

«Leksikologiya», «Leksikologiya haqqında túsiniq», «Sózlerdiń mánileri», «Sózlerdiń tuwra hám awıspalı mánileri», «Sinonim hám ontonimler», «Omonimler», «Leksikologiyadan ótilgenlerdi takırlaw» temalarına bir saattan ajratılğan.

6-klasta I shereginde «Sinonimler» ge bir saat, II shereginde «Sózlerdiń kóp mániligi, omonimler boyınsha shınıǵıwlar», «Turaqlı sóz dizbegi, turaqlı sóz dizbeginiń qospa sóz dizbeklerinen hám sóz dizbegi menen uqsas hám ayırmashılıqları», III shereginde «Sózlik, Sózliklerdiń túrleri», «Neologizmler», «Sózliktiń túrleri boyınsha shınıǵıwlar», «Ózlestirilgen sózler (arab, parsı)», «Rus tilinen hám rus tili arqalı basqa tillerden ózlestirilgen sózler», «Ulıwma qollanılauıǵın sózler», «Kásipke baylanıslı sózler», «Dialektlik sózler» temalarına bir saattan berilgen.

7-klasta I shereginde «Omonim qosımtalar», «Sinonimler», «Sinonim qosımtalar», IV sherekte «Turaqlı sóz dizbeklerindeki omonimiya» temalarına bir saattan berilgen.

8-9-klaslarda sóz mánilerine toqtalıp ótilmeydi. Bul klaslarda tiykarınan «Sóz dizbegi», «Gáp», 9-klasta «Qospa gápler» ótilei.

10-klastıń I yarım jılıǵında «Sinonimlerdiń stillik qollanılıwı», «Antonimlerdiń stillik qollanılıwı», «Omonimlerdiń stillik qollanılıwı», «Paronimlerdiń stillik qollanılıwı», «Kásiplik hám dialektlik sózlerdiń stillik qollanılıwı», «Gónergen sózler stilistikası», «Jańa sózler stilistikası», «Turaqlı sóz dizbekleri stilistikası» berilgen bolsa, II yarım jılıǵında «Tabu hám evfemizmler» ge bir saattan ajratılğan.

11-klasta tiykarınan qaraqalpaq tiliniń rawajlanıwı, sóylew mádeniyatına toqtalıp ótilgen.

Oqıw basqa tillerde alıp barılauıǵın mekteplerde qaraqalpaq tili 2- klasta, alıpbeden baslap úyretilei. Sóz mánilerine arnalğan temalar 5-klasta I sherekte «Leksikologiya. Sóz hám onıń mánileri. Kóp mánili sózler», «Sózdiń tuwra hám awıspalı mánileri» bir saat ajratılğan.

6-klasta I sherekte «Leksikologiya. Termin hám kásipke baylanıslı sózler», 7-klasta I sherekte «Gónergen sózler hám neologizmler», 8-klass I shereginde «Turaqlı sóz dizbekleri» temalarına bir saattan ajratılğan. 9-10-11 klaslarda sóz mánilerin oqıtıwǵa saatlar berilmegen, bunda tiykarınan qaraqalpaq tiliniń sintaksis tarawı boyınsha saatlar berilgen.

Mekteplerde sóz mánilerin oqıtıw arqalı oqıwshılarda sózlik qorınıń bayıwı, sózlerdi durıs qollanıw ózgesheliklerin sonday-aq qaraqalpaq tili leksikasındaǵı teoriyalıq bilimlerin keleshekte qaysı kásip iyesi bolıwına qaramastan ana tilinde jetkerip bere aladı.

Keyingi jıllarda bilimlendiriw tarawında rawajlangan eller tájiriyesin qollanıw tendenciyları jedel tús almaqta. Finlandiya tájiriyesi, PISA standartları talaplarına say, milliy baǵdarlama tiykarında jańa sabaqlıqlar baspadan shıqpaqta. Bul oqıwshılarda bir waqıtıń ózinde birneshe dúniyalıq bilimlerdi iyelewine múminshilik tuwdırmaqta. Biz elede sabaqlıqlar boyınsha tereńnen jumıs alıp barıp jas áwladtı ana tilimizde bilim dárejesiniń bayıwına miynetimizdi ayamaymız.

