



ONOMATOPOEIA AS A LINGUISTIC PHENOMENON (ON THE EXAMPLE OF IQBAL MIRZA'S POETRY)

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Abstract: This article discusses the types of onomatopoeia in the Uzbek language. Features of the use of onomatopoeia. Types of onomatopoeia in the Uzbek language and their study from a synchronic and diachronic point of view. Onomatopoeia in literary language and dialect. Linguophone, zoophonation, anthropophonation and other types of onomatopoeia in Iqbal Mirza's poems. Opinions and conclusions of European linguists about onomatopoeia.

Key words: Onomatopoeia, sound imitation, synchronic aspect, diachronic aspect, onomatopoeia, linguophonation, motivated unit, intensity, formant, zoophonation, anthropophonation, technophonation.

Onomatopoeia is the phonetic imitation of a consonant. The term is made from the ancient Greek words *onoma*, *atos* – name and *poieo* – create. Onomatia includes words with imitation of sound, as well as words of another word category made from them. For example, *kukku* – *kukucham*, *uv-uuv* – *uvullamoq*, *ma-maa* – *ma'ramoq*. Onomatia is more commonly used in children's literature. For example, *Qo'zichoq*: - *be-bee* - *dedi*. With this, it helps small readers to realize the reality of a fairy tale not only by looking at the pictures, but also by hearing. Onomatopoeia also appear in animal nicknames. For example, *miyovcha*, *vovvovcha*.

Onomatopoeia are widely used in Japanese. It contains words that are not found in any other language. In particular, when imitating sound, the words *hyuyu-hyuyu* to the strong wind, *soyosoyo* to the breeze are used¹.

1. There are different views on onomathy in linguistics. A.N.Tikhonov argues that onomatopoeia are independent words with a Lesic meaning because they imply information through language. Onomatopoeia form distinct word strings in a Word-Series system that are distinct from exclamations. A.M.Peshkowski, on the other hand, does not include onotopes among the words and says that "all the content here is in the sound". Imitation words are a separately motivated unit of word categories and are primarily studied in the synchronous aspect. The study of language materials in the diachronic aspect, on the other hand, requires new principles for the study of this phenomenon. Hence, onomatopoeia is a method of artistic imitation of sound phenomena in poetry or prose in poetic speech. Attempts to learn artistic mimicry of sound phenomena are attributed to the ancient Greek School of stoics, who explain sound and content communication on the basis of sound imitation (sounds as a result of human activity).

2. Linguists study onomatopoeia from different points of view and divide them into several types. For Example, S.V.In the case of Voronina acoustic denotate types, s.S.Dependent on the

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https://www.google.com/search?q=%D0%BE%D0%BD%D0%BE%D0%BC%D0%B0%D1%82%D0%BE%D0%BF%D0%B5%D1%8F&rlz=1C1GCEA_enUZ1045UZ1045&oq=&aqs=chrome.6.69i59i450l8.98578j0j7&sourceid=chrome&ie=UTF-8

meaning of the phonetic component shlyakhova, A.M.Gazova-Greensberg analyzed according to the internal and external sound types of objects .

3. We aimed to study the types of imitation of sound in Uzbek onomatopes. We can divide Uzbek onomatopes into the following types:

4. sound imitation words that refer to a series of words: *cho'lp-cho'lp*, *chars-chars*, *shaldur-shuldur*, *yallo*, *gurs-gurs*, *bo'bov*, *didit*;

5. words made of sound imitation words: *miyovlamoq*, *chug'urlashmoq*, *tiringlatmoq*, *xurimoq*;

6. exclamation words with a special dictionary mark: *taqir-tuqur*, *taraq-turuq*, *duk-duk*, *dukur-dukur*;

7. pictorial-motivated lexicon with a sound image: *g'ijirlash*, *shaqirlamoq*, *dukillagan*, *taraqlagan*, *taqillagan*;

8. words that in ancient times expressed the word imitation of sound: *olashaqshaq*, *chittak*, *karqur*.

It seems that we can divide these units into synchronous and diachronic units according to what point of view we study, that is, onomatopes can be studied from two points of view.

