

On The Study of the Lexicon and Lexicography of the Epics of Ergash Jumanbulbul Ugli

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Abstract. *The objective and primary mirror of language growth and change is its vocabulary, any changes in society, large or small, are reflected, first and foremost, precisely at this lexical level. This article also analyzes research on the lexical and lexicographic features of the dastans of Ergash Jumanbulbul ugli.*

Key words: *vocabulary, changes in language, epic, lexicon, lexicography, public life.*

As one of the prominent representatives of Uzbek linguistics, E. Begmatov, rightly noted, "Lexicon is the first to express economic, political, cultural and educational changes and innovations that have occurred in the life of society." Such changes enrich the language with new concepts and ideas, with new words that serve to express them. At the same time, over a certain period of time, some words in the language's vocabulary fall out of use or they enter the passive layer of the language. Such processes occur more often in the lexicon of a language than in other words. [1, 126].

The Uzbek language is undoubtedly one of the oldest languages in the world. Naturally, the vocabulary of this language is immense and magnificent both in terms of quantity, color, and expressive possibilities. This, of course, testifies to the breadth and boundlessness of the Uzbek people's millennial thinking and imagination [5, 5].

Undoubtedly, the recording and publication of the works of Ergash Jumanbulbul ogly, especially in connection with the poet's centennial anniversary, occupy a significant place in our linguistics. In this regard, Khodi Zarifov's services are invaluable. Significant results have been achieved in the field of studying the language (linguistic folklore) of Uzbek folklore works over the past sixty years. It is noteworthy that the first research in this field was also dedicated to the study of the linguistic features of the epic "Ravshan," recorded from the son of Ergash Jumanbulbul. In 1928, Sh. Shoabdurakhmanov seriously studied the text of the epic "Ravshan" recorded by Khodi Zarif in the Arabic alphabet, preserving the features of the Kurgan (Jush) dialect belonging to the poet from the lips of Ergash Jumanbulbul ugli, and in 1949, he defended his candidate dissertation.[8, 146-172]

Among the works dedicated to the study of Uzbek folk epics, one of the leading scholars of linguistics, the scientist-dialectologist H. Doniyorov, also made significant contributions. The scientist's observations on Kipchak dialects, the role of this dialect in the development of the Uzbek literary language, as well as the fact that examples of oral folk art, in particular folk epics, are one of the main sources of its enrichment, are analyzed in detail through a number of works [2, 14-19].

In the third chapter of H. Doniyorov's work "Lexicon of Kipchak Dialects" (based on the materials of the Kipchak East Group), in the section "The Language of Folk Dastans and Kipchak Dialects as Important Internal Sources of the Literary Language," phonetic, lexical, and morphological units related to the text of the epics of the "Alpamysh" and "Gorogly" series, which are the great cultural treasures of our people, are analyzed in comparison not only with the Uzbek language Although the

words characteristic of the Kipchak dialects and the language of the bakhshi are synonyms in the literary language, the words *ul* (ad. ort. son), *checha* (ad. ort. yanga), *jelak* (women's veil of the type of *paranji*) are not replaced to preserve the originality of the language.

In general, such fundamental works by Kh. Doniyorov will undoubtedly always remain one of the closest assistants to scientific researchers.

The works of one of our leading dialectologists, A. Ishaev, dedicated to the study of Uzbek oral folk art, particularly the lexicon of Uzbek folk epics, still occupy a significant place in our linguistics. In particular, in a series of articles, the scholar conducted serious observations on the study and analysis of lexical units in the works of the poet Ergash [3, 140].

The scientist believes that "dialectal dictionaries are of particular importance for those studying oral folk art, compilers of dictionaries of folklore works, and folklore works in general." It is known that Uzbek folklore works were created on the basis of Kipchak, Oghuz and Karluk dialects. Therefore, the meanings of a large number of words in them can be determined and explained, in most cases, only by words existing in dialects and dialects. For example, in the epic "Ravshan" sung by Ergash the poet:

Qoraxonning eliga och bo'riday doridi.

...asla hayallama, tushma, gidirma.

the words **doridi-hujum qilmoq, tashlanmoq; gidirma-qidirmoq, sayr qilmoq** mentioned in the verses, are explained on the basis of the materials of the Oghuz dialects of Khorezm [3, 13].

