



ETHNOGRAPHSISMS CREATED BY CHANGING THE MEANING OF WORDS IN KARAKALPAK EPICS

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Article history:	Abstract:
Received: June 17 th 2021 Accepted: July 28 th 2021 Published: August 26 th 2021	This article is devoted to the ethnographisms which created by changing the meaning of words in Karakalpak epics and poets' works. In the lexicon and semantics of ethnography in Karakalpak epics, the meanings of words change. The ethnographic lexicon of the Karakalpak language includes ethnographisms that have emerged due to changes of the meaning of words. In general, the words in the epics, as well as in the Karakalpak language, have several meanings.
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INTRODUCTION

According to the lexical-semantic method, the words occur as a result of a change of the meaning, that is, as a result of the loss of the connection between the main and variable meanings. The ethnographic lexicon of the Karakalpak language includes ethnographisms that have emerged due to changes of the meaning of words. For example, *siyiriy* (clean). While its main meaning is wiping, rubbing, sweeping, the second variable meaning of this word is removing the skin from the animal. *Otpes pyshakkolga alyp, siyirady terindi* (Takes an impenetrable knife and removes the skin). (The Epic "Kirk kiz (the Forty Girls)).

As we can see, such words are not only used in its main sense (depending on the pronunciation of the word), but also in the additional (portable) sense. For example, *siy* is *sawga*, *siylik* (a gift). *Gyzde Kyrman zhiynalar, miynet etken siylanar*. (In the fall, the harvest will be gathered and hard-working man will be rewarded). (J. Aimurzaev). *Talay Karatawdan biyik tabysyn, Watan ushyn bergen siylarynsenin* (Your income is higher than many Karatau, your gifts you give to Uatan) (T. Seitzhanov) [1,240]. As we saw in the example above, *siy* has the meaning of a gift. And sometimes it is also used in the sense of flattery and respect. The same goes for "as" (food). "As", in its main meaning, is food. For example, *Otauga Mushirip kelip as tayar bolganin khabarlady* (Mushirip came to Yurt and reported that food was ready). (K. Sultanov). *Miynet penen ot zhakpagan, As nannin kadirin bilmes* (He who does not light a fire does not know the value of bread). (A. Dabylov) [2,105]. It is also used as ethnography in the sense of giving food, giving food to a guest, giving alms (of a deceased person).

You can also see other similar meanings in the following words. For example, "Dut" is a web formed from smoke and steam. The word "dut" also means thick grove, thick forest. "Dorba" is a small pocket for a horse, a donkey, or a mule, which is usually made of wool and tied with a string and hanged to their heads and put food. For example, *Makpaldan saylap dorba ildim, zhemindi kashan kem berdim, khaiwan da bolsan yenegar, uz basyma tengerdim* (I picked up a sack from Makpal, when did I give less of your food? Even you're an animal, I equate you to myself). (The epic "Alpamys"). In the first sense, it's for a horse, a donkey and in the second sense, it is a pocket. In other words, it is a pocket that people put in different things.

"Din" is long, tall, large, huge, but in the second sense it changes little. Here it means the hill, the top, the top of the mountain. For example, *Manlayyna karasan, Ala taudin dinindey* (if you look at your forehead, it is high like a Ala mountain). (The Epic "Maspatsha").

Okshy (An archer) is an ammunition maker, an arrow maker [3,19]. The word has become ethnographic and is used in a different sense in the Karakalpak language. Mainly the main meaning is an ammunition maker, now it also means the shooter. For example, *Eki garga uryssa, ikshyga on tusedi* (if two crows fight, it makes luck for the shooter). (The Epic "Alpamys").

Sagym is an illusion, a vision. To see sagym in the vast plains, to see something. That is, the appearance of something in the human eye.

Saigak - a pole, a pole to be pierced in the cemetery. Of course, today's generation, today's youth do not know its essence. The saigak is considered a desert animal. However, the original meaning of the



saigak is a pole. For example, Saby altyn akkanzhar, Iimany dep bilgenmen. Karagai saply ak nayza, Saygagym dep zhurgenmen (the handle of white dagger is a golden, although I know it is my faith. A white spear with a pine handle, although I call it pole) (epic "Koblan"). Many people today know its second meaning - saigak, a type of deer, white antelope. In the Karakalpak language, a saigak is also used for a single horse and single cattle.

