



FEATURES OF THE USE OF SOCIO-POLITICAL WORDS IN THE  
KARAKALPAK LANGUAGE  
(ON THE EXAMPLE OF FOLK EPICS)

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*Annotation.* This thesis examines the scope of socio-political words used effectively in the language of folk epics and analyzes the current significance of such words.

*Key words:* linguofolkloristics, lexicology, lexeme, seme, socio-political words.

### INTRODUCTION

The epics "Go'ro'g'li," "G'arib-Oshiq," and "Sayatxon-Hamira," like other folk epics, contain a group of socio-political words. This also relates to the main ideological content of the dastans. For example, scholars consider the ideological direction of the "Gorogli" epic as follows.

The most valuable aspect of the "Gurugli" epic is the protection of people's freedom in their personal and social lives. "Görögli is one of the most profound folk epics in terms of content and form" [4.61]. The epics "Go'ro'g'li," "G'arib-Oshiq," and "Sayatxon-Hamira" are also known to be lyric-epics widely spread among Turkic-speaking peoples. Therefore, the use of socio-political terms in these epics is a natural phenomenon, including elements of the Oghuz language.

First and foremost, socio-political discussions are related to governance. Such words describe the social life of the people. Therefore, it is widely used in epics. Sociopolitical words are found in written records dating back to the 18th-19th centuries [3.252].

The words "shoh" and "sulton" are primarily Arabic and are frequently used in modern Oghuz languages as "shoh" and "sulton." Such words are frequently found in languages within the Oghuz language family and have become ingrained in their vocabulary. They are still used in literary languages. The presence of such words in the language of dastans is determined by the fact that these dastans originated among the Karakalpak peoples from the Oghuz group. However, it is rarely used in the Kipchak group of languages.

Tóletip alarman Shahniń aldında («G», 41-bet)

Yaqip ulı ol sultan shahı zat («G», 184-bet).

The word "g'anim" is rarely used in the language of epics, serving as a synonym for "dushman" and "raxil."



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Gánimlerdiń júrek bawrın testińiz («G», 17-bet)

It should also be noted that the words "mahram", "xo'ja", "mirza", and "bek", found in the language of epics related to governance, are borrowed from Arabic. This group of words is often used in the language of dastans originating from the Azerbaijani and Turkmen peoples. Similarly, the same can be said about words like miskin, g'arib, musofir.

In epics, there are many groups of words related to religious concepts. It is known that this situation is connected with the social life of the population. Among such words, along with words borrowed from the Arabic language, elements of the Oghuz language are also found. For example, an official, a leader, etc.

Máwlim qanat berip ushtım da keldim («G-A», 165-bet)

Máwlim-xoja, iyem, Alla mánisindegi sóz bolıp tabıladı.

Among the Oghuz language elements, the words \*dayar\*, \*oba\*, \*qand\*, \*shahar\*, and \*viloyat\* reflect the social life of that period.

Bul obalar Áxmed sardar eli edi («G», 83-bet)

The word "oba" in this example is used synonymously with "ovul" in the Karakalpak language.

Íqtiyar et basqa diyardı («G-A», 56-bet)

Diyarbekir atlı sháhár bar edi («G-A», 17-bet)

The words \*diyor\* and \*shahar\* in this example are used synonymously with \*yurt\*, \*vatan\*, and \*shahar\* in the Karakalpak language.

Bir kántli elattı kordi («S-H», 196-bet).

The word "qand" is native to the Azerbaijani language and is expressed in the Karakalpak language as "ovul" (village).

Currently, words borrowed from other languages are also widely used in exotic vocabulary, reflecting the life, customs, and linguistic features of different peoples [2.33]. For example, in the poem "The Truth About the Carpet Worker Woman" by the poet I. Yusupov, we encounter words characteristic of the Turkmen language, such as brotherhood and plague:

Qorlıq penen ótti hayaldıń kúnleri,

Kóre almadı óz obasın, sheshesin. (I.Yusupov «G.h.h.h.»)

In the lexicon of the dastans, the words \*dadilxna\*, \*shikar\*, \*naxarxona\*, \*chilim\*, \*sozende-goyende\*, \*karnay-surnay\*, and \*soz\* are widely used.

Shámbildiń naxarxanasna shıǵıp, gernay-sırnay shaldırıp edi. («G», 83-bet)

Bázirgen, qıráj sózleri házirgi dáwirde oǵuz toparındaǵı tillerde ushırasadı.



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Sóyle sen bázirgen qaydan kelersen («G-A», 144-bet).

We must specifically address the use of the word "ochiq" (open) in these dastans. Because the use of this word indicates that the dastans originated from the Oghuz group of peoples.

Most of the Karakalpak folk epics originated from the Azerbaijani and Turkmen peoples. For example, the dastan "Oshiq-Najab" spread among the Karakalpaks through Turkmen bakhshis, and then a Karakalpak national version emerged.

The word "ochiq" (open) is used among the peoples of the Caucasus in the form of "ashug'."

Ashuk (Arabic for "open") is frequently found in the literature of the Caucasian peoples. In our opinion, it corresponds to the words "jirshi" and "qoshiqchi." These are equivalent to the concepts of "poet" and "aqin" among the Kazakhs. Ashuqs perform their compositions using stringed musical instruments" [1.10-11].

We encounter the word "ochiq" in epic poems in this sense. It is also used in the sense of being open and loving.

Ashiq Axmet baba bir tóbeniń basına shıgıp, kóz taslap qaradı. («S-X», 196-bet)  
Gárip ashıq der atını («G-A», 14-bet).

Ashiq Qambar aytar bağıña kirsem («G», 165-bet).

### CONCLUSION

In conclusion, through the use of socio-political lexical units in the epics, we can see that the political situation of that time, along with the social lifestyle, was clearly and accurately explained. For example, Karakalpak folk epics are distinguished by their importance in depicting the lifestyle and national characteristics of the ancient people.

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