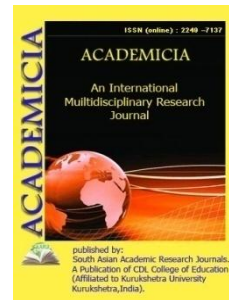




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EMOTIONAL URGES IN KARAKALPAK

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ABSTRACT

When we compare some scientific works on Turkic languages, we can see differences in the semantic grouping of emotional stimuli. For example, in the Tatar language, emotional urges are divided into eight groups of meanings, which are distributed differently in Nogai language sources. However, such thoughts should not be considered as an inexhaustible rule for emotional urges, because in our language sometimes emotional urges (pah, pay, hay da bq) are both positive and negative emotions depending on the meaning of the sentence. I can trace the examples that represent them.

KEYWORDS: *Karakalpak, Turkic Languages, Chuvash Literature, Kazakh, Kyrgyz, Methodological.*

INTRODUCTION

The methodological use of emotional pronouns in Turkic languages, including Karakalpak, is more effective than other types of meanings and has a wide range of possibilities for their emotional meaning.

In Karakalpak language research, emotional urges are used in terms of emotion, meaning, and emotion. The textbook for students of the Karakalpak Faculty of Linguistics of the University and the Pedagogical Institute, published in 2010, expresses the true lexical meaning of the words felt and is widely used.

The services of emotional urges are wide-ranging, and they come from the east as a result of people's live communication in the objective world as a result of their heart and emotions.

People rejoice, rejoice or regret, suffer, marvel, resent, rejoice, marvel, rejoice, marvel, hate, weary, believe, grief, lol, dislike, and t. b. expresses feelings.

Emotions are words that express a person's innermost feelings. Indeed, emotional urges can express the respondent's attitude toward the object, his inner feelings, his psychological state, and his emotional response to the action.

When we compare some scientific works on Turkic languages, we can see differences in the semantic grouping of emotional stimuli. For example, in the Tatar language, emotional urges are divided into eight groups of meanings, which are distributed differently in Nogai language sources. In modern Kazakh, Kyrgyz and Chuvash literature and scientific works, emotional urges are 1) positive. Notices; 2) negative emotions; 3) pronouns for pleasant and unpleasant feelings, and in Bashkir there are special groups of meanings.

So, in Turkish languages, we pay attention to how emotional (especially positive and negative feelings) are used in the study of emotional words. However, emotional words in Uzbek have been studied in different ways. S.Usmanov divided the emotional words in the Uzbek language as follows: 1) Emotion (emotion): Eh, ah, uh, be, dod, obbo, ura, hm, (him, im). 2) Emotional urges that express the situation: a) Demonstration urges huv, hu, huh. b) repeated and repeated calls: yes, (hay-hay-y, huv); 3) Emotional urges expressing command-call; a) Vocabulary: hov, hoy, hay, hey, ey; d) Imperative pronouns: ey, a, allo, ma, al, tss, mars, ura, bas; e) Traditional urges: respect, bless, ass, goodbye, go well, stay well; f) Congratulations: ofarin, ha balli, barakallo.

The Karakalpak literature is also divided into positive and negative emotions. However, such thoughts should not be considered as an inexhaustible rule for emotional urges, because in our language sometimes emotional urges (pah, pay, hay da bq) are both positive and negative emotions depending on the meaning of the sentence. I can trace the examples that represent them. For example, the unit of share sometimes means dislike, and sometimes it means contentment. Examples: Look at the Pay-Pay sleeve coming with a blink of an eye! (E.Karliboyev). Pay, Mambet-ey, don't get me wrong when a man explains. Please stop this habit. (E.Tajimurotov).

For this reason, in the study of emotional stimuli in the materials of the Karakalpak language, it is necessary to pay attention not only to the cases of positive and negative emotions, but also to their meaning in the text, to the general content of the sentence.

Emotional stimuli are used in a sentence in the following senses:

1) It means "to be surprised", "to be surprised", "to be affirmed": 'y, alhazar, o-oy, voybo', ana khalos, hay, etc. Examples: Oh, there are so many buds! (E.Qarliboyev). Astafurilloh! Did Stalin's son take part in the war? (A.Sadiqov). How did you manage to collect so many cabbages? "Said Bakir in astonishment (E. Karliboyev). Wow, that's beautiful! (G.SHomurotov).

In the first and second examples, the pronouns oo, astafurillah mean "surprise," "astonishment," while in the following sentences, the pronouns yo pirimey, woy-boy are strongly expressed.

2) Sometimes the semantic-methodological possibilities of emotional urges in the text are so small that they make the speaker read, complain, regret, rape, grieve, torment, and so on. means mental anguish such as: pah, ey, attang, o, uh, pay, voyboy, eh, eh attang, oh, pay attangey, voh-voh-voh, voy-voy, and so on. Examples: Poy attangey I couldn't say a word to her! - he regretted from inside (T.Kholmuroto). It is impossible to see each other, at least, Oh, the moan that has

gripped you and us forever (J. Izboskanov). Wow, what troubles I had, - said Nurpolat, wiping his eyes (K. Rakhmanov). Oh ... I am suffering from love, there is no one who has not been hurt (H.Davlatnazarov). Eh, sweet years are over □ (J.Izbaskanov). In these examples, the pronouns attangay-ey voyboy, o, oh, eh, are used in the sense of "regret," "complain," "grieve," and "suffer."

