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IMAGINARY VERBS IN THE EPIC OF MANAS

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ОБРАЗНЫЕ ГЛАГОЛЫ В ЭПОСЕ «МАНАС»

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Abstract. Imitation is a word that imitates the sound of an animate or inanimate object and shows the state of their movement. The article talks about illusory imitated words, which represent the third group of imitated words, and how this is done, because imaginary words and imaginary verbs are close to each other in morphological structure in terms of meaning. This article mainly discusses the use of imaginary verbs in the Kyrgyz language. I also inverted to several types that are included in the groups forming imaginary verbs they are as follows: 1. To imaginary verbs ending in -й; 2. To imaginary words ending in sounds -т, -к, -п; 3. Imaginary words consisting of nouns and verb (living) origins; 4. Imaginary words formed from unknown (dead) etymology origins; 5. The roots of the find are imitated words that are related to imaginary words. The article mentioned the widespread use of imaginary verbs in fiction, folk tales, epics. It examined the example of imaginary verbs of the Epic of Manas, explanations to them were written, and it was also emphasized that imaginary verbs consist of different roots and imaginary verbs with imitative roots are formed from them.

Аннотация. Подражанием является слово, имитирующее звук какого-либо одушевленного или неодушевленного предмета и показывающее состояние их движения. В статье рассказывается о иллюзорных имитируемых словах, которые представляют собой третью группу имитируемых слов, и о том, как это делается, потому что воображаемые слова и воображаемые глаголы близки друг к другу по морфологической структуре с точки зрения значения. В данной статье в основном рассматривается использование воображаемых глаголов в киргизском языке. Существуют несколько типов, которые входят в группы, образующие воображаемые глаголы: 1. К воображаемым глаголам, оканчивающимся на -й; 2. К воображаемым словам, оканчивающимся на звуки -т, -к, -п; 3. Воображаемые слова, состоящие из существительных и глагольных (живых) корней; 4. Воображаемые слова, образованные из неизвестных (мертвых) корней этимологии; 5. Корни находка имитированные слова, которые связаны с воображаемые слова. В статье приведены примеры использования воображаемых глаголов в художественной литературе, народных сказаниях, эпосах. В нем рассматривались на примере воображаемых глаголов эпоса «Манас», были написаны пояснения к ним, а также подчеркивалось, что воображаемые глаголы состоят из разных корней и из них образуются воображаемые глаголы с подражательными корнями.

Keywords: imaginary words, imaginary verbs, Epic of Manas, verb, root, noun and imitative words, action, morphological structure.

Ключевые слова: воображаемые слова, воображаемые глаголы, эпос «Манас», глагол, корень, существительное и подражательные слова, действие, морфологическая структура.

In fiction, in works from folk oral works, in epics and generally speaking in Kyrgyz writing, imaginary verbs are often used, which are the most accurate, accurate and imaginative means of conveying the expressed thought. “There are no writers, poets in the Kyrgyz writing system who do not use figurative verbs, exclamations, emotionally expressive expressions in their works”, many researchers note. These words add artistry and grace to the image. Also, in the Epic of Manas, which is the heritage of the Kyrgyz people, figurative verbs are often used. First, we will briefly talk about imaginary verbs. Imaginary verbs realistically represent various images of action. Their bases consist of verbs, nouns and imitative words. Words that imitate a sound, a sound emanating from any living or inanimate matter, and represent their movement, state, appearance, are called imitated words [2].

Imitation words are divided into three large groups: imitation words imitating perception, imitating perception and imitating intuition. Of these three groups, we will consider a group of words imitating an illusion. Because “imaginary words and imaginary verbs are close to each other in morphological structures in terms of meaning”, Doctor of Philology S. Kudaibergenov in the book “Grammar of the Kyrgyz literary language”. The words “imaginary” refers to the imagination associated with the appearance of substances or their movement.

