

# The Influence of Chinese Dialects on Uyghur People Speaking Chinese

Libo Zhang

School of Chinese Language and Literature, Xinjiang Normal University, Urumqi, Xinjiang, China

## Abstract

Throughout history, the contact between Chinese and Uyghur language has two aspects: synchronic and diachronic. When Uyghur people speak Chinese, it is inevitable that they will be influenced by Xinjiang Chinese dialect. This paper will discuss the manifestations and causes of this influence in terms of words and sentence patterns.

## Keywords

Language Contact; Xinjiang Chinese Dialect; Uyghur Language.

## 1. INTRODUCTION

The formation of Chinese communicative competence of Uyghur people, the improvement of understanding and expression level, is not mainly by reading and writing Chinese standard language, but more by oral learning. First of all, it is by listening to spoken Chinese, which is mainly due to the fact that the Uyghur people need to use Chinese in their life and work. Through contact with their Han compatriots, through mutual exchanges in daily life, through common learning and work and participation in various social life, the oral level has been improved. In this process, they will be affected by various Chinese dialects spoken by people around them, mainly by various Chinese dialects commonly seen in Xinjiang. These effects are manifested in vocabulary, sentence patterns and so on.

This paper will discuss the reasons, manifestations and social and cultural influences of Chinese dialects on the use of Chinese by Uyghur people, and discuss the influence of Chinese dialects on Uyghur people 's speech from four aspects.

## 2. UYGHUR PEOPLE AFFECTED BY THE CHINESE DIALECT

In the Qing Dynasty, for the language management of Xinjiang, the Qing Dynasty took many measures to promote the mutual learning of languages among all ethnic groups in Xinjiang. At that time, there had been a mixed situation of Chinese language and Uyghur language, Chinese and dialects. There have been two large-scale immigrations in Xinjiang, which has led to the formation of the northern part of Lanyin Mandarin and the southern part of Central Plains Mandarin. Inland immigrants are inseparable from the formation of Chinese dialects in Xinjiang.

After the founding of the People 's Republic of China, people across the country supported the construction of the border areas. Workers from all walks of life came to Xinjiang in the form of collective or individual combinations, forming the third large-scale immigration. Some emerging urban residents and corps workers speak a Mandarin similar to Beijing dialect. This is a natural choice from the residents of the five lakes and four seas, in the five directions, without the main dialect conditions. This is the third part of Xinjiang Chinese dialect-the origin of the formation of Beijing Mandarin.

In 1983, Liu Lili and Zhou Lei divided more than 80 counties and cities into three parts according to the difference between the ancient entering tone words and the ancient level tone voiced initials, and then placed the three dialects in the national Chinese dialect system to identify their belonging and rank. They were named ' Lanyin Mandarin Northern Xinjiang, Central Plains Mandarin Southern Xinjiang and Beijing Mandarin '. Among them, Lanyin Mandarin Northern Xinjiang is the most used, the most widely used and the most powerful dialect in Xinjiang Chinese dialects. It accounts for the absolute majority of the natives. The Han culture is relatively developed. In areas with a long history, such as Hami, Balikun, Fukang, Jimsar, Qitai and other places, people speak more Lanyin Mandarin, and then the dialect of the immigrants is basically assimilated by the local dialect.

### 3. THE MANIFESTATION OF UYGHUR PEOPLE SPEAKING CHINESE INFLUENCED BY CHINESE DIALECT

#### 3.1. Localization of diction

When Uyghur people speak Chinese in communication with their Han compatriots, they may be more inclined to use the expressions in their own mother tongue. Due to the influence of Chinese dialects, there is often a problem of localization of words. They often use some dialect words, also transform some Chinese words, and borrow some reformed Uyghur words.

##### 3.1.1 Direct use of Chinese dialect words

- (1)反正哪搭苦到哪搭去。(where)
- (2)晚上睡到那搭。(there)
- (3)麻达没有。(trouble)
- (4)我们尕娃也不是聋子,他能听到嘛。(Kids, dolls)
- (5)因为指标的限制,不能给娃娃安排工作。(little children, Dialects in the northwest also refer to older children.)
- (6)那涝坝是国家管的。(pond)
- (7)睡在水泥地高头。(top)
- (8)城里边的嘛,糟踢粮食太歪得很。(brilliant)
- (9)新疆队太劳道的很。(very good)

When Uyghur compatriots speak Chinese, they sometimes use Chinese dialect words directly. These dialect words have strong northwest regional characteristics, often short and concise, but vivid and interesting.

