

## THE ORIGINAL TURKISH WORDS IN THE EPOS OF «ĠÁRIP-ASHÍQ»

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**Abstract:** At the present time, a number of changes and developments are observed in the field of science. In addition, new chapters in the knowledge of the black language, learners began to learn. The linguistic diversity of the population is studied in the section of linguistic folkloristics. In this article , we will focus on lexical differences and thematic clusters in the epos of «Ġárip-ashiq» . We have decided to define the original Turkic word for «Ġárip-ashiq» in terms of its rich semitic variations.

**Familiar words:** The language of the people: lexicon, semantics, stylistics, vocabulary, linguistics, folklore, poetry, artistic text.

Karakalpak linguistic folklore is a new chapter of Karakalpak language knowledge. The linguistic diversity of the population is studied in the section of linguistic folklore .. Extensions in the knowledge of the Kazakh language of the linguistic-folkloristic orientation. The artistic imagery of proverbs by D. Eshbayev and Nasyrov's article "Terms used in the narration of the battles of the army in the battles of the Karakalpak heroes" is considered [ 1 ]. 72 to 77 ].

One of the most important contributions to Karakalpak language is the publication of the Arabic-Persian lexicon of the Kaharman epic and its historical-linguistic characteristics by the candidate of philological sciences Orazak Bekbaulov . Historical and linguistic notes on the Arabic-Persian lexicon in the Karakalpak heroic epics are presented in the cursive part of this work . In this session, a historical and linguistic description of the Arabic-Persian lexicon was given, opinions on the etymology of distinctive words were expressed.

The monograph on the language of Karakalpak folklore was published in the independence years. Initially the work of SH.Abdinazimov[3], later known as A. Abdiyev defended his doctoral dissertation.[4] and some articles related to this topic were published.

In this work, we will discuss the epos of «*Ǵárip-ashıq*» 's lexical difference and the division of thematically groups. The original Turkish words of the *Ǵárip-ashıq* are very rich and complex. In determining the historical eastern layers of the epos lexicon, we speak it in close connection with other related languages of the Karakalpak language, such as Turkish and Uzbek languages.

The oldest layer of its vocabulary is the common layer of the Altai languages . In the vocabulary of the epos , the first stage of the evolution of the Turkic languages is marked by a large number of words pertaining to the Altai massacre.

Despite the fact that the Karakalpak language is spoken in terms of words, the elements of the Mongolian, Buryat, Kalmyk languages are intermingled, but they must be considered in the framework of their own vocabulary..

**a) Words referring to the Altai massacre in epos.** Determining the lexical composition of the Altai language family is of great importance in determining the relationship of these languages, determining the nature of the historical connections of the peoples speaking these languages and encouraging the writing of a comparative historical grammar of the languages studied.

In the epos, there are many lexical units common to the Turkic, Mongolian and Tungusic-Manchu languages. We will be guided by the theoretical opinions of prominent linguistic scholars who defined the genocide of poison in the dictionary form of the Turkmen people's epos " *Ǵárip-ashıq* ". The word structure of the story is divided into the following thematic sections:

**Names of human bodies** The names of the human parts in the vocabulary of any language are one of the oldest strata of that language. Words in the *Ǵárip-ashıq* that refer to human organs in a special place. Let's look at some examples related to the word " *Bawır* ". This is the word for karakalpak language: *bawır*, in Mongolian: *бeep*, in the Vuryat language: *beera*.

The word «*búyır*» in the Mongolian language was coined by the scientist Sh .Abdinazimov says that the word «*búyır*» in the Karakalpak language is close to the sound structure, both in its meaning.[5] In the story, the hero's words are a parable, a metaphorical maniac, whose back often speaks of a man's sad situation. For example: *Hám júrekten, hám bawırdan ǵam nishteri ótip tur* (138); *Men jılarman qara bawırım daǵlap* (27 b); *Atamnıń jábrinen baw ırım daǵlıdur* (26 b ); *Ayralıqtıń daǵı bawırımdı tilip* (26 b); *Qara bawırı qandı keltirer* (51b); *Júregine ot túsip, bawırına qurt tústı* (103 b); *Xalıń kórip bawırım káwap bolıp tur.* (25 b).

In this examples we identify that the phraseological word for «bawırın dađlaw» means «jaramaw», and the words bawırın tiliw, bawırın jırtıw describes the bad events.«Bawırına qurt túsiw»-means "tınişsızlanıw", bawır qan bolıw means búliniw. In addition in this epos we can face the word "júrek" (heart). in Karakalpak language it will be júrek, in mongolish zyurx e/n, in manchjur yúrege, in japanese Kokora[6]. There is also similarity between languages , for example, in Japanese word «kakaro» means «kókirek» in Karakalpakish and similar in semantic and sound sides.