3) Exhortations to express feelings of contentment, joy, pleasure: barakallo, eh, oh-oh, bay-ba-y, wah, a-a-ay-hay, hay-hay, tuf-tuf, etc. Examples: Barakallo, my child ... All you have to do is convince (E. Atajanov). Oh, your eyes! Your eyes. You play it proudly, the silver luster of your eyes is sealed in my memory (H.Davlatnazarov). Bay-ba-ay! .. Here is the land on this side! Paradise, not the earth! .. (A.Sadiqov). Wow, a beast with a horse! My mother-in-law enjoyed sucking sheep's teeth (G. Seytnazarov). - A-a-a-ay-ay, do you have a word to say! □ The young man is also a real man. (E.Otepbergenov). You're a smart girl! Said his brother (Sh. Seytov).

4) Exhortations expressing joy, happiness: yasha, yashang, yashasin, applause, ofarin, ura and so on. Examples: Everyone shouted: -Long live, the Russians are coming (T.Kaytbergenov). Live, I am also an adult (I. Yusupov). The chief was overjoyed and said, "Yes, long live!" Jahongir, bring five for that! He stretched out his right hand and stood up (O. Khojanियazov).

5) Persuasive pronouns: illo billo, god forbid, allah is a witness, divine. Examples: To be honest, I can't express my joy in words when I hear this teacher say "three"! Yes! ... Allah is a witness! ... (A.Sadiqov). Did I pour my own pot then? God forbid, I don't know why! - said (O. Khojanियazov).

6) Some emotional urges in the Karakalpak language include "hate", "disregard", "disregard", "dislike", "discrimination", "revenge", "disregard" and so on. used in stylistic meanings: iy, ee, ey, o-ho-o, vey, voy-voy-vey, pay, oho-o, voy-vooy, bay-bayy, tfuu, tuh, hov, fu and b. Examples: Oh, you idiot! Boronboy sighed and spat. "You're not fair!" (E.Otajanov). Oh, how I wasted! (E. O'tepbergenov). Wow, this old man is a shepherd, a professor who grew out of the hard roots of the saxophone (E. Atajanov). Well, did Oysanam's brother build such a place □ (M.Nizanov). "Fu," Ozod sniffed. "When I kicked you a lot." What are you talking about? "(O. Aitjanov).

7) "Sorrow", "anger", "disgust", "anger", "anger", "gratitude", etc. emotional expressions: uh, hap seni, uf, woh-woh, wow, ay-ay-ay, ay, him, and so on. Always: Oh my God, why don't you spare us! What have we done to you? "(E. Atajanov). Yes, if you follow the path of those who caused such problems! - said Dardenboy (T.Kayipbergenov). Wow, mother, how many days have I stayed! (Q.Matmurotov). Hey, naughty! That's what it says, yours ... - Arukhon quickly hung up the phone in a choked voice (T.Khalmuratov). Ho ... o ... v, what do I say, what does my shell say □ (G.Esemurotova). Ayay-ay! I'll fire him tomorrow! (T.Qayipbergenov). Oh, the creature is yours! Our information is different. (B. Kazakbaev). "Hmmm," said Obod Farhodovich with a heavy sigh. "We need to find a way to do it" (I. Kurbanbaev).

8) Fear, amazement, haste, restraint: wow, wow, wow, astafurillah, tuff, etc. Examples: Wow, I say brother! They will beat me to death (Sh. Seytov). You know, he ate a hard rock! Wow-boooo! (T.Qayipbergenov). New doctor, yes new doctor! Aw, Snap! (E.Tajimurotov). - Astafurillah, you broke my heart! (A.Sadiqov). You go to the institute this year for part-time

education ... - Alas, there is no knowledge ... (Sh. Seytov). He woke up screaming, scared, sweating, tuff-tuff (Sh. Seytov).

9) Oh, wow, and sometimes emotional urges express the subject's mental experiences (longing, remembering). Examples: Oh, the golden nights of the village! I miss my youth, the unfinished epics of my life, the sky like my lover (J.Izbaskanov). Like the scent of a morning flower, its breath and words, the curly hair that hides its shoulders, my heart, wow! It was Ezar ... (B. Genjemuratov).

10) Exclamations expressing dissatisfaction, protest: hov-hov, ay, confessed, share, etc. Examples: hov-hov! I can't wait to take care of you! (Sh. Seytov). Hey, this is a young girl! - lamented (K.Raxanov). Let's start from the beginning! It does what you like, no matter what you do. (M. Niyazov) 11) Exhortations used in the sense of care, kindness and compassion: ay-ay, oy, ay-yay-yay, attang, eh attang, etc. Examples: Oh, poor thing! Well, don't leave him helpless (E. Utepbergenov). Hey-hey-ay! How do you make a living? (M. Nizanov). Yes. He was not yet twenty. - O attangey, the youth is gone (M.Nizanov).

Some religious words have specific meanings, such as pleading, raping, and complaining. Examples: O Allah, O Allah, O Lord, oh my God-o and so on. "Oh, God, if you don't love me!" (SH.Seytov). O God, grant my wish. Will my soul survive? Help me when I'm in trouble, the spirit of my ancestors, - begged the old man (J. Muratbaev).

Emotional stimuli not only express the inner feelings of the speaker, but also his reaction to the event.

Emotional cues in the Karakalpak language give emotional and emotional meaning to the speech. Examples: - Wow - oov, vooy! Sarsinboy seems to be dead too, he won't wake up! Voyy (SH.Seytov). Boy, brother, let me ask you about the goat! What are you talking about? (SH.Seytov).

In general, the semantic-methodological possibilities of emotional urges in the Karakalpak language are very wide.

Emotional pronouns are distinguished from other semantic parts of pronouns by their variability, ambiguity, and synonymy.

In colloquial speech, emotional words are often used in a variety of contexts, depending on the context and intonation.

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