##### 3.1.2 Use of modified Chinese words

In the communication and communication between the Han nationality and the Uyghur nationality, some Chinese words have been transformed together. Some of the meanings of the words have been extended, and some of them overlap according to the form of Uyghur words. For the Uyghur people, the words after this transformation are better understood and learned.

- (1)牌牌子不拿来了嘛,我们又把他们抓上的呢。(refers to the badge, badge, here extended to the certificate, certificate introduction letter, etc.)

(2)艾来拜来的一大堆东西。(“艾来” is attached on the basis of “拜来” according to the form of Uyghur words. 拜来 : babbling, chattering, the whole word means ' a lot ', ' a variety ', ' and so on '.)

(3)这个那个多得很,样子样子的办法都可以。

Uyghur language has the word [xil] ( type, appearance ), and the word [xilmu-xil] is composed of [xil] overlap. “样子样子” is the same as the structure of this Uyghur compound word, and also means ' various ' and ' all kinds of '.

(4)再一年,我们怎么样子办法想一下,才有出路。

(5)这样子情况嘛,普遍存在。

(6)党政怎么样子分开,怎么样子领导,怎么样子建设?

Uyghur[qandaq](怎样)、[mundaq](这样)、[undaq](那样), can be used as predicate, attributive and adverbial. Some Uighurs translate them into “怎么样子”“这(个)样子”“那(个)样子” when they speak Chinese, both as predicates and as attributives and adverbials.

(7)糊里马蹉搞了一下。

“糊里马蹉” is composed of the first half of the Chinese “糊里糊涂” and the second half of the Uyghur [malimataŋ](乱七八糟的) ' Ma wade ', which means ' indiscriminately '.

This kind of words produced in the oral language of the Uyghur and Han people are very vital and widely understood and used in ethnic exchanges. The culture of different ethnic groups in Xinjiang, including language, is not absolutely single and pure. Between each other, there is a wide range and deep influence and acceptance, showing the trend of ' you have me, I have you '.

### 3.1.3 Borrow back the transformed Uyghur words

In the communication between Han people and Uyghur people, they have mastered some common words in Uyghur language. For some words, they use Chinese phonetic system to pronounce, or transform them according to Chinese lexical means, such as overlapping and affixing, so as to make them easy to read and remember. When Uighurs speak Chinese, in order to make the other side easy to understand, they often borrow this Chinese Uyghur word.

(1)给你白卡儿拉煤,拉瓜,拉大米。

In Uyghur, there is [bikar](徒劳,白白地), and the pronunciation of this word is close to ' Baikal '. After the Chinese dialect is borrowed and transformed, it is borrowed by the Uyghur people when they speak Chinese. For Uyghur compatriots whose mother tongue is not Chinese, it is much less difficult to use these borrowed words when speaking Chinese, rather than using words with the same meaning in Mandarin.

(2)牌档子吐拉吐拉的。

“牌档子”, also does not have this usage in Uyghur language. “牌档” is a phonetic change of the word [pajda](利益,有益,好处) in Uyghur language. When borrowing this word in Chinese, a posterior nasal [ŋ] is added to the back of the word, which makes the last syllable of the Uyghur word become a closed syllable. The “子” of “牌档子” is the suffix of Chinese. Similar to this kind, there are more commonly used “羊缸子” and “巴郎子”, which means women, wives, boys and children, but the suffix “子” is also the usage of Chinese.

As for “吐拉吐拉”, there is actually a word [tola](多) in Uyghur, and its pronunciation is close to “吐拉”, but there is little superposition usage of “吐拉吐拉”, which is derived from the expression habit of Chinese.

(3)海麦斯(海里麦斯)去呢。

海麦斯(海里麦斯), in the Uyghur language itself is not such a usage, in the Uyghur language has the word [həmmisi](全部,都,一切), the pronunciation of the word and Hailimes is close to the word, borrowed from the Chinese dialect, and was borrowed back by the Uighur compatriots.

(4)你再不要撸素子。

The word “素子” is the transliteration of [səz](词) in Uyghur language. After the transformation of Chinese, it is combined with the Chinese morpheme “撸” and borrowed back by Uyghur people when they speak Chinese.

These slightly modified Uyghur words are widely used in the daily communication between Chinese and Uyghur people. This is a mixed phenomenon of vocabulary between the two languages. The use of such words shows the emotional closeness between ethnic groups, the care of language, and the unity and harmony in social life.

