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THE LINGUOPOETIC ANALYSIS OF ORNITHONYMS IN KARAKALPAK FOLK AITYS

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ABSTRACT

In the article the linguistic and poetic features of ornithonyms used in the Karakalpak folk aitys were analyzed. Their possibilities of creating an artistic image are studied.

KEYWORDS

Karakalpak folk aitys, ornithonyms, simile, metaphor, poetic speech, linguopoetics, linguopoetical analysis, artistic image.

INTRODUCTION

Ornithonyms, that is, bird terms, have their place in the vocabulary of any language. They are used in the folk language for various stylistic purposes, apart from their direct meaning. "The image of the birds has a significant place in the folk creation. They are often found in poems, tales, epics, legends, proverbs". [11: 7]. The ornithonyms are also productively used in Karakalpak folk aitys in various stylistic services. In this

scientific work, we aimed to make a linguopoetic analysis of the bird terms used in Karakalpak folk aitys. The reason is that the study of the language of folk oral works from the linguopoetic point of view is one of the urgent problems facing the modern Karakalpak linguistics.

A lot of scientific works on ornithonyms have been made in world linguistics. The ornithonyms in the Karakalpak language are widely studied in the monograph of M. Khojanov [11: 4]. The historical-etymological analysis, lexical-semantic and stylistic peculiarities of the bird terms are mentioned here.

In the vocabulary of the language of Karakalpak folk aitys, there are many words related to bird breeding. As it is known from the history, the birds played an important role in the daily and cultural life of the Karakalpak people from early times. Our people have domesticated them since ancient times, used them for breeding and in hunting.

In the language of aitys, the following words related to the birds are used:

Buldırıq degen qus boladı, / Buğıp barsañ attırmaydı (There is a bird called a grouse, / If you go bending, you can't shoot) [5: 285]. Kúygelek degen qus boladı, / lynelikten jem aladı (There is a bird called Kuygelek, / He eats the dragonfly) [5: 286]. Qumırı degen qus boladı, / Párin tartsañ bos boladı (There is a bird called Turtledove, / If you pull by the feather, it is soft) [5: 322]. Kólden úyrek ushadı, Aralasıp ğaz benen (Ducks fly from the lake, mixed with goose) [5: 324]. Shimshıq attım gez benen, / Kábab ettim duz benen (I shot a sparrow while travelling, / I made kebabs with the salt) [5: 325]. Qıran búrkit ushadı aspan menen, / Ámiwdár'ya tógilmeydi tasqan menen (The eagle flies from the sky, / Amudarya does not spill even overflows) [5: 326].

In the given examples, the ornithonymous words buldırıq, kúygelek, qumırı, shimshıq, búrkit are used in their direct meaning. These ornithonyms mainly are often met in the deserts of the Central Asia.

The bird terms are widely used in Karakalpak folk aitys, especially in riddle aitys. For example:

Otız eki máyekten, Esapsız shóje shıǵadı, (Out of thirty-two eggs, innumerable chicks come out) [5: 304]. Palapan ğazım baylawlı, Bunı tabar barmeken (My gosling is tied, and who can find it) [5: 309]. Tús kórdim túnde, ne yaqshı tús, / Qolımda jipek bawlı qırq qara qus, / Qolımnan qırq qara qus ketti ushıp, / Jigitshe, shayır bolsañ bul sózge tús, (I had a dream at night, what a good dream, / Forty steppe eagle with a silk string in my hand, / Forty steppe eagle flew away from my hand, / Young man, if you are poet, come to this word) [5: 312]. Alpıs úyrek, toqsan ğaz, / Aylanıp ushar pır-pırlap, / Eki lashın, bir suñqar, / Tinbastan ushar sıñqıldap, (Sixty ducks, ninety geese, / Flying around and fluttering, / Two falcons, one hawk, / Constant fly sounding) [5: 308].

In the first example, thirty-two teeth in a person's mouth are shown. In this example, the teeth are not hidden under the word shó'je (chick) in vain. The reason is that the smallness of the chick is expressed in a metonymic way. The answer to the riddle in the next example is the human eye. In the third example, forty steppe eagles mean 40-day period after giving birth. In the last example, the sixty ducks, the ninety geese explain the veins in the body of man, two falcons and one hawk mean two human eyes and tongue. A wonderful puzzle model has been created, by assimilating the sharpness of eyesight to falcon and the swiftness of a tongue to a hawk.

