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COGNITIVE AND CONCEPTUAL ANALYSIS OF IMITATIVE WORDS IN ENGLISH AND KARAKALPAK LANGUAGES

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ABSTRACT

This study explores the cognitive and conceptual aspects of imitative words (onomatopoeia) in English and Karakalpak languages, highlighting their role in enriching linguistic expression. Imitative words are shown to carry unique national and cultural characteristics, often distinguished by their expressiveness and syntactic features. Through comparative analysis, this research examines the conceptualization of sounds and actions conveyed by onomatopoeia in both languages, illustrating how these words enhance meaning by invoking vivid auditory and sensory experiences. Examples from Karakalpak folklore and English idioms demonstrate that onomatopoeic expressions not only reflect external realities but also serve as cognitive tools for categorizing and conceptualizing the world. Despite phonological and cultural differences, the functional purpose and emotional impact of imitative words are similar across both languages, contributing to a deeper understanding of human communication and perception.

KEY WORDS: *comparative typology, onomatopoeia, cognitive linguistics, conceptual analysis, idiomatic expression, proverb.*

Conceptual analysis is not a precise method, but an intuitive approach to research related to the ideas and life guidelines of the researcher. A concept that has the properties of being connected to other concepts is immersed in domains and described by the concepts of core/periphery [Langacker, 1987]. It is known that any knowledge obtained by a person is the result of conceptualization and categorization of the surrounding world.

The human brain is limited, but it gives a person the possibility to work with certain concepts [Kravchenko, 2001:204]. Using natural language as a manipulator of verbal symbols, using concepts as elements of the conceptual system, and creating new conceptual structures under the influence of the system itself is not a single signified truth, but a conceptual system is a stable and accurate information about the world, which is not real (moon-thought, knowledge) of the system is continuously built [Kubryakova, 2006: 12] (cit. from: [Boldyrev 2009: 39]).

Learning the semantics of language units based on the objectification of concepts gives an opportunity to enter the content of concepts while retaining thought units. However, the existence of complex nominatives of this concept shows the nominative density of the language system, and it proves the relevance of the concept of speech in the present day.

Language and the world are not interpreted independently from each other, our linguistic and encyclopedic knowledge is stored among sections within conceptual domains. It gives birth to a sentence that can be understood against the background of structural knowledge restored to information, which has a special effect on the one who understands the meaning. The speaker knows the meaning of the word only by the colors of the background domain that stimulates the concept encoded in the word. Under such a concept, the ways of governing words are not one-to-one, word-by-word relationships, but rather the ways of governing relatively large domains that are connected to each other are set by the rules that depend on how these domains correspond to the separate structural parts.

Linguistic and cognitive aspects are very important for imitative words, and it is possible to consider them as a part of the concept of the same name. It is worth noting that this concept is characterized by national and cultural character. This was confirmed by semantic and functional differences. Onomatopes are different from other expressions, and their effectiveness is distinguished by expressiveness.

According to O.A.Khabibullin, imitative words are distinguished by their syntactic features [Khabibullin,2003]. Imitative most of the emphasis on phraseology is on the emotional level in the semantic composition. Let's illustrate this with concrete examples:
Jas bala shıńǵırıp jiberip, ***gúrk-gúrk*** *etti.*

In the Karakalpak language *gúrk-gúrk etiw* verb phrase has two meanings: "to cry" and "to roar". In the example given above is directed to the person and if we take contextual meaning of the given phrase, it comes to the meaning of "to cry". In many cases, the meaning of "roaring" is used for animals. It is possible to express the true meaning of the speech in some situations with objects, so it is possible to add the phrase "a pig, a lion or a wild animal with an angry appearance". This phenomenon can be explained by extralinguistic factors.
Koridorda júre bereyin desem direktorımız Shavkat Shákirovich kórip qoyama dep ***ishim ulı-gúpildi****.*
Diywaldaǵı pıshıq kózli shınjırlı saat tıq-tıq, júregim dúrs-dúrs ***ishim ulı-dúbirli.*** *(Sh. Seytov)*

The phrases "ishim ulı-gúpildi" and "ishim ulı-dúbirli" in these examples are derived from emotional expressions, indicating the restlessness of the hero [J.Eshbaev, 91]. The emotional expressions in the examples help to create a sense of urgency in

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the depiction of the situation and enrich the meaning of the narrative by adding emotional depth.

*... awılda ne jańalıq bolǵanınıń **uńqıl-shuńqılın**a shekem qaldırmay tez-tez sóylep berdi. (T. Qayıpbergenov)*
The phrases "úńqıl-shuńqıl" and "nársesin qaldırmaw, shala qılmaw" are used in the sense of not leaving something unfinished or doing something carelessly. If we take these words in their true meaning, they are utilized to refer to an incomplete or incorrect path.

In English idioms, onomatopoeia is also frequently found. The cognitive and conceptual qualities of the onomatopoeic words in the following idioms are:
"***Tick-tock***, time is running out".
"Tick-tock" refers to the sound of a clock, indicating the passage of time. This phrase conveys the idea of time running out and emphasizes the rapid passage of time.