### 3.2. Grammatical expression is not standardized

When Uighurs speak Chinese, in addition to the use of words, they will be affected by Chinese dialects. In addition, when Uighurs use Chinese, because the grammar of Chinese dialects is quite different from that of Uighur, there are also non-standard grammatical expressions. For example, Uyghur people often do not pay attention to the word order and verb tense in Chinese, which makes people feel vague and even grammatical errors. In oral and written expression, many times the subjective reflection in Uyghur language will be directly introduced into Chinese. The emergence of a large number of these grammatical habits, on the surface, seems to be wrong and the scope of application is limited, which may also make Uyghur people have many obstacles in the use of Chinese communication. In fact, with the frequent and in-depth communication between the two sides, these vivid language forms have long been accustomed to nature.

#### 3.2.1 Verb+的呢

(1)他们吃饭的呢。(They are eating.)

(2)他一大早就跑上门叫的呢。(He once called.)

(3)娃娃身体不好,一直病的呢。(Dolls are often ill.)

In dialects, the meaning of “Verb+的呢” is not fixed, which means “Verb+着呢”, which can be ongoing, past or frequent. “呢” has the function of sentence formation, which can not be omitted in the present or future statements, but not in Uyghur.

#### 3.2.2 Monosyllabic verb+给

(1)你把他催给。(You hurry him up.)

(2)把你们爹喊给。(Call your dad up.)

In Mandarin, the object component is usually followed by “给”. In the above example sentences, the object is omitted after “催给” and “喊给”. “给” is an auxiliary word, which has no specific meaning and plays a role in strengthening the tone. There is almost no restriction on monosyllabic verbs in the combination format of “Monosyllabic verb+给”. This sentence pattern

indicates that the action is to someone else, has a strong command meaning, and is mostly used for commands when you are not polite or dissatisfied, much like the Uyghur “verb + auxiliary verbber-”.

### 3.2.3 给给 + object + patient

(1) 顺手把这个东西给给他了,省得她白卡儿跑一趟。

(2) 给给他一本书。

Song Jinlan (1990) believed that there is a connection between the “给” after the verb in the northwestern dialect and the verbs expressing the meaning of giving in the Altaic language, and that it is caused by language contact. This sentence pattern often appears in the dialects of the northwest region. The first “给” is a verb, the second “给” is a preposition, and the “给+ object” is a prepositional phrase used in the first “给” as a complement. This sentence pattern is usually represented by a double-object sentence in Mandarin. For example, in Mandarin, “我顺手给她这个东西了,省得她白跑一趟。”.

### 3.2.4 Monosyllabic verb + 上

(1) 去了就能要上钱。(take)

(2) 我不在乎能不能拿上60分。(get)

(3) 这个问题我答上咧。(answer)

In dialects, “Monosyllabic verb+上” has the meaning of “Monosyllabic verb+到”, which means that the subject obtains something for himself through this action. This structure is more like the ‘verb + auxiliary verb al-’ in Uyghur.

### 3.2.5 Monosyllabic verb+下

(1) 定定站下甬动弹。(Honestly stand still.)

(2) 学下本事是你个家的。(Learning skills is your own.)

(3) 到最后只落下一块钱。(In the end, there was only a dollar left.)

In the dialect, “Monosyllabic verb+下” means the sudden, accidental, unintentional, accompanying or realization of the action. This structure is very similar to the “verb + auxiliary verbqal-” in Uyghur.

### 3.2.6 Noun+些个

(1) 你把苹果些个洗了。(Multiple apples, express plural meaning.)

(2) 你离野狗些个远点。(Wild dogs, more than one wild dog.)

In Uyghur language, the affix [-lar\-ler] with a plural number is added after the noun to indicate the majority. In Xinjiang Chinese dialect, the nouns indicating humans or animals can be added by adding “些个” to indicate the majority, which is equivalent to “们” in Mandarin Chinese.

### 3.2.7 些个+noun

(1) 弄些个吃的(饭)。

(2) 田里有些个人在干活。

Although “些个+noun” and “Noun+些个” only exchange the lower position, the meaning expressed is very different. “些个” in “些个+noun” means something.

On the whole, it is a common phenomenon that Uyghur people speak Chinese influenced by Chinese dialects. The reason lies in the influence of many factors, showing the characteristics of non-standard use of words and grammatical expressions.

### 3.3. Speaking Chinese with redundant words

Like the Han people who speak Chinese sometimes have redundant words, the Uyghur people who speak Chinese also have some redundant words. Different people may have different redundant words, and the number of redundant words is different.

#### 3.3.1 嘛

(1) 吃的吃嘛,就吵起来咧。

Eat and eat and quarrel. “嘛” is used after the first clause in the two clauses, indicating that there is a new situation behind it and plays a pause role.