The reason is the heart and the chest are situated closer in the organism. Ashıq bolđanlardıń janar júregi (43b); Júregine ot tusip (105 b); Qapa pálektiń jábirinen, Júregimde dađlar qaldı (43 b). these are the phraseological units which mean being sad, not being quiet. In addition to these, the words knee, back, eye, and brows are also Turkic words that represent human organs.

Some names of human organs often have metaphorical and metanomic properties. For example: *Dizeń búgiwli tur, mertilip beliń* ( 105 b); *Kózimniń ráwshanı sonda náyleyin* ( 1051 b); *Aqshıl aldı ala kózli bir pári* (89 b); *Bası joq, janı joq, qurı lash qaldı* (73 b); *Qalım, kózim hám jalğızım* ( 73 b); *Eki kózim qanlı jası* (62 b); *Iyesine berip, shiyrin janımdı* (56 b ).

In these examples the words such as “dizesi búgiliw” means “boldırıw”, as well as “beli mertiliw” describes as a “jaramsız”. *Bası joq, janı joq* means háreketsiz qalıw (without moving). *Qurban bolay qaslarına, kózińe. Dal boyına, qáwmetińe, júzińe* (42b); *Qandır lábińdegi palğa sáwdigim. Qasıń miyrabına basım qoymışam* (43 b); *Kóz qarasıń qoyıp miyrim qanmışam, Ash qoyınıdı, sal moyınma bilegiń* ( 43b); *Qol ótkersem názik belge, sáwdigim, Súrme bolgil kózim menen qasıma* (43b); *Dushpanlardıń júzi bolsın qarada, Kózim giryan yar dártinen* ( 44 b); *Qoy lábime-lábiń, dodaq-dodaqqa, Tiller kórsin-paldıń tamashasını* (44 b); *Siyneleri dađlı, kózi lám bolıp* (44 b); *Sáwer yardıń shiyrin tili, Gúl júzi shashi súmbili* (163 b); *Shaxsanemniń tırnađı shelli kórmedi* ( 157 b).

In these words brows (qas), eyes (kóz), tall (boy), shape (qáwmet), neck (moyin), wraist (bilek), limps (láb), hair (shash), face (júz),nails (tırnaq), tongue(til), arm (qol), leg (ayaq), head (bas), back (bel) these words means human bodies in the epos of «Gárip-ashıq» which are used as a common words for Altay language groups.

Qaman *qaslarına*, jallad kózińe

Qara *shashlarına*, shiyrin sózińe

Badam *qabađına*, gúldey júzine (166 b).

Above examples the words *qas* (brow), *kóz* (eyes), *shash* (hair), *júz* (face) are used as direct meaning

**Words used to express kinship.** V.I.Tsintsus and P.A.Pokrovskaya are the scientists who investigated the kinship related word in Altay language groups and said that these kind of words are rare. Most of them have polyseomic characteristics. In the vocabulary of «*Ǵárip-ashıq*» language, there is a small number of terms describing the common kinship relationship between the two Altaic languages. *Ǵárip meniń tuwısqanıń dep oylaytuǵın edim* (18 b); *Shasanem qarındasım dep oylaytuǵın edim* (18 b); *Ana meniń dártimni jandırma endi* (198 b); *Ulım ne sebepli qapa bolarsañ* (24 b); *Atamniń jábirinen bawırım daǵlı* (268 b); *Diyarbákir sháhárinde qaldı ata bilen anam* (60 b); *Aǵam joq, inim joq, sóyler sózim joq* (1065 b).

In these examples, the words brother, sister, father, brother, son, and sister refer to a relationship.

Above examples the word «*ana*» (mother) refers to Mongolian language «*eke*» qalmaq language «*ek*» in manchjur «*emá*», in evenik «*en-e*», in byurat *eji*, in nivx language «*um-chu*», in yukagir «*amma*», in Korean language «*eji*».

In the Karakalpak language, as well as in the Turkic languages, the word “*ana*” is used in relation to the elderly women in the sense of mother, as well as it is used to refer the mother-in law in some contents.

While the word relatives means closer person in blood, The word "sister" is used to refer to a girl of the small age than her. However, in the example below, the word "sister" is used as an adjective meaning "brother" in epos subscribed. *Qarındasım barlıq eller* (88 b) In this example, the word "sister" has been effected by the Uzbek language. In the Turkmen language, the word “*ǵardaş*” is used to explain the word relative. For example: *Uyqılap atırǵan jerinde qawmı-ǵardashların hám qırq-kánizin kórdi* (115).

It is worth mentioning that the problem of studying the literary events of Karakalpak has been extensively studied, a lot of scientific work has been done, but it is worth mentioning that the problem of studying the languages of Karakalpak in the linguistic, folkloric, linguistic, poetic and linguistic-cultural aspects is on the way to the development of linguistic knowledge. The study of the linguistic differences of folklore events in Karakalpak language requires a lot of research.

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