



THE VOCABULARY OF LEGENDS IN KARAKALPAK FOLKLORE.

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Annotation We intend to theoretically study the lexicon of folklore heritage, the peculiarities of the use of words in it, and to evaluate it based on the requirements of modern science. Furthermore, the use of words borrowed from Arabic and Persian, as well as semantic groups of words within them, was studied. Our work can serve as a practical guide for those interested in and scientifically based users of our people's ancient literary heritage.

Keywords. Polysemy, polysemy, literal meaning, figurative meaning, vocabulary, narratives.

Thanks to independence, the significant changes taking place in all spheres of our country's life have had a significant impact on the development of the Karakalpak language. Independence places important tasks on Karakalpak linguistics, such as studying the cultural heritage left by our ancestors, especially oral folklore, passing it on to the present generation, scientifically studying the development of the Karakalpak language in step with the times, conducting necessary research in this direction, and organizing the terminology of the Karakalpak language based on scientific conclusions, taking into account the requirements of today.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in his decree of April 20, 2017, "On Measures for the Further Development of the Higher Education System," set the task of "radically improving the higher education system, fundamentally revising the content of personnel training, based on the priority tasks of the country's socio-economic development, and ensuring the necessary conditions for training highly qualified specialists in accordance with international policy." To fulfill these tasks, special attention must be paid to improving the quality of education in higher education institutions and conducting scientific research.

The Karakalpak people also have an ancient and rich history. It is known throughout the world for its national culture, unique art, classical literature, spiritual heritage, customs, and traditions. With independence, the Karakalpak people gained the opportunity to restore many of their spiritual heritage. Based on these opportunities, in order to instill spiritual views in the upbringing of the younger generation, the greatest spiritual treasure of the Karakalpak people - Karakalpak folklore - is being revived, published, and presented to the general public. There is a growing need to study Karakalpak folklore, our spiritual treasure, which embodies our people's rich history, wisdom, and skill in crafting words, in various scientific aspects, including the linguistic aspect, characteristic of the age of technology.

Due to the fact that the vocabulary of legends in Karakalpak folklore remains unexplored, we deemed it appropriate to study the vocabulary of legends that hold a prominent place in Karakalpak folklore.

The literary language of every nation is formed on the basis of spoken language. The vocabulary of a language contains rich historical information related to the history of the people

who speak it and their language. Thus, by studying the language of oral folk art and its vocabulary, one can obtain comprehensive information about the history and language of a given people and its stages of development. The study of the linguistic features of folklore works among Turkic peoples began in the 1950s. For example, S. Bayliyev, in his PhD dissertation titled "Linguistic Features of the Epic Poem 'Sayot and Hamro,'" studied the phonetic, morphological-syntactic, and lexical features of the epic's language. In Karakalpak linguistics, works dedicated to the study of the language of folklore works are rare. Among them, O. Bekbovlov's work "Arabo-Persian Vocabulary of the Heroic Epic and its Historical Linguistic Characteristics" and scholar Sh. Abdinazimov's candidate dissertations on the topic "The Vocabulary of the Epic 'Forty Girls'" are considered the most important.

Kazakh scholars also provide the following theoretical information about vocabulary: "A vocabulary is a collection of all words in a particular language. Vocabulary composition comprehensively describes a nation's unique profession and way of life. The richer the spiritual and material culture of a nation, the more powerful the words that convey it. Essentially, all words in a nation's language are collected in the vocabulary and included in the explanatory dictionary.

Along with common vocabulary, the dictionary includes neologisms, terms, professional words, dialects, jargon, literary and colloquial vocabulary, etc. The vocabulary includes common words that are frequently (actively) used in everyday life and understandable to native speakers, as well as rare (passive) terms that are not universally understood, archaic words, neologisms, and jargon. Accordingly, vocabulary is divided into common and non-common vocabulary in the Kazakh language. The most important and stable part of a language's vocabulary is the basic vocabulary. Vocabulary composition undergoes changes compared to the original vocabulary and changes throughout the historical development of the language.

