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THE ETIMOLOGY OF MANKURT

ЭТИМОЛОГИЯ ЛЕКСЕМЫ «МАНКУРТ»

Abstract: The main “component of the word” *mankafa*, *manırow*, *manbaş* which explained as “foolish, inconsiderate, stupid” in resources, seen as *mañka*, *mang*, *mank*, *mañ*, *mun*, *moy*, *maja* in some accents dialects and altaic languages. The word *mankurt* is also derived from the *mang* + verb *kuru-* with *-t*.

Keywords: *mankurt*, Turkic languages, etymology.

Аннотация: Основной “компонент слова” *mankafa*, *manırow*, *manbaş* обозначает “придурковатый, невнимательный, глупый”. В некоторых источниках говоров и диалектов алтайских языков можно встретить варианты *mañka*, *mang*, *mank*, *mañ*, *mun*, *moy*, *maja*. Слово «манкурт» также происходит от *mang* + глагол *kuru-* с *-t*.

Ключевые слова: Манкурт, тюркские языки, этимология.

The *mankurt* is powerful symbol in Turkic people’s literature, cinema, and tradition. It refers to someone of certain ethnic background who is so blinded by the foreign power that dominates him, does not remember his ancestors or homeland even parents. Chingiz Aitmatov wrote about the *mankurt* in his 1980 novel, *The Day Lasts Longer Than a Hundred Years*. The *mankurt* is metaphoric extension, the person who has lost touch with his own cultural origins. The forgetting of his ancestors and traditions not only makes the *mankurt* a slave to the foreign power, it compromises his humanity.

The *mankurts* Aitmatov describes are prisoners who have been captured in battle and subjected to a bizarre and degrading crypto scientific procedure. Their heads are shared and the skin from a camel’s udder is fastened to their naked scalps. The men are manacled and fitted with collars to prevent them removing the grafts either with their hands or by rubbing their heads on the ground. They are then left in an isolated place on the steppe in the baking summer sun. Most of the victims of this process die, but in those cases where the graft takes hold, the men lose their memory and identity to the point where they become robotically obedient, a kind of steppe golem [8].

According to the etymological researches of this word, the word *mankurt* can be formed as a result of a junction of two ancient Turkic roots *man-* put on belt, grid oneself; and *qurut-* dried; that is the man with a belt worn on his head and dried [9]. And another research shows “The forms of *mang* which begin with *b-* and there are some soft forms, this connotes the former Turkish word *balınglamak ~ belinglemek* “to startle, to stupefy”. The presence of words like *bel bel ~ mel mel ~ mal mal* “in surprise, silly”, *malak* “impractical”, *baldan* “stupid”; *belen* “insane”, could show that there is a relation among the words *mang ~ bang* and *balınglamak ~ belinglemek*, *mun-* “to talk nonsense, to become senile” and the verb **ba- ~ *ma-* [1].

Essential component of the word *mankurt* is *man~mañ*. In Turkic languages we can see some words with component *man*. In Kyrgyz language «маң баш», «башы маң болуу» for example, in the sentence “*Bashym mañ boldu*” the words *mañ* used when we don’t know what to do. In south dialect of Kyrgyz «маңыров», in kazak language *маңгірту* unconsciousness [3], in turkish *mankafa*, *manguf olmak* (1988:987); in gagauz «манкафа» [11]. In Turkish “*mank*” means stupid, foolish. In Kazakh, Kyrgyz, Turkmen “*mank*” is a name of a disease. In Chuvash language another meaning of “*man*” is to forget. In the dictionary of Sir Gerard Clauson this word is given in following example: *Ma:n* survives, in the same meaning as *mañ* in NE Şor, Хак. *Ma:n* *ya:şlıg* *ko:y* “a ship which passed the age of four” [6]. In Chuvash language: *mantaran* 1. miserable wretch, poor fellow [10]. Semantical meaning of all these words are the same: stupid, unreasonable, unwise, cripple.

In this field ancient Turkic languages have words as *mun- ~ bun-*. In the dictionary *Divanu lugat it-Turk* there is a verb “*munmak*” (II: 30) meaning is bullshit, drool; *mun kişi* (III: 140) - sad man. In Ancient Turkish ‘*muntuz*’ meaning is

foolish, mad (Bang ManBeicht 180-b); in the Kutadgu Bilig ‘munduz’ - fool, idiot: King got very angry and started shouting hey a stupid man! (Arat 1988:56); in the Atabetül Hakayık ‘munmak’ to dote (Arat 1992: XLIV) hasislerini kötrüp, nefisini çalıp azu kutsuz ajuñ karıp mun munar’ (Arat 1992, 98). In ancient turkish munqul «foolish, mindless» (6, 349) in kyrgyz mun-ju «disabled (without hand or foot) that this mutilated man.

In Chagatay muntuk meaning “disabled, handicapped person” [4]. In kypchak mankakak meaning “slack, chump (CC)” [5].

In ancient turkish ‘mun-, bun-’ verbs n~y changing meet in ancient uygur as moyum *moy-(boñ) – confused [7].

In altaic languages as Tungus Manchu there is «маја-» failures, premonition, in nanay dialect.: маһ’а – failures, lose [12]. In mongol language there is manger [2] stupid, doltish. In may have the same root with the Kyrgyz word “mankurt”. In ancient uygur and Tungus Manchu languages variants of word man can have маһ-, май-, муһ-, муй-changing.

Man means the state of being mad, stupid and the verbs аһ, аһ- mean the opposite wisdom, wise. For example: «аһ-сезим», «аһдап бил-», «аһ сал-», «аһ ақыл» in Kyrgyz, “anlamak, anlaşmak” in Turkish. According to Radlov’s dictionary аһ – means perceptiveness, wit, comprehensiveness.

According to ancient and modern Turkic languages and Altaic languages examples of word man we can suppose that there may be some common rooted word as m -*.

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ВЗАИМОДЕЙСТВИЕ ТАТАРСКОГО И ФИННО-УГОРСКИХ ЯЗЫКОВ И ТИПЫ ЯЗЫКОВЫХ КОНТАКТОВ В ВОЛГО-КАМЬЕ

INTERACTION OF TATAR AND FINNO-UGRIC LANGUAGES AND TYPES OF LANGUAGE CONTACTS IN THE VOLGA-KAMA REGION

Аннотация. В статье анализируются понятия субстрата, суперстрата, адстрата, перстрата на примере татарско-финно-угорских языковых контактов в Волго-Камье.

Ключевые слова: языковые контакты, татарский язык, финно-угорские языки, субстрат, суперстрат, адстрат, перстрат.

Abstract. The notions of substrat, superstrat, adstrat, perstrat are analyzed in the article on the example of