

LEGAL UNITS UNDER THE ORAL LANGUAGES IN KARAKALPAK FOLK FRIENDS

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ABSTRACT:

The article is devoted to the study of elements of the Oghuz language used in Karakalpak folk epics. It identifies the reasons for the use of elements of the Oguz language in the language of epics.

KEYWORDS: Karakalpak folk epics, elements of Oghuz languages, body, body, skin, boy, boy, boy, tribe, sister, village, aul, village, city, labor, labor.

INTRODUCTION:

No nation and its language can develop alone. Whatever language we look at, we see in its vocabulary the presence of words that have diminished from other languages during the historical development of that nation. Language is a social phenomenon. Consequently, as a result of economic, social, cultural, political relations of peoples, the reduction of words from one language to another is a natural process. At the same time, there will be a general pattern and causes of interlingual word loss. The fact that one nation enters into some kind of social relationship with another nation, and whether these relations have a solid basis or are limited, paves the way for more or less lexical deviations. The Oghuz peoples and their languages played a significant role in the formation and development of the Karakalpak people and language. This is confirmed by many studies. Any nation makes economic and cultural ties with neighboring nations. Therefore, the use of words that are inferior to other languages in their language is a natural process.

The people of Karakalpakstan have always been friends with the Uzbek, Kazakh and Turkmen peoples, and this relationship continues today. The languages of these peoples belong to the group of Turkic languages, and their living conditions, ethnography, customs, programs are similar to each other. This closeness is often reflected in the folklore and literary heritage of fraternal peoples.

According to scholars who have studied folklore, the most popular creation and distribution of folk epics among the Karakalpaks dates back to the XVIII-XIX centuries. Epics "Gorogli", "Garib-Oshiq" and "Sayatkhan-Hamro" performed by Turkmen bakhshis were widespread among Karakalpaks at that time. Karakalpak scholars have made very important comments on this [1, 103]. The occurrence of Oguz language elements in the language of these epics is a clear proof of the above ideas.

Scholars studying the language of folklore works have been interested in the origin of various dialectisms found in folklore, what is the basis for their use, and have come to different conclusions. In particular, issues related to the lexical composition of folklore works, historical layers and other layers of dialectics have attracted the attention of scholars. The debate over whether the basis of oral creation is a dialect or elements that do not belong to the dialectical division became the basis for future scientific work in this area. For example, according to A. P. Yevgeneva, dialectisms in folklore are an organic element of this oral poetic expression, A.V. According to

Desnitskaya's admission, dialectics is shown to be the influence of this epic poem on the basic dialect, the dialectics of the later periods. [2,51].

In recent years, Russian linguists have begun to study a new scientific field between linguistics and folklore - linguofolkloristics - and have developed a scientific basis in this area. The organization of the language of folklore works as an object of study in this field is developing in three main directions: 1st direction: solving the problem of the relationship of oral speech with the oral poetic form of literary language; Area 2: organization of the general structure and individual elements of folklore works; Area 3: Functional and methodological study of oral poetic language.

The study of the linguistic features of folklore works began to be organized in the Turkic peoples in the 50s of the XX century. During this period, scientific research was conducted on the linguistic features of folk epics, as well as the language of various genres of folklore works [3, 65].

D. Mametkuliev's dissertation "Language features of the epic" Shohsanam and Garib "" analyzes the phonetic, grammatical and lexical features of the epic. In the section devoted to the study of the lexical nature of this work, a small vocabulary layer is divided into thematic groups.

In S. Tursunov's dissertation on a theme "Lexical features of the epic" Alpomish "the general vocabulary of the dictionary is divided and classified into more than 30 thematic groups. In the second chapter of the work the professional words encountered in the epic, in the third chapter the functional-stylistic features of the lexicon of the epic are studied. [4, 20-21].

Sh.Abdunazimov studied the language of the epic "Forty Girls", a national epic unique to Karakalpaks, which is not found in other Turkic peoples. [5, 84]. The language of the epic is

analyzed in detail, and the first chapter deals with the lexical layer of the epic "Forty Girls", the historical origin of the words in it, its thematic groups.

