VOCABULARY OF MYTHS IN KARAKALPAK FOLKLORE

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Abstract: Mythology (Greek mifhos and logos) means legends, myth. The mythology is the collection of imaginary stories about the creation of Gods, angels, spirits of all kinds, first human beings (Adam-Father and Eve-Mother), living creatures, plants and their origin, legends, as well as the earth, water, and space. In the lexicon of Karakalpak folk myths, there are a lot of units common to Arabic, Persian, and Mongolian languages. When defining the vocabulary of these myths and mythic legends, we are guided by the theoretical opinions of prominent linguists and scientists. In this article, we learned the linguistic features and vocabulary of myths and mythic legends, which are a type of Karakalpak folklore works.

Key words: folklore, lexicon, myth, legend, vocabulary, artistic text, semantics, stylistics, folklore, mythology.

The spirituality of any people or nation, its history, its own customs and traditions cannot be imagined by separating from living values. It is natural that spiritual heritage, cultural wealth, and ancient historical monuments serve as one of the most important factors. Folklore works provide rich materials about the history of the people and its linguistic features. Therefore, analyzing the language of the folklore, on the one hand, provides information about the history of our language, and on the other hand, it serves as a main source for fully learning and enriching the modern Karakalpak literary language.

Linguistics is one of the young branches in the Karakalpak linguistics, and a number of research works on this branch have been studied at the present time. Among them in the dissertation works Sh. Abdinazimov[1], A. Abdiev[2], Sh. Kunnazarova[3], Kh. Tolibaev[4], Z. Daniyarova [5], the linguistic peculiarities of epics and fairy tales were studied in detail. These research works are mainly considered the researches that made contribution to the science of lingua-folkloristics.

In this article, we will learn about the linguistic differences of myths and mythic legends, which are a type of Karakalpak folklore. Mythology (Greek mifhos and logos) means legends. Mythology is the collection of imaginary stories about the creation of gods, angels, human beings, living creatures, plants, and the earth, water, and space. [6;133 - 136]. Myths and fairy tales in Karakalpak folklore were collected and completed from manuscripts and book sources stored in the foundational library of UzRSA KKB, in 2014 was published in volume 77 of one hundred volumes of Karakalpak folklore by "Ilim" publishing house.

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guided by the theoretical opinions of prominent linguists and scientists. We will study the vocabulary of myth by dividing it into thematic groups as below.

The words that describe human members and kinship relationships. The names of human organs in the vocabulary of each language are one of the oldest layers of that language. Some of the names of human organs have poly-semantic metaphorical and metonymic properties. Here we have taken into account the main nominative meaning of anatomical terms. In the language of the Karakalpak myth, the following words are used to describe human organs: *bash* (head)*, awız* (mouth)*, dimaǵ (sore), qol (*hand)*, kóz* (eye)*, barmaq* (finger)*, kókirek* (chest)*, júrek* (heart)*, iyin* (shoulder)*, ayaq* (leg)*, kindik* (navel).

The word "foot". This word is used in the Mongolian language, which belongs to the Altai language family, in two forms: "adaq" and "adg", and its meaning corresponds to the meaning in the Karakalpak language. [7;17] It's used in its original meaning in myth. *... ushbu farishtanıń ekki **ayaǵı** zumrad degan tashnıń ustunda turur.* [8;14] (... two legs of this angel stand on a stone called emerald) [8;14]. **The word "hand".** The words "gar" in the Mongolian language, "gaar" in the Buryat language, and "gaala" in the Tungus-Manchu language mean "hand". *Yerniń atirafları ol farishtánıń ekki **qol**ında turur. (*The surroundings of the earth are in the two hands of that angel [8;14]. **The word "heart".** This word was created by adding the suffix -ak to the form "yur" of the verb "yuri" that means "action" in the ancient Turkic language: yuri>yur+ak>yurak. [9; 188] In the language of myths, we see that this word preserved its original form: *Sonda Muhammedtiń **júregi** muz basqanday qaltıraydı. (*Then Muhammad's heart trembles like an ice pack) [8;20]. **The word "chest".** Scientist Sh. Abdinazimov, explaining about the word chest that is used in the language of myth, says that the word "kokoro" in the Japanese language that means the heart and the word "kókirek (chest)" in the Karakalpak language are close in terms of semantics and phonetic structure. [7;17] In fact, while the word kokoro in Japanese means heart, in the Karakalpak language it is used not only to express a person's chest, but also to mean a heart. In the language of myths, this word came in the meaning of a human organ: *Qudaytaala **qoll**arın sozıp, bir **qol**ın Muhammedtiń **kókireg**ine, ekinshi **qol**ın **iyin**ine qoyadı. (*God stretches out his hands and puts one hand on Muhammad's chest and the other on his shoulder) [8;20]. **The word "rib"**. This word is "khabirga" in Mongolian language, "khabirga" in Buryat language, "khavirga" in Kalmyk language, only it is met with some phonetic changes, it corresponds to the meaning in Karakalpak language. [7;18] It is also used as "qabırǵa" in the language of myths. *Onıń bir **qabırǵa**sınan Hawa eneni jaratadı. (*From one of his ribs, he created Eve-mother). [8;20]