Imaginary words can be divided into the following groups depending on their meaning:

a) words expressing ideas about the appearance of the movement of substances: for example, “*дагдаң-дагдаң*” - *It is used to indicate the movement of a person with a wide chest, relaxed chest, or a person whose chest is open spots.*, “*багжаң-багжаң*” - *used to express the movement or elated mood of a fat person*, “*дардаң-дардаң*” - *movements of a man with a wide chest*, “*жалпаң-жалпаң*” *movements of a man with amiable and agile treat etc*

b) words denoting the speed of movement: *жылт, кылт, жарк, шып, жалт, шарт* etc. [2: p. 283]

Imaginary words belonging to the first group often refer to a complex phenomenon (imagination). Such words often end with the sound “-ң” (ng), and sometimes with the sound — к (k)

Imaginary words ending in “ң” (ng) or “к” (k) should not be considered as verbs, since they do not change with the members of the verb, they only serve as the basis for the formation of a new word, the verb is formed from them through the -ла: “*сороң-сороң— Сороңдо*” (sorongdo) — *it means suddenly lean out*, “*койкок-койкок-койкокто*” (*koikokto*) — *it means “gracefully move a thin neck”*

In the Kyrgyz language they are called (сороңдо (sorongdo), койкокто (*koikokto*) etc.).

c) there are also imaginary verbs outside. They always end in -й (y). Verbs in this form also represent a figurative complex phenomenon [2, p. 283].

Мисалы: Он башысы *ороңдон*. Оозу кетти *борбоюн* [4] “*ороңдон*”(orongdop) — *act with rude shouts the imaginary verb is negative, used by a rude person* “*борбоюн*”(borpoiup) — *describes men whose mouth is to loosen.*

When comparing imaginary verbs ending in -й(y) with imaginary words, the final sounds and additional elements of imaginary words seem to be dropped, but this is not the case (compare: *калдаң* (*kaldang*)—*калдай*(*kaldai*), *дардак*(*dardak*) — *дардай*(*dardai*)). Both of them are made by addition of additional elements to the same stem: by adding – ң(ng) and -k elements to imaginary words, and -k element to imaginary verbs.

Imaginary verbs ending in -й (-y) refer to the appearance of things when they are still.

For example, the word “далдай” (*daldai*) — means “stand confused”.

Кан чакырып турган соң,
Жолой келди *барбайып*,
Жолум үйдөй *дардайып* [2],

“*барбайып*” (*barpaiyp*) — to look clumsy, big view, “*дардайып*” (*dardaiyp*) — to look huge and fat.

Morphologically, most of the roots to which these indicators were added have now lost their independence, turning into dead roots. For example, in the Kyrgyz language, the bases of imaginary verbs “болчой” (*bolchoi*), “соксой” (*soksoi*) are not used by themselves. Such verbs are often found in the epic [2].

Семиз экен бечара
Соорусу көөп *сороктон*
Сүрөөгө кирип *болоктон* [3].
Аккула менен *болкоюп*
Накери бутга *чойкоюп* [3].
Мубакүл найза *солкулдан*
Буудан аттар *болкулдан*
Баатыр, балбан жүрүптүр [4].

Here imaginary verbs are “*сороктон*” (*soroktop*) — “stand out from the crowd”, “*болоктон*” (*boroktop*) — “(about a well-fed, slender horse) move vigorously, cheerfully”, “*болкоюп*” (*bolkoiiup*) — “look fat”, “*чойкоюп*” (*chongkoiiup*) — “be in a stretched figure”, “*солкулдан*” (*solkuldap*) — “be in full juice, as if poured”, “*болкулдан*” (*bolkuldap*) — the state of strong excitement of the heart when faced with something from an unpredictable place”.

Кылыч тийип колуна

Чолойгону дагы бар [4] — become a stump, a stump

Астындагы Аксаргыл

Оңоло албай *чоюлган* — be stretched

Олтурган иттей *чочоюп* [4] — squats down

Кара бою жарадар

Калжсайганы дагы бар [4] — used to refer to a thin, weak person or animal

Кандай айткан кебиңер

Калжсайып тайган кебиңер [3].

“*Чолойгону*” (*choloigoni*) — “become a stump, a stump”

“*Чоюлган*” (*choiulgan*) — “be stretched”

“*Чочоюп*” (*chochoiup*) — “squats down”

“*Калжсайганы*” (*kalzhaigany*) — “used to refer to a thin, weak person or animal”

Атка минип эрбейип
Найза кармап сербейип
Беш айчылык Бээжинден
Бул жерде коркуп селейип [4].
Серендеп жүрүп чапкылап
Серек куру калды го [4].
Найзасынын учунда
Тагылык келет тарбайып
Эки колу, эки бут
Төрт аягы арбайып [4].
Карысаң да кармаңдап

Карт буурадай
Сен түшпөсөн капырга [4].
Сарттын баары самсалап
Жан кыйба деп тамтандап [3].
Тарбынга тийип тарбайып
Өлдү бирөө далбайып [3].