The presence of elements of Oghuz language in the dictionary of Karakalpak folk epics "Gorogli", "Garib-Oshiq" and "Sayatkhan-Hamro" is mainly due to the fact that these epics are widespread among Karakalpaks, as well as other Turkic peoples through the Turkmen and Azerbaijani peoples.

According to folklorists, these epics, as well as lyro-epic epics, were created by Karakalpak bakhshis from Turkmen bakhshis and created Karakalpak national versions. Therefore, the elements of the Oguz language in the dictionary of epics have been preserved to a certain extent. Many of these words have some peculiarities in the Turkic peoples, some of them are lexical units peculiar to the peoples of the Oghuz group.

In the epics "Gorogli", "Garib-Oshiq" and "Sayatkhan-Hamro" there are many words that express the parts of the human body and kinship. The use of words in this group alone depends on the ideological content of these folk epics. Because in these epics, people's lifestyles, dreams, marital experiences and other emotions are widely described.

In modern Karakalpak literary language, words such as *dene*, *beden*, *tan* are considered synonymous. [6, 39]. Of these, the words *beden*, *tan* are more common in the language of classical poets and folklore. Also, in a number of languages of the modern Oguz-Qarluq group, the words *beden*, *tan* are used.

Note that in the epics "Gorogli", "Gharib-Oshiq" and "Sayatkhan-Hamro" the word (*dene*) is used in such senses as (*beden*, *tan*, *lash*, *jeset*, *jism*). ramiz. We consider these words as elements of the Oghuz language in folk epics. Because such words are almost non-existent in the languages of the Kipchak group of Turkic languages. For example:

Babaxanniň bedeni uo'lanyp öldi
[«G'-A», 133-bet].
Yzilmes tende ayatym
[«G», 88-bet].

In the epics "Gorogli", "Garib-Oshiq" and "Sayatkhani-Hamro" a number of words expressing the meaning of kinship are close to the words of the Karakalpak literary language. Such words are also rare in the language of classical poets. [7,93].

The word "Qao'mi-qardash" means relatives, and is a common word in the Oghuz language. In the epics, they meet in the form of brothers and sisters. For example:

Qao'mi qardashlar aman ba?
[«G», 44-bet].
Bizden sälem aytyň qao'mi-g'ardashqa
[«G'-A», 56-bet].

The word "Qao'mi-qardash" is used in the works of the Karakalpak classical poet Ajiniyaz. The poet's works are influenced by the old Turkic written literary language and the Turkmen poet Makhtumkuli.

Shul maydanda janyň ketse geo'de lash,
Märt yigittiň, мәrt qarýndasy bolmasa
[8, 55].

The words in these examples (*qarýndash*, *qardash*, *g'ardash*) are typical of Turkmen, Azerbaijani and Turkish languages and are widely used in the form of *gardash*. In the modern Karakalpak literary language, the word is used as a "relative" only for younger women.

It is widely used in folk epics to refer to a boy (*ug'yl*, *ug'lan*). It is a direct form of the Oghuz language element and is used in modern Turkmen (*oglan*):

Nägähanda ug'lym boldy gynakar

[«G», 77-bet].

Bir talap äyledim äo'ez ug'lang'a
[«G», 21-bet].

The traveler Said:

-Bar, sol ug'landy yertip kel, bolmasa
öltiremen-dedi. [«S-H», 207-bet]

The words among the elements of the Oghuz language (*diyar*, *oba*, *kənt*, *shəxər*, *o'alayət*) reflect the social life of that period.

Bu obalar Әхмед sardar yeli yedi
[«G», 83-bet].

In this example, the word "oba" is used in the Karakalpak language as a synonym along with the word "ao'yl".

Ылqtiyar yet basqa diyardy
[«G'-A», 56-bet].
Diyarbekir atly shəhər bar yedi
[«G'-A», 17-bet].

In this example, the words *diyar* and *shahr* are used synonymously with the words Karakalpak (*jurt*, *o'atan*, *qala*).

Bir kəntli yelattı kərđi
[«S-H», 196-bet].

The word "Kənt" is a word in the Azerbaijani language, which means "ao'yl" in Karakalpak.