Aldı menen, Aq Meñesh, quwımdı kór, / Bir ózi qazanıña sıyarmeken, (First of all, Ak Menesh, look at my swan, / whether he fits in your pot alone) [5: 337]. Tuyǵınım túnde toyǵan, tamaǵı toq, / Janımda qálpesi tur, qayǵısı joq, (My white goshawk is full at night, / his gaze is near

me, doesn't have sadness) [5: 341]. Kólinde qasqaldaq, úyrek, quba ġaz,/ Dún'yanıń ańları múytende bardı, (In the lake there are coot, ducks, geese, / the world hunts are in muyten) [5: 355].

In the given examples, we can see the unique rich nature of the Karakalpak people, thanks to the names of the ornithonyms: quw, tuyǵın, qasqaldaq, úyrek, quba ġaz.

Sawısqan, alaǵarǵa – málim qusıń,/ Aytayın haqıyqattı jek kórseń de, (magpie, gray crow, birds you know,/ Even if you hate I tell the truth) [5: 350]. Sawısqanıń alası,/ Aǵınan kóp qarası, (The gray of magpie, black is more than the white) [5: 326]. Esitilgen qulaqtan,/ Búlbúl dawısı qala ma?/ Kimler ashıq boladı,/ Toǵaydaǵı ġarǵaǵa, (From the heard ear,/ Will the sound of the nightingale remain?/ Who will love,/ To the crow in the forest) [5: 352]. Maqtaǵan mergenleriń kún kórip júr,/ Atıp jep mushtay qoyan, qırǵawıldı, (Your proud hunters are making a living,/ Shooting and eating rabbits and pheasants) [5: 350].

In some cases, the ornithonyms are also used to show bad habits and flaws in human behavior. In the first example, the name of the wild birds is used simultaneously and gives the negative meaning. In the second example, the ornithonym is used in the sense of disdain and discrimination. In the next example, the antithesis method, that is, the relationship between good and bad antonyms is skillfully created with the help of ornithonyms búlbúl-ǵarǵa (nightingale-crow). In the last example, we can see that pheasant is used in the sense of a small bird in the aitys series, even though it is a large bird compared to the other birds. This is used to explain the full life of own country in comparative side.

Ornithonyms are productively used in folk aitys, especially for stylistic purposes. "The stylistic functions of ornithonyms appear in relation to people's recognition of objects, events, phenomena, and signs" [11: 55].

Shimshıqqa shilter taqqanday,/ Arba jolda óńkigendey, (As if sparrow worn the torch,/ As a cart fades on the road) [5: 318]. Tosınnan jaw kelse de, tartınbaǵan,/ Kóldeǵı úyrek, ġazday ġarqıldıǵan, Qudasha, sálem berdim kóriwden-aq,/ Júzleriń jazǵı tańday jarqıldıǵan, (Even if the enemy comes suddenly, he didn't hesitate, / like A duck on the lake, quacked a goose, Kudasha, I greeted you from the moment I saw you, / Your face shone like a summer morning) [5: 339]. Ańlısıp ushqan japalaqtay,/ Joqarı kótermeysen qabaǵıńdı,/ Shawqımshıl, qopal jigıt kórinesen,/ Jaqtırmadım qırınlap qarawıńdı (Like an owl that flew hunting, / You don't raise your eyebrows, / You look like a rude, impolite guy, / I didn't like your sharp look) [5: 345]. Jolawshı, sóyle ońlanıp,/ Qanatıń quwday qomlanıp, (Pedestrian, talk correctly, / Your wings are spread like a swan) [5: 359].

In the given examples, the terms of the birds were basis for the creation of simile tool of description and provide a special meaning sharpness. In the first example, through the simile "as if sparrow worn the torch" the walk of a person is given in a figurative way. In the next example, the human action is depicted on the basis of simile, and the harmony of the following rows is ensured. In the third example, a person's actions are represented in a figurative form based on the simile, and give the negative meaning. Also, it was basis to the reliable transmission of the opinion in the following rows. In the last example, the simile quwday (like a swan) is used in relation to a person, and is considered the result of figurative thought. In this,

more attention is paid to the inner feelings and behavior of a person than to his actions. From the stylistic point of view, the full meaning of the word is preserved in similes, but not in metaphors. As we have seen from the examples, similes are used in aitys related to the main idea and composition of the aitys and served to reveal the main idea of the aitys.