We can see this in the table below:

Table:

| № | Synchronous approach | Diachronic approach |
|---|--|--|
| 1 | sound imitation words that refer to a series of words: <i>cho'lp-cho'lp</i> , <i>chars-chars</i> , <i>shaldur-shuldur</i> , <i>yallo</i> , <i>gurs-gurs</i> , <i>bo'bov</i> , <i>didit</i> | |
| 2 | words made from sound imitation words: <i>miyovlamoq</i> , <i>chug'urlashmoq</i> , <i>tiringlatmoq</i> , <i>xurimoq</i> | |
| 3 | exclamation words with a special dictionary icon: <i>taqir-tuqur</i> , <i>taraq-turuq</i> , <i>duk-duk</i> , <i>dukur-dukur</i> | |
| 4 | | pictorial-motivated lexicon with a sound image: <i>g'ijirlash</i> , <i>shaqirlamoq</i> , <i>dukillagan</i> , <i>taraqlagan</i> , <i>taqillagan</i> |
| 5 | | words that in ancient times expressed the word imitation of sound: <i>olashaqshaq</i> , <i>chittak</i> , <i>karqur</i> |

Onomatopes are often confused with exclamations. Exclamation words are used to denote a certain emotion. Not an imitation of sounds in the surrounding world. Maybe used to express emotional feelings. For example, when a hammer hits a finger, "taq" is onomatopoeia, followed by the sound "Voy" is an exclamation. For example,

In wild youth, I exclaimed nitrogen.

Trembling in fairy tales of the universe.
 If we oh, we have more love than every lover,
 From the wind of his shirt we have a hook in the skies.
 We have no heart, we have a dime, we have no point,
 Let him give our hearts again, let him throw it to the threshold,
 To the child of a stranger if they do not give up so much!

(Persian)

Imitation of sound is imitated by sounds in nature (water, wind, thunder), the voices of inanimate objects (machine, equipment, saw), the voices of animals and people. It seems that words imitating such a sound are divided into two types:

- 1) Direct Sound imitation (imitation of sounds in nature);
- 2) imitation of indirect sound (in order to create a certain image).

Onomatopes in a given language are further bifurcated like words:

- 1) onomatopes in the literary language (vovillamaq, shillab);
- 2) sheva onomatopes (akillamaq, chuldirab).

Both onomatopes in the literary language and onomatopes in the dialect harmonize with formants denoting intensity. Because one of the main characteristics of onomatopes is the expression of intensity. This intensity can be expressed both semantically (depending on the amount of known SEMAS) and derivationally (via known formants). For example, scream, snore, cheer, yell. The addition of affixes to onomatopes leads to lexicalization. In onomatopes, the phenomenon of lexicalization and onomatopes in dialects have their own characteristics, which are a separate object of interpretation.

In the provision of emotional-expressiveness in the artistic text, imitation of indirect sound onomatopes are of great importance. Writers and poets use words of imitation of different sounds in order to create a certain image, when revealing only the characteristics inherent in them, when describing the state of a person in a particular situation.

Onomatopes in Uzbek are thematically divided into five types:

- 1) linguophonation (speech of a person, his specific features, speech manera, types of voice);
- 2) zoofonation (phonation of birds, animals, insects);
- 3) anthropophonation (emotional agitation of people, various sounds emanating from the human body engaged in labor);
- 4) naturafonation (sounds of nature, water, wind, sounds of natural phenomena);
- 5) technophonation (technical constructions, equipment, signals).

Table:

| № | Thematic group | Lexemes |
|---|-------------------|---|
| 1 | Linguophonation | Ming'irlamoq, g'o'ng'illamoq, sayramoq, do'ng'illamoq |
| 2 | Zoofonation | Ari, qo'ng'iz, g'ag'alamoq, turna |
| 3 | Anthropophonation | Yo'talmoq, hoholamoq, hihilamoq, xirillamoq, shap-shap, qars-qurs |

| | | |
|---|-----------------|--|
| 4 | Naturafonation | Shildir-shildir, guvullamoq, momogulduroq |
| 5 | Technophonation | Viz-viz, g'ir-g'ir, jizillamoq (qizigan temir) |

To study onomatias in Uzbek, we selected the poems of Iqbal Mirza. Iqbal Mirza's poetic skills, style, creative possibilities, have already been recognized by experts and fans. The sincerity in the poems of the poet, his own interpretation of feelings, expression do not leave indifferent any admirer of the poem. The poet also shows a special skill in the use of onomatopes in his poems. Let's talk about onomatia in the poems of the poet.

In the poetry of Iqbal Mirza, types of onomatias were found: linguophonation, zoophonation, anthropophonation and naturaphonation. No examples of technophonation have been found. This suggests that Iqbal Mirzo used imitations of human-specific sounds, characteristic of nature and animals.

Linguophonation. In the poems of Iqbal Mirza, imitations of sounds are found on the type of linguophonation of onomatia, that is, inherent only in human speech. For example,

Sadness left eye as fine,
I saw a hair-like weary expression.
I whispered mahzun smiled,
- Tell me, do I need you?

(Khazonrezgi)

The use of the word whisperdim in the poem by the poet corresponds exactly to that situation, since the mahzun is spoken only in a whisper when smiling. The title of the poem "Khazonrezgi" also assumes the use of the word whisper, the khazans who fall to the ground whisper under their feet, and the rain that falls also whispers; quiet, silence around, only nature whispers something...