(2) 你吃饱了嘛,再走。

You go after you 've eaten. “嘛” is used at the end of the first clause and sometimes contains '... The tense meaning of " after " has a pause effect on the tone.

(3) 有事你就走嘛。

“嘛” is used at the end of the sentence, indicating the meaning of imperative, generally expressing the meaning of dissatisfaction, it is better to do something directly, rather than turning a corner.

(4) 你嘛就不要去了。

After “嘛” is used in the subject person, there is an emphatic tone.

(5) 你好好的嘛,别乱动。

“嘛” has the effect of soothing the tone after being used as adverbial.

(6) 我一定要去呢嘛。

“嘛” is also often combined with “呢” to form “呢嘛” to indicate the confirmation of facts and affirmative tone.

Chinese belongs to the Sino-Tibetan language family, and Uyghur belongs to the Altaic language family. Although the two belong to different language families, Uyghur language and the development of Xinjiang Chinese dialect influence each other to a certain extent. In Xinjiang Chinese dialect, “嘛” is generally not omitted, but if omitted, the meaning of the original sentence will not change. When Uyghur compatriots speak Chinese, they often use the redundant word “嘛”, which is also influenced by the Chinese language spoken by Han comrades.

#### 3.3.2 这个

(1) 我嘛,这个主要嘛,这个管理后勤。

(2) 我们的情况嘛,比较这个复杂。

Uyghur compatriots often use the word “这个” in their speeches, which is to some extent influenced by the non-standardized and colloquial Mandarin of Han comrades.

#### 3.3.3 就是

(1)昨天嘛,就是早上,我去了县上。

(2)我们要努力工作,为了家里嘛,就是为了孩子赚钱。

It is inevitable for Uyghur people to make mistakes, repetitions and redundant words when speaking Chinese. It is difficult for them to express their thinking in a second language. However, too many redundant words will affect the effect of expression and even cause pollution of speech. Therefore, not only Uyghur compatriots, but also Han comrades, every speaker should overcome their own problems, develop good habits, minimize or even eliminate this phenomenon.

## **4. THE REASON WHY UYGHUR PEOPLE SPEAK CHINESE IS INFLUENCED BY CHINESE DIALECTS.**

### **4.1. Different language environments**

There are many Chinese dialects, and different regions have different accents and intonations. In the process of communication with Han people, Uyghur people will inevitably be influenced by the use of Chinese dialects by the surrounding Han people. Uyghur people usually live in cities or regions with more Han people. The differences in language environment lead to the use of Chinese accent and pronunciation are often not standard. For example, in Qitai, Mulei and other places, the Chinese spoken by Uyghur people has more or less local accent or dialect characteristics.

### **4.2. The influence of learning error**

Uyghur compatriots learn Mandarin mainly from the contact with Han comrades. They usually learn Chinese in schools, communities and workplaces. When Han comrades in Xinjiang use Mandarin, it is inevitable that they will be less standardized. Affected by this, in these environments, these Uyghur compatriots can not avoid some errors and errors in the process of teaching or communication when they understand and use Chinese words. Based on the different 'listening' habits, there may be some differences in pronunciation, vocabulary, grammar and other aspects. Especially in terms of vocabulary use and grammatical sentence patterns, Uyghur people often use their own language habits to express Chinese, which gives the opportunity for Chinese dialects to influence Uyghur people to speak Chinese dialects.

### **4.3. Solid historical foundation**

Throughout history, Xinjiang has been a national distribution center since ancient times. It is a rich mining area of language, so there are also large bilingual fields with various forms. Chinese is an official language, so as the carrier of Chinese culture, Chinese is always full of vitality. It has almost been in contact with all kinds of minority languages in Xinjiang, not only in the synchronic plane, but also in the historical evolution and blending, showing a trend of mixed spatial and temporal components.

### **4.4. Slight cultural differences**

Chinese dialects reflect the formation and development of different cultures, and different cultures will bring different language habits and expressions. When Uyghur compatriots get along with Han people in life and work, they will inevitably have cultural differences. The differences in cultural and humanistic languages will make it difficult for Uyghur people to accurately express their meanings. In order to communicate better in social interaction, Uyghur people usually use the expression of Chinese dialects, so that their expression is closer to the etiquette and customs of their culture.

## 5. SUMMARY

As we all know, there is no isolated nation in the world. Any nation will have contact and communication with other nations. Language contact is the same. Language contact will change and develop in mutual influence. As one of the minority languages in China, Uyghur language has been developing and maturing in the interaction with Chinese. When Uyghur people speak Chinese, they will also be influenced by Chinese dialects in Xinjiang. These influences have already penetrated into people 's daily life and become the treasure of language.

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