"**Bang** for your buck"
"Bang" is used to denote a loud, explosive sound. This idiom means getting more results or value for the effort you put in. "Bang" contributes to the conceptual meaning of the idiom, which is about effectiveness and value.

"**Hush-hush**"
"Hush-hush" is used to signify silence, secrecy, or quietness. This idiom denotes something that is kept secret or confidential. The onomatopoeic element of "hush-hush" adds to the conceptual meaning of the idiom by conveying a sense of quietness and secrecy.

As you see, the onomatopoeic words in idioms add conceptual meanings and provide cognitive and emotional-expressive qualities to the idioms.

In folklore, onomatopoeia serves as a method of verbal expression that adds vividness and immediacy to the narration. It can be seen as a technique for enhancing storytelling through sound imitation. Onomatopoeic words, verbs, and adjectives from folklore can be used to illustrate this concept. The cognitive domain of proverbs is characterized by its ability to create mental images and rational interpretations based on these sound imitations. Here's an example:
Bilgen tawıp aytadı,
*Bilmegen **qawıp aytadı**.*

In this example, the phrase "qawıp aytadı" (which could translate to "says with hesitation" or "speaks uncertainly") conveys meanings related to ignorance or lack of confidence.

According to conceptual meaning **t**his expression portrays a contrast between knowledge and ignorance, and between confidence and uncertainty. It illustrates the tension between having information and lacking it, or between being assured and being doubtful. This phrase effectively captures the nuanced emotional and cognitive states of hesitation and uncertainty, enriching the narrative by highlighting these internal conflicts.
*Elde **qiyqıw** jaman,*
Awırıwda shanshıw jaman. [Folklore, 184]
The proverb is translated as "In illness, moaning is worse; in community, noise is worse." It highlights how expressions of suffering and disturbances in social settings can exacerbate problems, emphasizing the importance of managing both personal pain and communal harmony.

Cognitive quality of onomatopoeic element "***qiyqıw***" – moaning - evokes a visceral reaction related to pain and suffering, while "noise" conjures images of chaos and disruption. This sensory contrast emphasizes the emotional impact of both individual and collective distress. The concept of moaning relates to vulnerability and the need for empathy, while noise signifies collective annoyance or disorder. This duality highlights how emotional expressions affect both the individual and the community.

According to conceptual quality the proverb delineates between internal struggles and external issues. It implies that managing personal suffering is essential and may prevent contributing to community disturbances. Emphasizing that moaning is "worse" suggests that maintaining composure in the face of illness is ideal. This reflects a cultural belief in resilience and the importance of not burdening others with one's pain.
The English proverbs also contain onomatopoeia. There are some examples:
"***The squeaky** wheel gets the grease" (Jılamaǵan balaǵa emshek qayda"*
Cognitive quality of onomatopoeic element "squeaky" is it mimics the sound of a wheel making a high-pitched noise. This onomatopoeia creates a vivid auditory image of a noisy, problematic wheel. The sound evokes a sense of something needing attention or repair, reinforcing the idea that issues that make noise or are expressed are more likely to be addressed.

Conceptual quality is the proverb suggests that those who make their problems known (i.e., those who "squeak") are more likely to receive attention and solutions. The metaphor of a squeaky wheel that gets greased symbolizes how issues that are voiced or are more apparent are prioritized for resolution. It emphasizes that being proactive and vocal about problems can lead to effective action and support, highlighting the importance of visibility and assertiveness in problem-solving.

"*Strike while the iron is hot*." (Tandırdı qızǵanda jap)

Cognitive quality of onomatopoeic element "strike" evokes the sound of a hammer hitting metal, which is a sharp, resonant noise. This onomatopoeia helps to create a vivid auditory image in the reader's or listener's mind, enhancing the immediacy and impact of the proverb.

Conceptual quality is the proverb advises taking action at the right moment - when the opportunity is most advantageous. The sound of striking hot iron is associated with the moment when the metal is malleable and can be shaped effectively. Similarly, the proverb metaphorically suggests that one should act decisively when conditions are most favorable, emphasizing the importance of timing and promptness. The use of onomatopoeia in this proverb helps to reinforce its practical advice with a

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sensory detail that underscores the urgency and effectiveness of timely action.

The use of imitative words contributes to the conceptual meaning of proverbs, conveying a sense of respect in human communication. As we have observed, the imitative words in proverbs reflect conceptual meanings and contribute to depicting emotions. Broadening our perspective, onomatopoeia refers to words used for imitation, such as mimicking emotions, sounds, movements, and visuals through language. Onomatopoeic words are found on all major continents of the world. It is important to note that onomatopoeic words may vary across different languages, and different cultures may express and describe sounds in unique ways. Additionally, certain imitative words may undergo changes or take on different forms depending on regional dialects. In general, onomatopoeia adds a sensory dimension to language, enhancing its dynamism and making it more engaging for the listener.

In summary, while there are indeed cultural, phonological, and regional differences in the use of imitative words in English and Karakalpak, their functional purpose and cognitive impact exhibit similarities. Despite slight variations in form and usage, in both languages, these imitative words (onomatopoeia) are employed to vividly depict and convey the sounds and movements of people, animals, nature, and various actions.

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