In the examples given above, almost all of the artistic tools are used in relation to people. "The meaning of ornithonyms used in language-based communication is very broad. Most of the time, in the basis of them there is a person. Therefore, they are given with metaphorical, expressive, semantic-stylistic colors" [11: 52].

Qılarıñdı óziñ bil, arıw Meñesh,/ Qolıña bir aq suñqar qonđı kelip, (You know what to do, beauty Menesh,/ A white hawk landed on your hand) [5: 331]. Párwaz eter sen shağlasañ búlbúlim,/ Sen zarlama, sende meniñ kewilim, (My nightingale will fly if you call, / Don't worry, you are in my heart) [5: 369]. Qız – qızıl gúl bolar,/ Jigit – búlbúl bolar, (The girl will be a red flower,/ The boy - a nightingale). [5: 277]. Sárwi ağashtıñ shaqasında, Seyil etpege búlbúl kerek, (On the branch of the old tree, to walk I need nightingale) [5: 287]. Bir juwap bar – búlbúl,/ Bir juwap bar – dúldúl, (There is one answer - nightingale, / There is one answer – deaf) [5: 272].

In these examples, ornithonyms are basis for the creation of metaphors. Metaphors are the most characteristic among the trope types, they are effective in expressing emotional-expressiveness, and they appear as a result of the mastery of the creator and strong figurative thinking. At the same time, metaphor is considered as a linguistic phenomenon that shows the lexical meaning. In the first example

through the ornithonym "white hawk" the poet Ajiniyaz expresses himself. The bird term was skillfully used in a figurative meaning, giving high evaluation to himself. The falcon is considered a powerful, agile, predatory bird. According to these signs, they are included in the meaning of expressiveness in the aitys series. In the next example, the meaning of a girl's love for a boy, inner feeling, is expressed by means of ornithonym nightingale. Because the nightingale is a small, sweet-sounding bird, explain the positive feelings in a figurative way. In the third example, among our people, calling a girl as a red flower and a boy as a nightingale is a metaphor which formed from early times. In the fourth example, the ornithonym nightingale has explained the meaning of sweetheart. In the last example, this word is used to explain ingenuity and eloquence.

Qápesten buzıp ushqan qarshıgaman,/ Araldan keldim, shinin aytsam sağan, (I am hawk who broke the cage, I came from Aral, if I told you the truth) [5: 339]. Álbette, qırğıy bolsañ, qorğalarsañ,/ Jeriñnen ayırılmas-eñ sheñgellegen, (Of course, if you are a goshawk, you protect yourself,/ You will not lose your land measured) [5: 350]. Esik aldı ağıñ dár'ya,/ Bolsañ búlbúl, bağda sayra, (The river flows in front of the door,/ If you are a nightingale, sing in the garden) [5: 323]. Óziñ poshsha torğaysañ,/ Jol ústine qonasañ, (You are a lark, / you land on the road) [5: 327]. Sarı shimshiq bolayın,/ Bir wádede turayın,/ Sizden bizge shay kelgende,/ Juwap urıp alayın, (Let me be a yellow sparrow,/ Let me stand by one promise,/ When tea comes to us from you,/ I will answer) [5: 280].

In the first example, an ornithonym hawk is used to indicate that it is powerful and has no equal in the aitys. In the second example, the term wild bird is also given. Wild birds have more power than domestic birds.

Therefore, wild birds are often used to describe strength. In the next example, the ornithonym nightingale is used in the sense of weakness. In the fourth example, the lark is a small bird like a nightingale, so it is used to express the meaning of weakness and limp. In the last example, the ornithonym the yellow sparrow comes in the metaphorical sense, is used in the artistic tool, and acquires a figurative meaning.

Metaphor is considered a necessary sign that shows the expressiveness and degree of imagery of an artistic work. "The meanings of metaphors involving ornithonyms are wide and diverse. Depicted events, actions, phenomena, and objects unfold before our eyes, including their internal and external individual characteristics, on a figurative background, their qualitative characteristics are vividly and artistically displayed, creates a great impression on the reader" [11: 51-52].

In short, in the language of folk aitys, we can see that the bird terms are often used, and it is skillfully used both in the literal sense and in the variable sense. In particular, it is used in stylistic services and is of great importance in the effective and figurative delivery of ideas. Along with that, the service of ornithonyms was great in enlivening the lines of aitys and providing them with compactness.

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