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A STUDY OF REDUPLICATION PATTERNS IN KARAKALPAK ADVERBS

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The phenomenon of reduplication in Karakalpak adverbs is examined in this work. Reduplication, the repetition of all or part of a word, is common in Karakalpak, serving to form adverbs from various grammatical categories. This study examines the different types of reduplication observed in Karakalpak adverbs. By analyzing various examples, the paper explores how reduplication alters the meaning and function of adverbs in Karakalpak.

Reduplication of adverbs is a productive process in Karakalpak. Numerous adverbs in Karakalpak are derived from adjectives, adverbs, nouns, verbs, numerals, pronouns, and ideophones

through reduplication. According to Sapir, reduplication involves “the repetition of all or part of a radical element” [3, 34]. Moravcsik notes that reduplication is divided into total and partial in her cross-linguistic study of reduplication. Subsequently, partial reduplication falls “into further logically possible subtypes” [1, 304]. Moreover, cross-linguistic research on reduplication extensively explores a wide range of types and subtypes.

In Karakalpak, reduplicative constructions such as *asbılay-bılay* ‘back and forth, somehow, so-so’, *endi-endi* ‘at any minute now, very soon’ and others have been observed in several studies. In particular, Baskakov carefully analyzes the formation of adverbs through reduplication in his extensive research on the Karakalpak language. Bekbergenov also conducts a detailed analysis of them. In both studies, total reduplication is observed, characterized by “the repetition of the base” or “the repetition of adverbs” [5, 222; 6, 84]. According to Moravcsik, total reduplication “involves the repetition of the whole semantic-syntactic or of the whole phonetic-phonological string whose meaning is correspondingly changed” [1, 304]. Through total reduplication, adverbs in Karakalpak are formed from adverbs:

áste ‘slowly; hardly’ → *áste-áste* ‘very slowly, carefully’
júdá ‘very, extremely’ → *júdá-júdá* ‘very very’
kem ‘(a) little/bit, very little’ → *kem-kem* ‘little by little, slowly, gradually’
keyin ‘then; back’ → *keyin-keyin* ‘afterwards; a little bit back’
kóp ‘a lot, much’ → *kóp-kóp* ‘very much’
qayta ‘again’ → *qayta-qayta* ‘over and over again, again and again’
shaqqan ‘nimble, quickly, briskly’ → *shaqqan-shaqqan* ‘very nimble, quickly, briskly’
siyrek ‘occasionally, rarely’ → *siyrek-siyrek* ‘very rarely; in a sprawling manner’
soń ‘then’ → *soń-soń* ‘afterwards’.

Total reduplication is also used to form adverbs from adjectives, adverbs, nouns, verbs, numerals, pronouns, and ideophones: *jıllı-jıllı* ‘(very) warmly, affectionately’, *qattı-qattı* ‘severely, very’, *jaltań-jaltań* ‘fearfully’, and others. Additionally, adverbs and words from other grammatical categories can be included in this group when they have or take identical affixes, as in: *birim birim* ‘one at a time, each other’, *kúnde-kúnde* ‘everyday’, and *keńnen-keńnen* ‘widely, broadly, extensively’. These reduplicated adverbs, exemplified by the examples provided, convey meanings related to intensity, iteration, or plurality.

