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When we evaluate the words in the vocabulary of the Karakalpak language from the point of view of meaning, the group of words whose meanings are close to each other occupies a certain place. Synonyms, of course, differ from each other in terms of the refinement of the additional meaning, emotional and expressive coloring, scope of application and other properties, which show that such properties present in them show that synonyms have very great stylistic possibilities. Since synonyms can indicate the most powerful, even imperceptible, subtle features of objects and events, subjective attitudes towards these features, and others, they are undoubtedly considered figurative means of language. In conducting the research work, one can cite the works of E. Berdimuratov,[1] M. Kalenderov.[2] In particular, M. Kalenderov's work "Qaraqalpaq tiliniñ sinonimleriniñ qısqasha sózligi" (A Brief Dictionary of Synonyms of the Karakalpak Language) provides information about the characteristics of synonyms.

In this article, we will focus on the synonyms in the epic "Yusuf-Ziliha" based on the above works. Synonyms also occupy a special place in the epic "Yusuf-Ziliha." For example: “**Ájel** jetken kúni men hám ólmesem,” (I’ll die when my death day comes)(330-bet); – “**Áy**, Yusip, **ólim** jaqın keldi, aqirettiñ házirigin kóre ber”, - dedi (It says that Yusup, death knocks your door, be prepared )(p.329); Yusipke shorı hikmat, tágdırde **qaza** kúdiret (p. 303). In the given examples, you can see several synonymous lines from the words “**ájel**”, “**ólim**” “**qaza**”.

In the epic "Yusuf-Ziliha," one can see the skillful use of synonyms in the form of the world, the world, and the world: - "Bolarsañ **álemge** sultan, qıarsañ taxt ústinde jáwlan” (If you are the sultan of the world, if you are the ruler of the throne, you will be on the throne) (p. 294). – "Áy, ustalar, mağan saray salıń, múyeshleri tamamı tilla, lalı, yaquttan bolsın, ishine meniñ menen Yusiptiñ súwretin salıńlar, diywaldıń tórt tárepinde de bir-birewge qol salısqı, qushaqlasıp, súyisip turğan bolayıq, **jer júzinde** kóz kórip, qulaq esitpegen naǵışlar salınsın, onı kórip Yusip mağan biyıqtıyar kewil qoyar, – dedi” (Hey, masters, build a palace for me, let the corners be all gold, lilac, ruby, insert the image of me and Yusuf inside, let's hold hands, embrace, and kiss on all four sides of the wall, let's have unprecedented ornaments on the earth, seeing it, Yusip will be very kind to me, he said) (p. 308). “Al sulıwlıqqa kelgende **dúnyada** onıñ menen básekige adam bolmadı”(As for beauty, there was no one in the world who could compete with it) (p.293) ; “Ziliyxa jeti jasına kelgende **jáhán** patshaları aytırdı, biraq hesh kimdi qabil etpedi” (When Ziliha a was seven years old, the kings of the world asked her to speak, but she did not accept anyone) (p.304). Such synonymous lines are skillfully used in the language of the epic. He did not repeat the words in one form, but used their synonyms and lines to enhance the poetry of the poem's language.

In the language of the epic, it is given in the form of a rare body that represents a person's body. For example: “Endi Ráwil aǵası Yusiptiñ ayaǵınan súyrep, sheńgelden-sheńgelge awnatıp urdı, múbárek júzlerin, ayaq-qol, **bedenlerin** tilkimtilkim etip, tula-boyın qıp-qızıl qanǵa boyadı” (Now Raul dragged his brother Yusip's foot and beat him from head to foot, painting his blessed face, limbs, and body in red blood) (p. 297); “Onıñ hár túgi **denesine** nayzaday qadalıp turatuǵın edi” (Each of its hair was stuck to its body like a spear) (p. 293). “Azamatdur jur **kewline tiymese**, Sırın jaqsı bilse,jaman bilme. Aǵalarım, meniñ **zeynime tiymeń**, Atam menen mağan qıyanet etpeń” (If a man

## THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

### VOLUME-4, ISSUE-10

doesn't feel good, if he knows the secret well, if he doesn't know it badly. Brothers, don't touch me, don't betray me with my Father) (p. 294). In these examples, the words "kewline tiymew" and "ziynine tiymew" have become synonymous. Because if we take these words, their form is different, but their meanings are close to each other.

It can be seen that in the language of the epic there are various synonyms that denote the unit of time. In this case, time, period, interval, epoch, era: "Onıń patshalıq etken **dáwirinde** qoy ústinde torǵay jumalaǵan abadan zaman boldı" (During his reign, there was a prosperous period when the sheep wore a goat). (p. 329); "Sol **waqıtta** japtan bir aydarha payda bolıp, minárday qáwmeti qozǵalıp, awzın ashıp, qıshqırıp, aybat sheger edi" (At that moment, a dragon appeared, the body of the minaret moved, opened its mouth, shouted, and shouted) (p. 306). "Álqıssa, kárwan jigit sózlerdi esitip, jolǵa ráwana boldı, neshe **mezgil** jol júrip, Qanangá jetti" (Finally, the caravan heard the words of hope and set out, sometimes traveling for a while, reaching Canaan) (p. 316); "Álqıssa, Yaqıp Yusipti bárshe ullańnan aǵla kórip, bir **zaman** janınan ayırmaq birge bolatuǵın edi" (In fact, Jacob saw Joseph with his brothers and sisters, and for a while he was with them without separating them) (p. 293); "Neshshe **máhálden** soń huwshına kelip, sharshap úyine qaytıp kele berdi" (After a while, he came to his senses and returned home tired) (p. 296). "Ustalar buyırıqtı qabıl etip, bir neshe **máwlette** Ziliyxanıń aytqanınan da zıyatraq etip pitkerdi" (The masters accepted the order and in a few minutes finished even more than Ziliikha had said) (p. 308).

In the given examples, to express the measure of time, not only with one word, but also with their synonyms, various tenses were used, indicating time. In addition, synonymous words are very effectively used in the language of the epic. "– Áy, názálimler, mennen bul isti **dáme** etpeńler, eger bul isti qılar bolsam, tek Ziliyxá menen qılǵan bolar edim" (- Oh, my children, don't tell me this, if I did it, I would do it only with Ziliha) (p. 314) – "Seni óltiremiz, bizlerden **úmit** etpe, – dedi" "We'll kill you, don't count on us," he said. (p. 297)

Yaqıp says that I'll count you for God,  
Don't be late to pray,  
I have given you all to one God  
Come and see me soon.

In the above example, the words "Haq" and "Alla" have the same meaning as "quday" that's why they come with similar meanings. In the epic "Yusuf-Ziliha" synonyms are used not to repeat the thought with one word, but to connect each word with its most harmonious words, to strengthen it, to express it figuratively, by using its synonymous lines. Some words can be synonymous with one another in any semantic context. Both alone and within the context, their synonymous relationship is clearly felt.

Synonymous lines used in the epic "Yusuf-Ziliha" served as the main reason for using them instead of replacing them with synonymous words in revealing the actions and psychology of the heroes. However, in the epic, compared to other epic, animation is more productive and performs one of the main functions of animation both in depicting characters, revealing their character, and creating conflict. In this respect, animation is more often used than hyperbole.

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