Sala - Branch, channel, hangar. Zherim karabarak, teniz zhagasy, otyrganym Kok uzektin salasy. (My land is blackplant, the seaside, I'm sitting on a branch of the Kukuzyk). (Utesh), Korkaber keuli aladan, Olar shygady saladan (Be afraid of double-hearted, They come out of the field). (Utesh) [4,168]. As you can see, the word sala means a part of a river, a valley. Sometimes, the word sala has a different meaning. For example, Ashyk maydan, alan dala. Ush ay shabys ane egis wagynda ken salada tary egip jur yedim. (Open front, wide field. For three months I was sowing millet in a wide field during the crop time). (The Epic "Maspatsha"). In the example above, the word sala means a field, not a branch of the sea or a river.

Today, especially in the press and on television, the word sala is also used in the sense of branch. For example, agro-industry branch, chemical branch.

"Sandal" - Round wood, seat. Sandalga otirwdan aza-beze boldy (he was bored to sit on a sandal (seat). ("Explanatory dictionary of the Karakalpak language"). This example is given in the sense of a seat. The word sandal is also used in the sense of a cart horse. For example, Astyna sandal at mingen (rode a cart horse). (Epic Maspatsha).

Sap - A part of a tool for handing, a handle, a handhold. ("Explanatory dictionary of the Karakalpak language"). Zhogalgan pyshaktyn saby altyn (The handle of the lost knife is gold). And now the word sap also means a row. For example, sapta turgan khalayik tamashaga karady (the people in the row looked at the spectacle) (the epic "Alpamys").

Torsyk - injury, wound, swelling caused by contact with fire, fat, or something on the body ("Explanatory dictionary of the Karakalpak language"). The word torsyk sometimes changes its main meaning and has a different meaning. For example, Belinde torsygy, kolynda urshygy, myn yarim koydin izinde kozinin zhasyn agyzy zhure berdi (torsyk (water container) on waist, spindle on hand, he was walking with tears in his eyes, in the footsteps of a thousand and a half sheep). ("Alpamys"). The word torsyk in the epic does not mean wound or tumor. It means iron pockets, water container for pouring koumiss.

Kaytiw - Return from the previous place. Aman- esen eline kaytti (He returned home safely).

(The Epic "Alpamys"). And sometimes in Karakalpak folk tales death is called by the same name. Of course, many today say that if a person dies, he is beyond the world. The word return does not mean death in the Karakalpak language. As far as we know, the Kazakh people use a word "katti" when a person is died. However, in Karakalpak folk tales, the use of return in the sense of death is also common. From this we can see that the roots of the Turkic peoples are the same. For example, Gorugly Sultan dunyadan kaytti (Gorugly returned from Sultan world). (The Epic of Gorugly).

Kaskaisa white spot that is on the foreheads of all kinds of animals. Manlayinda tenfedey dongelek kaskasy bar eki kara ilak tuwipti (Two black heifers were born with round spot like a coin on foreheads). (T. Nazhimov). Mallar kelse men tabayin zhaskani, Toylar bolsa kamshilayin kaskany (When the cattle come, I will find young, and when the weddings I would whip the spot) (Epic of the Kirk kiz) [5, 141].

In the above examples, the word kaska is used for cattle and yaks. An animal with a spot on forehead. It's the main meaning. In the Karakalpak language, the word kaska also means sad, poor, destitute, and poor. As you can see, the two words are very similar, but they have different meanings. One refers to an animal with a spot, while the other refers to the weakness and poverty of a person. For example, Atym Kokaman kaska dep zhuwap berdi kul (my name is Kokaman poor said the slave). (The Epic Alpamys).

Kula - is a type of horse with a dark brown tail and a yellow and an antelope. Bir biyeden ala da, kula da tuwadi, sen ala bolyp tuwylp san (Onemare bears both ala (black and white) and kula, you are born ala). (O. Khozhaniyazov) [96,185].

Here the horse is meant. In the Karakalpak language, sometimes the word kula is also used in the sense of wide field, open steppe. For example, Adam otirmagan elsiz zher, elsiz dala. Siz be edi dawrykkan, Suwdi kormey sheshinip, Kula duzde khawlykkan (a deserted place, a deserted steppe, where human did not stay. Have you ever dared to undress without seeing the water, hurried in deserted place?) (The Epic Er Ziywar). In the example above, the word kula means a wide steppe, an open front.