As in the lexicon and morphology of folk epics, there are also facts that are not without benefit to our language in phonetics and syntax. However, the degree of application and the quantitative ratio of these facts are not the same. For example, in the lexicon of dastans (in the dastans spoken by Ergash the poet) such words as *xasm* (dushman), *saraja* (kajava), *kerish* (janjal), *soil* (gadoy), *dayn* (qarz), *go'rtik* (qor uyumi), *hil* (alam), *umoqli* (to'la, semiz), *chiyir* (iz), *cher* (dard, alam), *jarror* (urushqoq), *roz* (sir), *latiba* (bo'loqi, burun isirg'asi) are not found in our current literary language and dialects, the possibility of conducting research on the it is emphasized that folk epics should be examined and researched linguistically in two aspects - lexical-morphological features and means of artistic language, and that the need for linguists-dialectologists to work in cooperation with folklorists in this regard leads to effective results.[4, 56-57].

Following this, I. Khudoynazarov and A. Rakhimov prepared and defended their candidate papers on the study of the language of the dastans sung by Ergash Jumanbulbul ugli.

I. Khudoynazarov analyzes the anthroponyms in "Bulbul Taronalari," published in 1971-1973, consisting of a five-volume collection of dastans sung by Ergash Jumanbulbul ugli. The researcher notes that the epics sung by Ergash the poet are fundamentally different from the epics sung by other epics by their ideological and artistic height, the richness of their onomasiological lexicon, and that there are 304 different anthroponyms in the text of the epics belonging to the work of Ergash the poet, of which 243 are male names, 42 are female names, 19 are the names of giants, myths, and 60 are fictional names.[4, 15]

A. Rakhimov's candidate study on the topic "Comparative-historical analysis of the lexicon of Uzbek folk epics" is also dedicated to the study of the language of epics [6, 27]. Particularly noteworthy is the fact that in the third chapter of the work, certain observations were made about the lexical units characteristic of colloquial speech, taken from the text of the epic "Kunduz and Yulduz," which we are studying.

According to the author, "due to the fact that folk epics have been created on an oral basis since ancient times, many elements characteristic of colloquial speech are observed in them... The epics belonging to the work of Ergash the poet are distinguished by elements characteristic of the Kipchak dialect in terms of their dialectal basis. In our linguistics, the scope of research conducted on the works of Ergash Shoir is quite extensive. Nevertheless, in the future, the scope of such monographic research should be

examined in the fields of modern linguistics, in particular, in linguocultural, ethnolinguistic, and linguopoetic aspects.

It should be noted that in the years of independence, dictionaries have been created that demonstrate the explanatory, frequent, and dialectal features of Uzbek folk epics. In this regard, the research of T. Mirzayev, Zh. Eshonkul, S. Fidokor, B. Urinboev, B. Tuychiboev, B. Yuldashev, A. Turobov, D. Urinboeva, K. Bozorboev, U. Umurzakov, G. Jumanazarova, and others is of great importance. It should be noted that during the years of independence, thanks to the high attention paid to our native language, works were created on the lexicographic analysis of language units used in a specific region, characteristic of the living speech of the people. In particular, "Kashkadarya Uzbek Folk Words," compiled by Tura Nafasov (Tashkent: "Muharrir" Publishing House, 2011. - 468 p.)

"Zomin's Language Encyclopedia" by Basim Tuychiboyev and Kazakboy Yuldashev (Tashkent: Akademnashr, 2012. - 400 pp.) is a great achievement of Uzbek dialectal lexicography. Most importantly, in these studies, examples of folk oral creativity, in particular, folk songs, riddles, proverbs and sayings of fairy tales, are presented, lexical and phraseological units in their composition are analyzed, and their meanings are explained. In the future, the analysis of such research based on mutual comparison will yield effective results in the study of folklore texts specific to a particular region.

In conclusion, it should be noted that these dictionaries, compiled by the workers of our science and mentioned above, undoubtedly serve as the basis for the emergence of lexicographic studies reflecting the explanatory, dialectal, phraseological, and professional vocabulary of Uzbek folk epics in the future.

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