The door that sees me alone and howls,
Sigh falls suvrat and Wall.
The Icehouse shakes and cries-hear,
Look forward to everything waiting for you
(Dragged from my trail)

In this poem, yorga used invigoration (istiora) in an attempt to reinforce his longing. The opening of the door "snarled" was expressed by the "thin door", beautifully likening the "creaking" creak of the icehouse to "shaking weeps". The natural sound production of things was animated from reality with the help of istiora.

Clouds shot lightning met,
Lightning is the clear flower of longing?
Rain whispered pouring:
Visol is the beautiful death of love.
(Hilvraugh book)

In this poem, too, the sound that comes out when it rains sounds like a whisper.

Zoophonation. Zoophonation is also found in Iqbal Mirzo poetry. For example, in the poem "sin", through the action of a chain dog, the meaning of the word "sin" is revealed:

When the broken moon turns yellow, in the sky,
On the roofs are the same arpasin progressib,

He shook his chain and shouted the multiplex:

- Danger!

- Danger!!

- Danger !!!

The woman was miskin.

Felt woman –

Somewhere a girl who would kiss her husband.

One night, chased and spilled nargis...

Chain that did not stop in the yard until dawn,

The kompak hurled unattended until the morning.

The woman also gave her hand to sin end –

Saw the first love in a dream

(Sin 1989)

In this poem, the central image is a chained Polygon. By nature, the fact that dogs are very sensitive is expressed in a strange way, when a polygon, sensing an incoming danger, shakes his chain and exclaims “danger”, that this “danger” is becoming more and more intense (exclamation mark). Accompanying the grief of a single woman, the polygamist, who wanted to warn against sin, barked unequivocally until dawn.

Where did the butterfly get the femininity,

Howling and what does the slaughter pigeon?

What's the image, Tell Me rainbow?

If there are no words of love.

(They say love)

The Dove is a symbol of peace, its buzzing is also good, good. All positivity in the poem is expressed through the zoophonation type of onomatopoeia, butterfly, dove, rainbow.

Anthropophonation. While linguophonation is an imitation of sounds that refer to human speech, anthropophonation in general is an imitation of sounds that are characteristic of a person (not permanent, but exciting screams in a certain situation, sounds emanating from the body).

In the example below, anthropophonation, which is also a type of onomatopoeia, is expressed in various subtleties of meaning, making the listener realize that the jarring of sounds is clearly audible, as if the image is being drawn by sound. " Loveliness of the cheeks", " rustling of the dew", " hair rustling " indicate exactly the range of influence of the sounds.

Then

lovulladi of your cheeks,

Dew rustled dripping on the petal,

Your hair roared on your shoulder,

With your eyes closed... with your eyes closed...

(I'll sing you)

It sinks quickly both the offsetting and the fast ending wine,

Shall I behold that Ulfat swallowed 'ghoult' without drowning?

Listening to my old song and kissing my old picture,

Do I love the fact that simple girls are still waiting?

(Kuyaymi

(Loyal checker)

Flower, you come in the autumn Circuit of my life,
Winds roar when I think of you.
Rose-on the eve of the first snow
My heart blooms when I think of you.

(When I think of you

The poem compares human life with the seasons in nature. In the autumn period of a person's life, autumn remains calm, calm, but the changes in the life of the hero are likened to the squeal of the winds, the surroundings turn upside down.

A sass passes from my ear to the heart,
Shitir-shitir Khazan Khas passes through,
Life takes lessons from how to live,
But since life is different, science is different.
When I get up and overflowed like spring soy,
If I laugh in the skies like a rose,
If I find a worthy term and die,
Then death is another if it does not destroy me.

(My way is different)

The shitir-shitiri of the khazans are encouraging to the heart, and the hero thinks of flowing like spring soy, finding a worthy ajal by laughing in the sky like a rose.

The night I lay in my embrace of heaven
Love, you entered like a moon to my side.
Clouds turned into a swan instantly
The Stars fell to my side

(Awakening

In this example, the process of awakening is expressed very beautifully. The fact that the clouds turn into a swan is the reason for the love that the stars fall in heels.

It appears that onomatopoeia is a phonetically imitative of some sound, accompanied by imitative words as well as words of another word order made from them. Onomatopes in Uzbek include sound imitation words, words made from sound imitation words, exclamations with a special dictionary mark, pictorial-motivated lexicon with a sound image, words that in ancient times expressed a sound imitation word. Onomatopia can be researched from a synchronous and diachronic point of view. Onomatopoeia in Uzbek is divided into species such as linguophonation, zoophonation, anthropophonation, naturaphonation, and technophonation.

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