“эрбейип” (*engkeiep*) — *become visible to the eye (about someone-something small)*;

“Сербейип” (*serbeiep*) — *be small, barely noticeable; barely visible (about something small)*

“Селейип” (*seleiep*) — *to be in a fainting state, to fall into an insensitive state;*

“Серенден” (*serengdep*) — *move by jumping (about someone small)*

“тарбайып” (*tarbaiyp*) — *refers to the disordered appearance of something or someone*

“Арбайып” (*arbaiyp*) — *have a splayed, squared look*

“Карнаңдан” (*karpangdap*) — *move heavily and clumsily*

“Тартаңдан” (*tartangdap*) — *it is used to refer to a person with wide steps or a person with long arms and legs. moving like a lanky old camel stallion*

“Самсалап” (*samsalap*) — *here describes soft walking crowded*

“Тамтаңдан” (*tamtangdap*) — *walking, unsteadily stepping, then falling, then rising*

“Тарбайып” (*tarbaiyp*) — *refers to the disordered appearance of something or someone*

“Далбайып” (*daldaiyp*) — *Be in a big shape.*

Башкасы калды зоңкоюп
Башы калды томпоюп [3].
Атамдан калган жеримди
Алдырып коюп кытайга
Аңкайып кантип турамын [4].

“Зоңкоюп” (*zongkoiup*) — *to be huge (e.g. about a tall man)*

“Томпоюп” (*tompoiup*) — *to be bulge, a convex view of something*

“Аңкайып” (*angkaiyp*) — *too big an opening, an open position from imaginary words angkai*

Imaginary words belonging to the second group are both phonetically and morphologically close to the detected imitation words.

Their word-formative terms are — *a, -ылда(-ylda)*:

“жылтыр—жылтыра” (*zhyltylda*), - added suffixs *-ylda*- it means sparkled, glittered

“желбир—желбире” (*zhelbire*), — *Fan movement, throwing a thin object in the wind.*

Imaginary words are characterized by similarity with additional elements, such as:

Imaginary words ending in sounds - t, - k, - p, denote the speed of movement:

жал-жал zhal-zhal (жал-жал карайт); жал-т-жалт(zhal-t) — the meaning of these verbs a quick glance, or an imaginary word denoting the speed of the phenomenon:

Букадай мойну булкулдап,
Бурулушка келгенде
Буудан экен Торучаар
Бугудай козу жылтылдап [5].
Жер бөлүнүп *закымдан, rush, hurry up;*
Торучары курусун,
Жолойдун Ачбууданга
Жетмек болду *жакындан,*
Астындагы Жолойго
Күүлөндү Манас *баркылдан* [5].

“булкулдан” (*bulkuldap*) — *means to tremble all over,*

“жылтылдап”(zhylyldap) — look brilliant, “баркылдап” — mumbling in an unpleasant rough voice. Speak out loud with contempt.

Imaginary words and imaginary verbs can also be divided structurally into the following groups [2].

1. Imaginary words consisting of nouns and verb (living) roots:

“Сексең” (sekseng) — means jumping;

“тарткын чыктоо”(tartkynchyktoo) — the one who resists, not wanting to go forward;

2. Imaginary words formed from unknown (dead) etymology roots:

“Чолоң – чолтой”(cholong-choloi) - all these words are in semantic unity in the sense that they express the concept of something short.;

“орсоң-ор”, “орсо-й” (orsong) (orso-y) (verb); ‘орой” (oroı) — the highest end, the top of something; “орой”(oroı) — rumble bark, bark, etc. [2].

“Урпөң”- “үрпөйүү” (urpoi) — Look sloppy, ugly in snorting [2].

3. The roots of finding imitated words that are related to imaginary words. Some imaginary words (in imaginary verbs) in their meaning and morphological structure (root) are similar to fictional words; they differ from each other only by the variety of the suffix of the parts. Based on such lexicogrammatical generalities, it can be assumed that the words affected by some imaginary words are related, related. For example, “бал” (bal) — the root can be derived from the composition of words in which the following finding is used as the basis: *бал-ч* (баткакка *балч дей түштү*) — *бал-чылда*; imitation of the sound of a plopped clot (e. g. when liquid dough falls to the floor); *балкылдап* - Seeing a soft full object in motion, *балтылда* — Clumsy movement. The very diversity of the finite elements of the roots of these words (bal, bal-p, bal-k) testifies to their derivative in historical terms. The bases and derived forms of these words convey the idea of the accusative case originating from something not very thick or not very liquid [2].