Kiydiriw—to cut, rip. ... suliw etip syrt betin, Artyk zherin kiydirdi (Artyk cut the surface beautiful). (The Epic Alpamys). In the example above, it means to shear. Excess land was cut off. At the same time, the word "kiydiriw" in the Karakalpak language means marriage, tying the head of a couple (in a portable meaning). That is, when two young couples get married, especially in the old days, the marriage was performed by mullahs in a mosque. Even today, there are the same marriages. For example, Barshyn atly



aryudyn, ak nekesin kiydirdi (a belle named Barshyn was married). (The Epic Alpamys). In the upper lines, Barshin's head is tied and her marriage is planned.

Kyr - High, hilly. It's under the mountains, under the hills. That is, it went through the mountains, through the hills. Sometimes this word is also used as backside of a knife and a dagger. For example, Urgan uakta kerilip, Kilishinin kyr beti, denenin barin siyirdi (when he bit stretching, the edge of the sword, cut off the whole body). (The Epic Kirk kiz).

Lakap (nickname) - is an additional name associated with a person's character. Ol kakaydin lakabin, Sayeke shunak der edi (He used to call Sayake Shunak by his nickname). (The Epic Kirk kiz). Today's young people know the meaning of the nickname according to human's behavior or as a pseudonym of a poet. In Karakalpak folk tales we can see that the nickname is also given as glory and fame. For example, Babadan zherdin atyn, lakabyn, dankyn sorap, bir zat aytyp turgan usaydy (Baba was asked for the name, nickname and glory of the place and looked as if he was saying something). (The Epic Maspash). The nickname given above does not mean the nickname of the land, but the glory.

Lap - Enlarged, bulging, reinforced, enhanced, praised. Kotermelengen kawip boldy. Kormegenge lap boldy. Korgen hayran kalady. Ishindegi irisin. (There was an increased threat. It was lap for unseen. Amazing to see it. The big among them). (The Epic Koblan). Here it meant to exaggerate what he saw and noticed. That is, lie for who didn't see it, but truth to me.

Sometimes, the word lap also means to argue, to protest, to challenge, to disregard others, to think highly of oneself, to boast. For example, At basyndai som zhurek, Mennen sagan soz kerek. Lap urasan sonshama, Anlap soyle, badirek. (Heart like a horse's head, you need a word from me. Telling lie so much, Speak with understanding, cucumber). (Epic Maspash) or Batyr bolsan kelin dep, Ortada lap urady (If you are a hero, come and he disregard in the middle (Epic of the "ErZiywar"), Bunsha nege lap urasan, kel, ayanba, biz benen alys. (Why you did so boast, come on, don't worry, fight with us) (The Epic of the Giant).

Ernek is to be busy with something, to be deceived, to be comforted, to spend time. Uydegi-duzdegi jumysyn birew atkaryp zhurgen son, islerge khyzmet tappagan son bayga ernek kerek (someone is doing the housework, after not finding a job to do, the rich needs pastime. ("Explanatory dictionary of the Karakalpak language"). As you can see, pastime is given in the form of leisure. In the Karakalpak language, this word is also used in the sense of make fun of somebody, mockery. For example, Zhogi

suwpynyn meni yermek kylyp, ayagyma zhip tagyp, oynap zhurgen makkaryn ... (Zhogi suwpy made fun of me, tying a rope around my legs and played with me). (Epic Maspash)

CONCLUSION

As we have seen, in the lexicon and semantics of ethnography in Karakalpak epics, changing of the meanings of words is different. In some words, for example, bel is a tool and a part of the human body, in another, the word is not far from the main meaning. For example, if es (mind) means a person's intelligence, in the second sense it means to look after other people, that is, to be together, to be friends. In general, the words in the epics, as well as in the Karakalpak language, have several meanings. And sometimes the meanings of words do not come close to each other. Uliw, for example. Uliw is a living creature, a creature, a mythical big snake [7,389]. There are different creatures in the water, and one of them uliw lives in the water. The second meaning of the uliw is the name of the year in folk astronomy dedicated to that creature.

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