

STABLE COMPARISONS IN THE KARAKALPAK PEOPLE'S DASTAN

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ABSTRACT: Linguistic research is increasingly turning to linguistic units as a subject of research, which make it possible to reveal the peculiarities of the worldview of a particular nation. Stable comparisons also belong to this kind of units, since they are the result of a long observation of objects of reality, as well as a centuries-old collection of information about the world around us.

KEYWORDS: similarity, folklore of the Karakalpak people, linguistic community,

INTRODUCTION

Comparison as a logical device defines the relationship between objects; to denote such relationships in linguistics, there is the term “similarity”.

In the process of active development of the surrounding world, a person constantly compares some objects and phenomena with others, draws parallels and highlights the main and secondary signs. According to V.M. Ogoltsov, stable comparisons are ready-made language units. (1: 159)

Comparisons can convey the attitude of their carriers: attitudes and morals, aspirations and inclinations. Apparently, it is no coincidence that comparisons, along with phraseological units, are given in the aspect of identifying cultural constants - components of the national picture of the world. The cultural specificity of comparisons is associated with cultural information stored in their internal form.

There are two categories of figurative comparisons:

1. Comparisons are individually creative or free,
2. Comparisons nationwide or stable

Stable comparisons rather capaciously reflect the speaker's worldview, his national culture, convictions and beliefs.

Professor Rosenb. believes that comparing something with something on the basis of some attribute, a person masters the surrounding reality, makes a certain labeling of realities, gives a characteristic. (2: 127)

THE MAIN FINDINGS AND RESULTS

So it is easier for a person to understand and comprehend what is happening around. You can compare everything: a person, human activity, his behavior, the world of animals, fish, birds, objects, phenomena, thoughts, feelings, emotions, etc. people. Comparisons, of course, are among the linguistic units that contribute to a more detailed study of the national picture of the world of a particular people. Being stable structures with a special internal form, signs and ways of expression, they are a figurative means that allows you to enter the national linguistic sphere. Stable comparisons are lexical units of the language. Comparison is called “the first step in understanding the world.” One of the main functions of any national language is considered to be the fixation and storage of the entire complex of knowledge and ideas of a given linguistic community about the world. Such knowledge is the result of the work of collective consciousness and is fixed in the language, primarily in its lexical and phraseological composition. Stable comparisons are recognized as one of the most numerous categories of phraseological units, which, due to their stable nature, allow the transmission of value and cultural information from generation to generation, ensuring the continuity of ethnic ideas. The value picture of the world is especially vividly manifested in comparisons, the subject of which is a person.

A stable comparison, especially in the works of oral folk art, is one of the main means in depicting the external world, the inner state and character of the main characters. The assimilation of heroes to strong, beautiful wild animals and birds is characteristic of the folklore of the Karakalpak people.

For example: Батыр деп мақтап өзиңди,
Аш бүркиттей талпынып,
Шығалмас таўға өрлейсең,
Алатуғын арысландай,
Ыңыранарсаң өрлейсең. (256-с.).

The bird burkit (eagle) and arislan (lion) are the standard of strength, physical ability, vigilance and vigilance.

The main figurative means of comparison are the world of plants.

For example:

Гулнәхәр атқан ақ масақ,

Гөзлеген жерден шығады,

Түбин тескен теректей,

Теңселип жерге қулады. (249-с.).

Түбин кескен ағаштай ,

Мәткәрим жерге қулады (249-с.).

The plant terektey, aғash (tree) is the standard of physical condition.

Figurative stable comparisons occupy a special place in the Karakalpak language and are the main linguistic means.

CONCLUSION

In conclusion, it should be noted that the stable comparisons in the dastans of the Karakalpak people have stylistic features and serve for the linguistic expressiveness of the work of folk art.

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