

## THE USE OF HUMAN ORGAN TERMS IN EPICS

Saparmatov Omar Shamirat o'g'li

2nd year student of the Faculty of Philology of the Nukus State Pedagogical Institute named after Ajiniyaz

**Annotation:** The dissertation provides a comprehensive analysis of the lexico-semantic meanings of words denoting human organs used in Karakalpak folk epics. The specific usage of these words used in epics has been specifically studied in linguistics today.

**Keywords:** linguofolkloristics, lexicology, lexeme, seme, terms of human organs.

The epics "Go'ro'g'li," "G'arib-Oshiq," and "Sayatxon-Hamira" were widely circulated among the Karakalpak people by Turkmen bards. These epics were studied by storytellers and Karakalpak bards and storytellers, who created their national versions. Therefore, the presence of Oghuz elements in words denoting human angles in the language of epics can be considered a natural phenomenon.

In the modern Karakalpak literary language, the words \*dene\*, \*badan\*, and \*tan\* are considered synonyms [2.39]. Among these, the words \*badan\* and \*tan\* are more commonly found in the language of classical poets and in folklore. Furthermore, the words \*badan\* and \*teng\* are used in a number of languages within the current Oghuz-Karluq group.

In the epics "Go'ro'g'li," "G'arib-Oshiq," and "Sayatxon-Hamira," we see the word "tana" (body) used in the forms "badan," "tan," "lash," "jasad," and "jism." We consider these words as elements of the Oghuz language in epics. Because such words are rarely found in the Kipchak group of Turkic languages. For example:

Babaxanniń *bedeni* uwlaniń óldi («G-A», 133-bet).

Úzilmes *tende* ayatım («G», 88-bet)

Ashiq jábirinen bul *jismim* wayran («G-A», 167-bet)

*Jesette* turǵan shiyrin jan («G», 66-bet)

The word "forehead" is synonymous with "forehead" and is rarely used in modern Karakalpak literary language. The inclusion of this word in our language's lexicon must have been influenced by the ancient Turkic written literary language. For example:

*Peshanasım* kóziń menen kórgende («G», 105-bet).

The word "kokil" is used in the meaning of "haydar" and is primarily characteristic of the Oghuz group of languages.

*Kekilińnen*, dal boyıńnan shıraǵım («G», 70-bet)

The use of the words "siyna" and "ko'ksi" in the Karakalpak language was shaped by the influence of the ancient Chagatai language, which is common to all Turkic languages.

Aq kóksińe lalı marjan dizilip («S-H», 192-bet).

Aq siyneni dastanıp jat, hábibim («Ĝ-A», 129-bet).

Furthermore, when studying the vocabulary of these epics, we encounter words expressing human strength, which are historically Arabic words. This group of words is frequently used in the vocabulary of languages within the modern Oghuz group. At the same time, Arabic-Persian words were widely used in the language of Karakalpak classical poets [1.39-54].

*Dodađı* – pal, *lábi* sheker («Ĝ-A», 135-bet)

Yupka *dodaq* alma bet («G», 139-bet)

Dushpanlar *elinen* saqla waqım áyle («Ĝ-A», 29-bet)

Zıya-zulpın dál *gerdene* solash ar («S-H», 195-bet).

The words "do'daq," "elidan," and "gerdene" in these examples belong to the Oghuz language and are expressed in the Karakalpak language through the words "erin," "qol," and "yelin."

The use of the oral variant of the word "o'z" in dastans can be considered an element of the Oghuz language:

Badam qabaqların, bal *agızların* («G», 165-bet).

We observe some similarities in the semantics of words in this group. At the same time, extralinguistic phenomena are observed.

In short, the names of human organs are effectively used in Karakalpak folk epics. While most of them have been preserved and used from ancient Turkic languages, we can see that some are used in the form of borrowed words. Many of these words used in the dastans have not lost their usage even in the modern Karakalpak literary language. This is relevant due to its importance in studying the national heritage of the people, lexical units, that is, the origin of words.

## References:

1. Насыров Д.С. Становление каракалпакского общенародного разговорного языка и его диалектная система. Нукус. Казан. 1976. 398 б.
2. Календеров М. Каракалпак тили синонимлериниң қысқаша сөзлиги. Нөкис. Каракалпакстан, 1990.
3. Сайтов Д. XVIII-XIX әсирлердеги каракалпак шайырлары шығармаларының тили. Нөкис. Каракалпакстан. 1989.
4. Sarsenbayev, K. (2024). THE IMPORTANCE OF T. QAYPBERGENOV'S STORIES IN THE RESEARCH AND DEVELOPMENT OF THE KARAKALPAK PROSE. *Models and methods in modern science*, 3(6), 88-93.
5. Sarsenbayev, K. (2024). DESCRIPTION OF HUMAN DESTINY IN THE SHORT STORIES OF T. QAYIPBERGENOV (" SLEEPLESS NIGHTS"," SECRETS KNOWN TO YOU ALONE"). *Solution of social problems in management and economy*, 3(4), 154-155.