Nowadays, words from other languages are also widely used in exotic lexicons that reflect the life, customs, and language features of different peoples. [9,33]. For example, in the poem "The truth about the carpet weaver" by the poet I. Yusupov we find such words as brotherhood, (*oba*) typical of the Turkmen language:

Qorlyq penen ötti hayaldyň kynleri,

Köre almadı öz obasını, sheshesin [10, 130].
[I. Yusupov «G. H. h. h.»]

In the epics "Gorogli", "Garib-Oshiq" and "Sayatkhan-Hamro" words denoting time and units of measurement are rarely used, and words denoting abstract concepts are more common.

In these epics, the words (*saat, pursat*) are used in Arabic to denote the time lost. These words are almost not found in Karakalpak folk epics.

Yeglenbeseñ saat zaman
[«G», 182-bet].
Sizge kelip usy saat arzy yetip
[«G'-A», 80-bet].
Əjel kelse bermes pursat
[«G'-A», 54-bet].

The word (*Pursat*) in Karakalpak means time [*o'aqyt*].

Gul ashylıptı pasly bəhərde
[«G'-A», 99-bet].
Zaxmet penen sen baoyıymdy tildirdiñ
[«G'-A», 169-bet].

The word (*Zaxmet*) is specific to the Turkmen language and means (*mehnat*). We see in the epics that these words are used interchangeably. This word is found in the works of some Karakalpak classical poets, and in modern literature it is found in exotic lexicons.

Lexical units specific to Oghuz languages are also rarely used in words denoting action.

Bir dem aram almay mǎleri tyıysyp
[«G», 65-bet].
Hər bende alg'any menen qarısyn
[«G», 46-bet].
Aq yuzıñdi əbeyin be?
[«S-H», 199-bet].

Əpsem ləbiñdi terletip
[«G», 139-bet].

Ikayat yeteyin Əo'ez qozyma
[«G», 90-bet].

The words in these examples (*aram alıyo', qarısyn, əbeyin be, əpsem, ikayat*) are used in the Karakalpak language to rest [*dem alıyo'*], to grow old [*qartayıyo'*], to love [*syıyo'*], to describe [*bayan yetio'*] *ma'* means no.

Talqy dendi ao'yzım paly
[«G'-A», 38-bet].
Qysymdy dındirdi jaza
[«S-H», 193-bet].

In this example, the word (*talqy dendi*) means in the Karakalpak language (*ashshyg'a aylanıyo'*

Sero'i ag'ashqa kel dolan
[«G'-A», 41-bet].

The word " *Yag*" is not found in the modern Karakalpak language, it is used as (*may*). This word indicates that the elements of the Oghuz language are preserved in the epics. The epics also contain elements of the Oghuz language: (*neshik-qalay, ərdek-yyrek, kəriñ-kəsibñ, g'ubba-tyyle*) and so on.

Bararmyz biz neshik Shambıl jurtyna
[«G», 118-bet]
Lashyng'a aldyrdyñ ərdegi-g'azdy
[«G», 75-bet]
Zer gubbalı altın qylysh
[«G», 101-bet]
Tuo'ı, bidaqlary parlap
[«G», 118-bet]
Mudam xyzmet kəriñ yendi
[«G», 138-bet]

Some Oghuz words used in folk epics, such as *Gorogli* and *Garib-Oshik*, are also used

in modern Karakalpak literary language. Such words are found in folklore, in the language of Karakalpak classical poets. It is also used in contemporary art style. These include: For example (*darıdyıñ, dashqyn, g'ushsam, baqyshyñ, dendi, qalas, ozal*) and h.

Köp dushrang'a ash bəridey darıdyıñ
[«G», 74-bet].

Baqyshyñ jañym aladur
[«G'-A», 42-bet]

At oynadyr dashqyn jaydan keshmali
[«G», 135-bet].

Sag'an kelgenimdi ozal bildirdim
[«G'-A», 169-bet].

Such lexical units specific to the Oghuz languages are common in the works of classical poets, especially in the works of I. Yusupov and A. Utepbergenov. Some of the words in this group [labor, environment] are used in exotic lexicon in modern literature.

In short, the use of assimilated words in epics plays an important role in increasing the vocabulary of a particular language, the emergence of a series of synonyms with different stylistic nuances, the formation of a written literary language.

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