The lexicon of the modern Karakalpak language consists of a rich vocabulary that encompasses all aspects of life. In accordance with the laws of internal language development, it is expanding and developing through the methods of word formation and creation, as well as through word borrowing as a result of interaction with other peoples. For example, by adding suffixes from the word "bosh," new words like "boshliq," "boshchi," "boshchilik," "tashabbus," "boshlovchi," and "boshqarma" were formed. The word "yurt" is also used in the meaning of the current word "xalq" (people), referring to the place of the migrated people, the place of the house. Thus, as a result of semantic semantic change, two different words are formed. All of the above-mentioned words, as individual words, have their place in the vocabulary of the Karakalpak language.

One of the main aspects of words is the breadth of their meaning and their multifaceted nature. Many words, borrowed from Arabic and found their place among the core words in the vocabulary of the modern Karakalpak literary language, are semantically polysemous. For example, the word "xazina" (treasure) can be used in the sense of a monetary treasure or wealth, as well as in the sense of cultural achievements, works of art, and cultural treasures. The latter meanings are very active in our language, while the former meanings are not; they are often found in works of folk art. At the same time, some words are used both in their Arabic meaning and in meanings that have completely changed from it. For example, while the word world was adopted from Arabic as world, world, in our language it is now used alongside that meaning as property, wealth. The word labor was adopted from Arabic in terms of physical labor, difficult,

it is now widely used alongside the meaning in colloquial phrases like labor, mere labor, with a completely different meaning in the meaning of each person's life necessity.

This means that some words borrowed from the Arabic language are also used in the Karakalpak language in their semantically modified form. They form the basis of lexical units that have coexisted with the entire history of the people's development, indicating the primary manifestation of their national identity in their vocabulary. The foundation of the language's vocabulary was laid by these words, and their subsequent development also occurred around them.

When a vocabulary is enriched based on internal sources, its own words are gradually expanded through semantic and grammatical methods.

When enriched based on words, the addition of words from other languages to these words, as well as the formation of new lexical units through word formation methods specific to the Karakalpak language based on borrowed words from other languages, occurs. Thus, the vocabulary of the language is constantly expanding.

In the lexicon of the Karakalpak language, we see that words common to all Turkic languages are used with almost the same common meanings in these languages. For example, the word "qiz" (girl) is used in all Turkic languages in its Karakalpak meaning, while in the Tuvan language it means female. Similarly, the word "yoziq" is used in Altai, Kazakh, Kyrgyz, Tatar, Bashkir, and Turkmen languages in the Karakalpak sense of guilt or sin, while in Azerbaijani, Kumyk, and Nogai languages it means poor, unhappy, sorrowful.

As we discussed above, these Karakalpak legends play a significant role in our lives. These stories are frequently used in everyday life. Legends are an invaluable treasure of our people, and preserving them is the duty of today's generation.

In conclusion, we have also touched upon the vocabulary of the narratives we are discussing. Furthermore, the use of words borrowed from Arabic and Persian, as well as semantic groups of words within them, was studied.

In Karakalpak linguistics, the study of the linguistic features of folklore works still requires much research. Currently, work is underway in Karakalpak linguistics to study and research the language of literary and folklore works. To date, several linguists have carried out significant work in this area, defended their dissertations, and published articles on the language of folklore in newspapers and magazines. Thus, the study of the language of narratives, one of the branches of Karakalpak oral literature, is one of the pressing issues facing linguistics today. Therefore, we aimed to study the lexical features of these narratives and proved them with examples.

In short, folk oral traditions, created by the people and passed down from generation to generation for centuries, also reflect national characteristics. Therefore, studying the composition of words in it, their usage characteristics, and the differences between the features that occurred in it and the modern language is one of the essential tasks for language development. It is important to study the rich heritage of folklore, preserve the traditions and works inherited from our ancestors, and pass them on to future generations. Therefore, the lexicon of all genres of folklore, including narratives, which are one of the smaller genres, should be studied separately as an object of study.

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