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РЕЗЮМЕ. Мақолада халқ шоири А.Дабыловнинг «Баҳадыр» достонидаги фольклор аңаналари, реалистик янги кирралари ёритилиши хақида фикр юритилган. Хусусан, асарнинг чуқур фалсафий ва патриотизм, айниқса халқлар дўстлиги, реаллик билан боғлиқ жихатлари ҳар томонлама илмий таҳлил қилинади.

РЕЗЮМЕ. В статье рассматривается отражение фольклорных традиций и новых реалистических аспектов в эпической поэме «Бахадыр» народного поэта А.Дабылова. В частности, всесторонне научно анализируются глубокие философские и патриотические аспекты произведения, особенно дружба народов, ее связь с действительностью.

SUMMARY. The article discusses the reflection of folklore traditions and new realistic aspects in the epic poem "Bahadyr" by the people's poet A. Dabylov. In particular, the work's deep philosophical and patriotic aspects, especially the friendship of peoples, and its connection with reality are comprehensively scientifically analyzed.

REPRESENTATION OF IMAGES WITH IMITATIVE WORDS IN THE NOVEL "THE LEGEND OF MAMAN BIY" BY T.QAYIPBERGENOV

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Ключевые слова: подражательные слова, ономотопия, персонажи, исторический контекст, межличностные отношения, изображение.

Key words: imitative words, onomatopoeia, characters, historical context, interpersonal relationship, depict.

Literature is a beautiful art, it can make the reader flow in its verse like it really happening in true life. Literary works can allure readers to ascertain the level of happiness that no other art can possess [1:84]. The type of literature is many varieties such poem, poetry, movie, novel, short story, etc.

Onomatopoeic words are typical for literary texts. Writers use onomatopoeias to enhance the psychoacoustic background of the described scene, to express the state, feelings of the hero, etc. [4: 18].

The writer T.Qayipbergenov, in "The Legend of Maman Biy" [3:2018], reflects on history, offering insights into Karakalpak history, the paths it has taken, and the challenges it has faced. Through this work, we witness the rich historical narrative of the Karakalpak people and their experiences. His writing reveals our rich historical legacy. Capturing such an important era requires deep knowledge and great effort, qualities that T.Qayipbergenov possesses in abundance. He brought his full talent to life, creating powerful works with great success. Among them is the novel "The Legend of Maman Biy". This novel represents a significant historical narrative, depicting the Karakalpaks' life along the banks of the Jana Darya River, their migration to the shores of the Aral Sea, and their initial days in this new environment. The novel devotes significant attention to the Karakalpaks' struggle for voluntary integration with Russia. At that time, the Karakalpaks living along the Jana Darya River were under the authority of the Kazakh Kishi Juzi Khan, Abulkhair. To oversee and manage them, Abulkhair appointed a man named Ghaip as a half-khan over the Karakalpaks. Under Abulkhair, the Karakalpaks faced severe hardship, paying numerous taxes and enduring various difficulties. The Karakalpak tribal leaders began seeking ways to escape this suffering. Their aim was to unite the Karakalpaks, including those who had spread

under the influence of the Bukhara Khanate and other territories, to form a strong nation.

In the novel, Maman Biy portrayed as a humble, wise, perceptive, and courageous figure from a young age, dedicated to his nation. The author vividly reveals his bravery and devotion to the public good. Maman Biy's heroism, his readiness to invest all his strength, resources, and wealth for his people, as well as his journey to Russia to negotiate and obtain a treaty, and the eventual disillusionment his people feel towards him, are explored in depth. Additionally, the novel includes other notable characters, integral to the plot, such as Orazan Batyr, Ghaip Khan, Abulkhair Khan, Esengeldi Biy, Murat Shaykh, Dmitriy Gladishev, Ivan Nepliyev, Kuzma Borodin, Abulghazi Khan, Muhammad Amin Inaq, Khiva's Ghaip Khan, Aidos Biy, and Kazakh lords Aigara Biy and Sedet Kerey. In the novel the author describes the characters' personalities, the circumstances and attitude of people and their speech with imitative words skillfully.

In studying this novel, we conducted a multi-stage analysis based on usage of imitative words:

Stage I: We performed an etymological analysis to identify and examine the imitative words, understanding their meanings and usage. For this, we used the book from U. Embergenov's work, "Imitative words in Modern Karakalpak Language" [2:17]. The novel "The Legend of Maman Biy" consists of approximately 132,660 words, of which 340 are imitative words. Excluding repeated instances, there are 327 unique imitatives, which account for 4% of the novel's total vocabulary.

Stage II: We analyzed these words from a semantic perspective, categorizing them into visual and auditory imitative words. Of the imitative words used in the text, 55% represent sound imitative words (onomatopoeia), while the remaining 45% sound-symbolic words.

