov) — "Wow, I built a house in style, didn't I! Oh my, the blowing of this breeze! Will I let go of my revenge? I made them do a somersault, horse and all!" Also, when verbs with special person-number affixes are used with particles, they are used in the meanings of "rejoicing,"

"giving a hint" and "revenge." For example: Bunı biz sensiz-aq bilemiz-aw. (İ. Yusupov) — "We know this even without you, you know." Jıynalısqa rayonnan adam qatnasatuǵını jaqsı boldı-aw! (T. Qayıpbergenov) — "It is good that someone from the district is attending the meeting!" Sometimes they also express "distress," "pity," "regret" and "disgust." For example: Sonda kempirdiń de, sıyırdıń da wornın sıypalap qalǵanbız ba. (Q. Sultanov) — "So then have we ended up stroking the place of both the old woman and the cow?" Átteń, qarındası Tazagúl pisken almaday uwıljıp otıraw. (Sh. Seytov) — "Alas, her younger sister Tazagúl is sitting there plump as a ripe apple." Bayǵustıń balası armiyadan ele kelmepti-ay! Átteń tınıshlıq waqıtta qolıma túspedi-aw! (Q. Sultanov) — "The poor man's son has still not come back from the army! Alas, he did not fall into my hands in peacetime!" Way-way, wórtediń-aw! (Sh. Seytov) — "Oh dear, you've burned it all!" In some cases these forms are also used with meanings such as "conjecture," "supposition," "mockery" and "belittling." For example: Bárin qurtıp yendi shayır boladı-mıs! (Q. Sultanov) — "After ruining it all, he is supposedly going to become a poet now!" Aydos ele xanlıq alarmısh. (T. Qayıpbergenov) — "Aydos will supposedly still take the khanate." Wóytkeni Ulıǵbek háziret onıń balasın gúnasız wóltirtken yemish. (Á. Yakubov) — "Because, they say, Ulugh Beg Hazrat had his son killed without guilt."

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