In addition to these, in the language of myths, the following terms that denote human parts are met: *Bu yetti qat yer bir farishtanıń **bashı** birlá kótarib turur. ... hár **qol**ında mıń **barmaǵı** bar eken. Bunda eki **kóz**iniń aralıǵı at shaptırım , dáw perishte otıradı eken. ... ol **kindik**nıń ústigá túshti. Hanuz jan adamnıń **aǵzı**dan **dimaǵ**ıǵa kirdi. (*This seven-layer earth is raised with the help of one angel's head. ... each hand has a thousand fingers. A giant angel sits there that has large place between his two eyes ... he fell on the navel. Still, the soul entered the sore from the mouth of a person). [8;14-22] In these examples, the words head, hand, finger, eye, navel, mouth, sore are used in their direct meaning, not taking into account some phonetic changes.

The kinship terms those are met in the language of the Karakalpak Myths. The creation time of the kinship terms goes back to the ancient times, and as a result of that time, it expresses relations between relatives. In myths, the words that explain kinship are: *ata, ana,ul, qız, ǵarrı, kelin, xatun, kempir, jigit, sińli, aǵa, ini.(*father, mother, son, daughter, grandfather, daughter-in-law, wife, grandmother, young man, sister, brother, younger brother).

The term **father** - is used in written memoirs, as ata in Mahmud Kashgari's work, and in the texts of Orkhon-Yenisei's memoirs, they are used semantically the same, regardless of phonetic differences. It shows that in all Turkic languages the term ata is used in the same way, but in seperate dialects it is used for women [10;146]. In the cases where the term ata has preserved its original form (a)ta, it is used t > d in some Karluq and Oghuz dialects, and "ata-ada-áde" is realized. However, in the Karakalpak language, ada and áde are not used but instead of it, the kinship term of áke (father) is used. The term ata is the main term that explains the broad meaning among the kinship terms. In the Karakalpak language, the term is understood as the head of the household, the father of the child. It is used in the same sense in the language of myths. For example: *... andın soń **ata-anasın**, bashqa móhminlerdi tilesin. (...* then let him pray for his parents and other believers) [8;17]. **The word "daughter-in-law".** From the etymological point of view, the affix "in" is attached to the root word "kel" and means "a new person who has joint to the household" 11;168] -Wá áne hámmá **kelin**lármiz, -dedilár. (wow, we are all daughter-in-laws," they said). [8;23]

In addition to these, the following terms of kinship are used in the composition of myths. *Aldımnan shıqqan gózzal **qız** kim? –dep soraydı. Muhammed ishke kirgende oǵan qarsı **bir ǵarrı** shıǵıptı.Kúnlerdiń bir kúni hayal júkli bolıp bir **ul**, bir **qız** tuwıptı. Ágár záhmát yetsá, **xatunlar** mundaǵ shiyrin bolmas edi. Áwwaldan aqırǵacha bolaturǵan **fárzánd**lerin kórdi.* (Who is the beautiful girl who came across me? - he asks. When Muhammad entered the room, a man went out opposite to him. One day, the woman became pregnant and gave birth to a son and a daughter. If they were damaged, women would not be so sweet. He saw his future children from the beginning to the end). [8;17-23]

Political and social vocabulary. In Karakalpak myths, the words used in the affairs of government, related to political life, and the social condition of a person are often used. Most of the words included in this group are words related to slave ownership and feudal society-economic system: we see that words like *patsha*, *láshker, urıs-qaǵıs, jaw, urı, xan,qaraqshı, músápir, dushpan, bay* (king, warrior, war, foe, thief, khan, robber, wanderer, enemy, rich) are used in the language of myths.