Such an example can also be given in relation to the common roots of words that can be found in some imaginary words. "Shal" is the root involved in the formation of both of these groups of words: *шалтылда* — squelching in the mud, *шалтакта-* to get dirty, to pollute, (these are imitative words and verbs formed from them: *шал-най*, *шал-п-аң*, *шал-п-аң-да*, *шал-б-ыр-а*.) In the Kyrgyz language, the root “Shal” has no independent meaning, it is always used together with an additional element (in the form of a shalpa) [2].

In kyrgyz language the suffix -ай/-ей -did not fall directly on the root during the formation of imaginary verbs, but often continued after the term that forms the basis of the word, becoming its constituent element (-чай: -ча+й, -кай: -ка+й, дай: -да+й, -ырай: -ыр+ай, -жай: -жа+й, -бай: -ба+й ж. б.) imaginary verbs often end in -у (й), so -у (й) is morphologically their external distinguishing feature. For example: *балчай* (balchai), *болчой*, (*bolchoi*), *балкай*(*balkai*), *каркай*(*kalkai*), *колдой*(*koldoi*),*солдой*(*soldoi*), *балтай*,(*baltai*), *жанырай*,(*jarpay*), *баркырай* (barkyray), *тасырай* (tasyray), *тикирей*,(*tikirei*), *балжай* (balzhai), *калжай* (kalzhai), *коржой* (korzhoi), *балкай* (balkai), *шалтай* (shalpai) etc. [2]. Such kinds of imaginary verbs mostly used Epic of Manas:

Кер кабылан ат минип,
Кең от өтпөс тон кийип,
Опол тоодой чалкайып,
Чоң муруту калкайып,
Чоң абаң Кошой чалкайып,
Ак сакалы жаркылдап,
Абаң Кошой ошондо
Келгин каздай каркылдап,
Келбети башка абаңдын,

Бой келбети жаркылдап [5].

Чалкайын – it means spread out majestically, калкайын - overhang in the form of a shield

Алдыңкы эрдин шалпайтын,

Эки өркөчүн зоңкойтуп, [5].

“шалпайтын, балпайын, зоңкойтуп”(shalpaiyp, balpaiyp, zongkoiup) these are imitated words and figurative verbs formed from them: “шалпайын”(shalpaiyp) -getting stuck on one side without being in a straight position, “зоңкойтуп”(zongkoiup)- be less flexible, less capable

Also in the Kyrgyz language, the suffix "-a" makes derived verbs both from words imitating the find and from imaginary words such verbs attach meaning to the find or illusion transmitted through the root word.

Imitative verbs consist of words that imitate the element “-yr” at the end, and not from the base through the suffix “-a”. The element “-yr” at the end of such words serves as the basis for derived verbs, which are formed through the suffix “-a”: the member -a forms verbs from words imitating the sound; шатыр -а, чытыр -а, шыңгыр -а, шалдыр -а(Shatyr, Shatyr -а, shyngyr -а, shaldyr -а, etc.) the suffix “-a” forms verbs from imaginary words: balyr -а, bright -а, weak -о, brilliant -а, etc. [2]. Examples from Manas:

Төбөдөн жылдыз зирилдеп,
Кыбыла көздөп бириндеп,
Асмандан жылдыз бөлүнүп,
Мунарык тартып бүрүлдөп,
Тан шоокуму көрүнүп,
Таңдын муздак жели зыркырап,
Балапан торгой чуркурап [5].

Here verbs “Зирилдеп”(Zirildep) — it means tease, very afraid, feeling disgusted.

“бүрүлдөп”(buruldop) — twilight , darkness before the sun.

“зыркырап”(zyryldap) — fright, the emergence of a feeling of fear;

Summing up, we can say that imaginary verbs artistically and figuratively reflect the way of action. Their bases consist of verbs, nouns and imitative words.

The reason why such verbs are widely and often used in the Epic of Manas is that the epic is a folk oral work, folk talents are transmitted from generation to generation through storytellers. The epic is a genuine epic work, which broadly reflects not only the history of the Kyrgyz people, but also their way of life, economy, way of life, customs, mores, aesthetic nature, behavior procedures, evaluation of positive and negative human qualities, attitude to the environment, nature, worldview, religious understanding, folk poetics and language. There are too many imaginary verbs that conjure up a living attraction, a reminder pointing to a thought, a look ahead.

In the article we have considered only some of them, because not all of them can be analyzed.

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