In T. Qayıpbergenov's novel "The Legend of Maman Biy", the analysis of sound imitative and sound-symbolic words especially reveals poetic techniques and vivid imagery. Through the examples below, we illustrate how these words enrich the creative language of the novel.

– "Sen bolmadıń, taw gúnirentip jıladı." (p. 13)

"Gúnirentip" – this word describes the mountain "weeping" grumble by imitating its sound, personifying the mountain and bringing nature to life.

– "Maman basqa bardamlılardıń balalarınday kekshiyip, ózin joqarı tutpaǵanı ushın ba, bári jaqsı kóredi." (p. 14)

"Kekshiyip" – this term conveys the character's pride or self-regard, reflecting his demeanor. It imitates his attitude and reveals aspects of his personality.

– "Joldasları duw kúlisti." (p. 14)

"Duw kúlisti" – used to describe a group laughing together, this phrase imitates the intensity and effect of the collective laughter, amplifying the auditory impression.

These examples highlight the ways in which imitative words enhance imagery and provide deeper insight into the characters and setting.

Here are more examples from "The Legend of Maman Biy" that show how imitative words vividly portray sounds, actions, and the personalities of characters.

– "Onıń shıńkildep sóylegeniniń ózi kúlkili edi." (p. 14)

"Shıńkildep" – imitates the character's high-pitched, amusing way of speaking, reflecting both the sound and personality.

– "Bunnan az waqıt jeti jıl ilgeri junǵarlardıń zalım xanı shabıwıl baslap, eldi parra-parra qıldı." (p. 16)

"Parra-parra" – represents the scattering or breaking apart, visually imitating the separation or division of people.

– "Joldasları túyilgen tekelerdey ǵırq-ǵırq kúldi." (p. 17)

"Ǵırq-ǵırq" – describes a loud, harsh laughter, imitating an unpleasant sound and emphasizing its intensity.

– "Tómengi qaraqalpaq eliniń óńsheń jası úlken biyleri bas qossa, hámme jaq laplap turganday, ishleri ǵıjlap, tútigedi." (p. 20)

"Laplap" and "ǵıjlap" – represent heat and irritation, adding vivid sensory detail to the scene.

– "Háwir shıǵara almay ship-ship terge túsedı." (p. 20)

"Ship-ship" – Conveys the urgency or restlessness in the character's appearance, imitating the visual effect of excessive sweating.

– "Dorba asınǵan qosaq-qosaq jaslar, kempir-ǵarılar bir-birine baylanǵan sıyaqlı bir tayaqtıń eki ushınan uslasıp o'tip turıptı." (p. 21)

"Qosaq-qosaq" – portrays a large group or formation, creating a clear visual of a connected line of people.

These imitating expressions greatly enrich the narrative, adding depth to the imagery and enhancing the reader's perception of the story's atmosphere, characters, and action.

In the thesis we examined the vivid imagery conveyed through imitative words in T. Qayıpbergenov's *The Legend of Maman Biy*, revealing how these expressions enhance the sensory depth and cultural richness of the narrative. With 327 unique imitative words, which constitute 4% of the novel's vocabulary, T. Qayıpbergenov effectively employs sound imitative (onomatopoeic) and sound-symbolic words to breathe life into historical scenes, adding texture and resonance to the Karakalpak people's journey and environment.

Through expressions like "gúnirentip" (grumble) and "ǵırq-ǵırq" (guffaw), the author uses imitative words to animate the natural world and reflect the inner lives of characters, creating a rich auditory and visual landscape. These words deepen the reader's connection to the narrative, evoking the intense atmosphere, emotions, and historical context that define the Karakalpak experience.

In conclusion, this study highlights the indispensable role of imitative words in revealing imagery, showing how T. Qayıpbergenov skillfully integrates them to craft a sensory, culturally immersive literary experience. Future research may explore how such linguistic techniques enhance imagery in other works, contributing to a broader understanding of onomatopoeia's role in literature across cultures.

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РЕЗЮМЕ. Мақоллада Т.Қайыпбергеновның «Маман Биі афсонасы» асарындағы қаһрамонларның о'у-хайоллари, кечинмалари, атоғдағы воқеаларға муносабатлари, шунингдек, жонсиз табиятти тасвирлашда тақлид со'злардан фойдаланиш орқали адабий тилға бадийлик берилганлигини мисоллар билан ко'рсатиб о'тилган.

РЕЗЮМЕ. В статье рассматриваются мысли и переживания персонажей произведения Т.Кайыпбергенова «Легенда о Мамане Биі», их отношения к окружающим событиям, а также то, как с помощью подражательных слов в описаниях неживой природы литературный язык приобретает художественность, что демонстрируется на примерах.

SUMMARY. The article discusses the thoughts and feelings of the characters in T. Qayıpbergenov's work "The Legend of Maman Biy", their attitudes toward surrounding events, as well as how the use of imitative words in descriptions of inanimate nature lends a sense of artistry to the literary language, as illustrated by examples.