Baskakov cites another type in which adverbs are formed “by combining two adverbs that are either synonyms or antonyms.” Thus, these adverbs form an “intensifying or collective form” [5, 222]. Bekbergenov also examines similar constructions within a set of synonym compounds (taken from [2]). According to Bekbergenov, they mean “intensity, completion” [6, 67–68]. These words are associated with reduplication, where the combining of synonyms is known as synonymous reduplication. Kryuchkova contends that “in all languages, reduplication may involve not only the reiterated phonetic structure of reduplicants but also the repetition of their semantics.” This phenomenon is known as “semantic repetition” or “synonymous reduplication” [8, 70]. These constructions, in which two elements are synonyms, antonyms, or near-synonyms, are observed in Karakalpak [7, 243]. Some examples of constructions where two elements are synonyms or near-synonyms include: *aman-esen* ‘safely, safe and sound’, *áste-aqırın* ‘slowly; hardly; quietly’, *jenil-jelpi* ‘lightly; frivolously’, and *piyada-jayaw* ‘on foot’. Examples of the constructions with two antonymous elements are: *arı-beri* ‘to and fro, up and down, back and forth’, *arman-berman* ‘to and fro, up and down, back and forth’, *búgin-erteń* ‘any day (now), any time now, very soon’, *oyaq-buyaq* ‘to and fro’, etc.

Emphatic or intensive reduplication refers to the process of “the doubling of the initial [CV or V] of a word and inserting a single or double consonant in between” [4, 251]. Emphatic reduplication is used to intensify adjectives and adverbs. The consonant ‘p’ is attached to the initial CV or V, which is the first element of the reduplicative construction: *ep-erte* ‘very early’, *tap-taza* ‘very clean/cleanly’, *tep-tez* ‘very fast’, *tip-tikke* ‘very straight; openly, frankly’, etc.

Adverbs in Karakalpak can also be formed by reduplicating the same base with the insertion of the particles *ma/-me*, *-ba/-be*, and *-pa/-pe* [5, 222]. Some examples are: *az-maz* ‘little by little, slowly,

gradually', betpe-bet 'face to face', birme-bir 'alone, in private; one by one', dálme-dál 'exactly, just as, to a tee', júzbe-júz 'face to face', and qolma-qol 'hand in hand'.

In Karakalpak, other types include ablaut reduplicatives (shala-shula 'somehow, so-so, hastily', jalt-jult 'sparkling, twinkling'), rhyming reduplicatives (malpaq-salpaq 'sloppily', sál-pál '(a) little/bit, hardly') and ones with affixes in one or two elements (ústi-ústine 'in a row, one after another/the other, again and again', az-azdan 'little by little, slowly, gradually', izli-izinen 'one after another/the other').

Reduplication proves to be a versatile mechanism for deriving adverbs in Karakalpak. The paper has explored various types of reduplication, including total, synonymous, and emphatic reduplication. Additionally, the discussion extends to ablaut reduplication, rhyming reduplication, reduplication with affixes, and reduplication with particles. Overall, this analysis demonstrates the richness and complexity of reduplication in shaping adverbial meaning in Karakalpak.

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THE IMPORTANCE OF LINGUOCULTURAL STUDY OF THE CONCEPT OF "SOUL-RUWX" IN ENGLISH AND KARAKALPAK

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The idea of the "soul" is a deeply complex and multifaceted concept that has been recognized for a significant period of time. The human soul is a subject of much debate, with various philosophical, ideological, psychological, and historical viewpoints shaping its understanding. Due to the intangible nature of the soul, its existence remains unverifiable. [1:3].

The concept of "soul" holds significant linguistic and cultural peculiarities in both English and Karakalpak languages, particularly in the context of the Karakalpak term "ruwx" which signifies the essence of the soul. This interdisciplinary study delves into the linguistic nuances and cultural connotations associated with the concept of "soul" in these two languages, shedding light on the intricate interplay between language, culture, and spirituality.

By examining the semantic variations and symbolic representations of the concept of "soul" in English and Karakalpak, this research aims to unravel the unique linguistic structures and cultural frameworks that shape individuals' understanding of the soul's essence. Furthermore, the study explores how these linguistic and cultural differences influence the perception of the soul's nature, its significance in religious and philosophical contexts, and its role in shaping individual identities and worldviews.