

MIMEMAS (MIMETIC WORDS) IN THE KARAKALPAK AND ENGLISH LANGUAGES

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Abstract:

The thesis concerns with mememas which is known as imitative words. These words are looked through the studies of researchers based on imitative words and onomatopoeias in the Karakalpak and English languages. The finding are defined with examples.

Key words: mimema, mimesis, imitation, onomatopoeia, mimetic words, phonomimetic, phenomimetic, psychomimetic.

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The word mimesis, is Greek which means “imitation”. Plato and Aristotle spoke of mimesis as the re-presentation of nature. According to Plato, all artistic creation is a form of imitation: that which really exists (in the “world of ideas”)[1:213].

In his theory of Mimesis, Plato says that all art is mimetic by nature; art is an imitation of life. He believed that ‘idea’ is the ultimate reality. Art imitates idea and so it is imitation of reality[2:97].

Nowadays, more than ever, mimemas (imitative words) have acquired significance in scientific linguistics in general, Turkology in particular. At the same time, the opinions of linguists regarding the cognitive and categorical basis of imitation as such are updated. Mimemas, as carriers in their composition of relics of the past culture of the Karakalpak people, are of great importance in the education of subsequent generations in the future.

The famous Turkologist N.A. Baskakov, commenting on Turkic mimeology, expressed his remark in the following context: “imitative mimemas convey not only and not so much the sound of objects external and internal world, but also rhythm of actions, movements and states, including imitation of the absence of certain properties and qualities [3:234].

N.A. Baskakov made rare comments in his lecture entitled “The Karakalpak Language”. This lecture shows semantic and grammatical differences of words and their types. N.A. Baskakov was the first to look for the imitative words in the modern Karakalpak language and found that they differ from the interjections according to their semantic and grammatical features.

Unlike interjections, mimemas or imitative words have some semantic and formal features. N.A. Baskakov points out as “In semantic terms, mimemas (both onomatopoeic and image-imitable) define not only subjective expressions of emotions, feelings, experiences, expressions of will, etc., but also the reproduction of involuntary exclamations and cries of a person and sounds made by animals and inanimate objects, or conventional transmission by sounds of motor images, movements and positions of a person. In accordance with semantics, all mimemas are divided into two groups:

- a) sound imitative words;
- b) image imitative words” [4:239].

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Sound imitative words are words that are formed as the names of living and non-living creatures close to a person, which are created from the imitative sound of living creatures that appear due to the actions of the living creatures and the limits of hearing ability. Example: Ğarġanıń balası “ġaġ” deydi (naqıl). Sóytip ózim menen bolıp kiyatırsam, aldımnan gúbir-gúbir birew sóleydi.

The word "ġaġ" represents the name of the sound done by a bird, "gúbir-gúbir" is a sufficient word to express the still not fully understood state of the distant speech of a person.

Images in the natural surroundings and society are illustrated in a form which perceived by people are considered image imitative words (iconicity).

For example: Bet awızları ġojalaq-ġojalaq (N. Dáwqaraev). Digirmandı dir-dir aylandıradı (A. Bekimbetov). Meni kórgennen zir-zir qaltırıp, dárriw aldıma tústi (A. Bekimbetov) In these examples ġojalaq-ġojalaq (dirty-faced) is a image imitative of a face and , dir-dir(a hard whack), zir-zir (tremble with fear)are image imitative words for actions [5. 17-22].

A. Kidirbayev in the book "Nouns in the Modern Karakalpak language" divided the parts of speech in the Karakalpak language into two types. He considered expressive words and imitative words to be one set of words. He called imitative words "mimemas", but this term is not called the same everywhere in the book. The definition given to mimemas also means that they express imitatives (30.8), in the definition of compound nouns he implies that "... both of the components are not used individually, they are used combining with mimemas" [6.59].

At eight-year schools in the late of 1960s, in the subject books of "The Karakalpak language and literature" imitative words were called as "mimemas" and they were considered as parts of speech. Recent years in the research works based on the Karakalpak language like dissertations, monographs and school subjects mimemas are called "imitative words" and they are justified with specific features as parts of speech.

Traditionally the English word "imitation" is used, although inadequately, to translate the Greek word "mimesis" and the philosophical discussion of the behaviour denoted by mimesis is commonly called "the theory of imitation". The theory of mimesis was not, however, a well-articulated theory but was rather a fundamental outlook shared by most authors, philosophers and educated audiences in the classical period, in antiquity as a whole, and even later. Neither was there a clear-cut terminological usage. Several words were used more or less synonymously as, for instance, mimema (imitation), eikon (image), homoioma (likeness) [7.19].

Oskar Rydblom in Siwi found that the meanings of onomatopoeia words can be sorted of sound related and non-sound related meaning. In details, he divides them into three classifications of meaning: phonomimetic meanings, phenomimetic meanings, and psychomimetic meanings [8.26].

a. Phonomimetic Meanings

It means meanings that represent sound. It is defined as words mimicking sound of animate and inanimate object. For example, crack in Oxford English Dictionary is defined as a line on the surface of something along which it has split without breaking apart or a sudden sharp or explosive noise.

b. Phenomimetic Meanings

Phenomimetic meanings are meanings that represent actions or visuality. Phenomimes represent visual or textual experience like manner of motion and roughness of skin. For example, sag. According to Oxford English Dictionary, sag is described as "decline

to a lower level usually temporarily” or “hang down loosely or unevenly”. The word sag brings some visualization as weak. The weak association comes from the character being dizzy. It can be concluded that the onomatopoeia sag carries by phenomimetic meaning of weak.

c. Psychomimetic Meanings

Psychomimetic meanings are related to emotional states and reactions. The meaning can be carried by action with emotions or emotional reactions. Psychomimes represent internal experience of emotion and bodily sensation like taste and smell. For example, according to OED, yeah is an exclamation of “non-standard spelling of yes, representing informal pronunciation”. While yes is described as “expressing great pleasure or excitement”. The onomatopoeia yeah carries by psychomimetic meaning of joy. [8.26].

To conclude, mimemas are the words which were used to define not only subjective expressions of emotions, feelings, experiences, expressions of will, etc., but the reproduction of involuntary exclamations and cries of a person and sounds made by animals and inanimate objects, or conventional transmission by sounds of motor images, movements and positions of a person as well. Present times they are called imitative words in modern Karakalpak language.

In the English language the Mimesis replaces symbolic thought as a defining feature of our species. A single neurobiological adaptation gave rise to distributed cognition and, in ways that need to be explained, allows individuals to develop brain-based controls for making and tracking phonetic gestures.

By comparing the imitative words in the two languages, although mimemas and mimetic words slightly differentiate from each other according to their semantic usage still they are imitative words in both languages.

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