The word "**patsha (king)**" came to us from the Tajik language (podshoh), and the final h is often not pronounced. This word was created by combining the words "pod" meaning "protector" and "shoh" meaning "great". In the explanatory dictionary of the Karakalpak language, it is said that it means "leader of the country, leader, person, man". [12;93] This word is often used in the language of the myths: *Burında Súláyman degen ullı **patsha** ótken eken. (In earlier there was a* great king named Sulayman) [8;35]. **The word "Khan".** The scientist Sh. Abdinazimov says that the word khan is derived from the Chinese word "xuan". [8; 188] This word is also used in the sense of the head of state: *Sholpan juldızı bir **xan**nıń mańlayına pitken, suluwlıqtan heshkimdi aldına salmaytuǵın qızı eken. (*Venus star was only daughter of a khan, whom no one can compete with in terms of beauty). [8;27]

Words related to socio-political lexicon are also used in the following lines: *Onıń qol astında sansız qurallanǵan **láshker**leri otıradı eken. Usı Mekkege ziyarat islengen kúnleri **urıs-qaǵıs** degen bolmaǵan. Ziyarat waqıtları jawlasıp júrgenler quralların taslaǵan, **urı**lar da óz talapların toqtatqan.Quyash bir **bay**dıń qızı bolǵan. (*Under him sit countless armed soldiers. There were no fights during the pilgrimage to Mecca. During the pilgrimage, those who were fighting threw down their weapons, and the robbers stopped their works. Kuyash was the daughter of a rich man). [8;19-28]

The words related to animal husbandry and the world of animals. Words related to animal husbandry, which is one of the most important branches of the economic life of the Karakalpak people during the long captivity, are often met in the vocabulary of myths. They are: *yılan, balıq, hókiz, peshshe, at, sıǵır, burgut, arıslan, shayan, tawıq, iyt, aqquw, tıshqan, sona, qarlıǵash, qurbaqa, eshki, eshek. (*snake, fish, ox, fly, horse, cow, eagle, lion, scorpion, hen, dog, swan, mouse, horsefly, swallow, frog, goat, donkey). These words are used in myths in the following lines. *...ol taraflarda bir **yılan** bar turur... Wá yáne ol taraflarda bir **balıq** bar turur. ...ol tash bir **hókiz**niń arqasında turur. ... ol hókiz **peshshe**den qorqıp tebrána almas.... **bazısı at, sıǵır** súwrátli, bazıları **burgut** wá **arıslan** súwrátli... Hár yılannıń átirapında yuz mıń **shayan** bar. Bul tún **tawıq**lar da shaqırmaǵan, **iyt**ler de úrmegen eken deydi.Ol zamanlarda **tawıs** birlán **yılan** behish qapısın saqlar edi. **Sona**nıń ne dep turǵanın bilmey **qarlıǵash**tan soraptı. Sonda qarlıǵash:-Eń mazalı qan **qurbaqa**nıń qanı dep tur, -depti. (*...there is a snake on those sides... And there is a fish on those sides. ...that stone stands behind an ox. ... that ox can't move because it's afraid of the fly... some of them are in the shape of a horse, a cow, some are in the shape of an eagle or a lion... There are a hundred thousand scorpions around each snake. It is said that at this night the hens did not call, and the dogs did not bark. In those days, the peacock and the snake together guarded the door of the paradise. Not knowing what horsefly was saying, he asked the swallow. Then the swallow said: "The sweetest blood is the blood of a frog)." [8; 14-26] Although the words snake, ox, cow, and eagle in the examples were used in phonetic change, they preserved their meaning in the modern Karakalpak language. And we can see that the words fish, swallow, horsefly, hen, and frog are used in the direct meaning without changes.

The overall and in-depth study of the vocabulary of folklore works gives an opportunity to determine the data of the Karakalpak literary language, to observe its formation and ways of development, to know the regularities of various linguistic phenomena. The vocabulary of Karakalpak myths is based on the original vocabulary of common Turkic and Karakalpak languages.

In general, the language of Karakalpak myths and mythic legends fully summarizes the development orientations of the Karakalpak folk language. It is one of the folklore works that have a key place in the formation of the Karakalpak written literary language.

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