

MODERN EDUCATIONAL SYSTEM AND INNOVATIVE TEACHING SOLUTIONS
PHRASEOLOGISMS AND PROVERBS IN THE LEXICON OF "EDIGE"
EPIC

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Abstract: *The article talks about the phraseology of the proverbs left in the "Edige" epic. The remaining in the language of the epic, their inseparableness is discussed through examples taken from the epic.*

Keywords: *Phraseologisms, phraseological synonyms, antonyms, proverbs, emotional-expressiveness, stylistics, semantics.*

"Edige" epic, one of the most beautiful masterpieces of the Karakalpak epic, is known to the whole world today thanks to its content and poetic beauty. Epic language takes the place of the lexicon of the Karakalpak language in the semantic-stylistic richness of history. There are amazing examples of how the language of the people was able to adapt to the demands of the unwavering modern possibilities.

"Edige" epic, which is one of Karakalpak folk epics, is also one of the most rich epics from the linguistic point of view. There are several layers of the composition of our language, and we use the phraseological word in the composition of the epic. They serve as one of the most beautiful language skills in the epic. The phraseological units of the language were used in order to fully convey the meaning of the word, thought, figurative ethos, and the subtlest semantic-stylistic colors. They describe and show a certain trend in every training.

Phraseologisms are an important part of the vocabulary of the people's language from early times. Phraseologists have performed a special service in expressing our opinion with all the colors of meaning.

Phraseological word appear as "cream of the tongue" . In it, there are amazing examples of the rich dreams of the people, the collected dreams, the eloquence of wisdom. The composition of the Karakalpak language is not only single words, but it also consists of stable, ready-made phrases based on the rules of its business development. The passage through the language of the people would continue to take its place in the composition of the poem, taking into account its deep meaning and taking it from captive to captive in a stable form. All our thoughts, feelings, joys and sorrows are reflected in the composition of the tower. Phraseologisms have a place in this description.

According to the lexical-semantic quality of phraseologisms, it is said to be a very complex phenomenon. In them, other words in the language are distinguished from other words by the signs of idiomaticity, emotionality and expressiveness. This peculiarity of phraseologisms caused the death of the language in long periods [1.4].



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V.G. Belinskiy, who praised the service of such wordsmiths in the Russian language, said: "In the course of centuries, if the people did not create idioms, the Russian language would have created an amazing power for the national character of the language." In fact, the phraseological words with its figurativeness and deep meaning has become a unique part of the language of each nation. The expressiveness of phraseological units, which have been used in the folk language since ancient times, is colorful and gives the language a different touch. Phraseologisms have been widely used as one of the lexical-semantic tools . In this case, lexical-semantic signs, other than phraseology, are taken into account.

A different semantic group of phraseologisms in Epic is called phraseology. For example:

Edige alar janıńdı. For example:

Edige alar janıńdı.

Tuqım qurt qılıp qırar seni (30-page)

Edige sol waqıtta ne bolǵanın bilmedi.

Jer jarılmadı,

Edige kirmedi. (31-page)

Perzentli bolǵan kúńinde,

Jetedi kókke tóbesi. (34-page)

Meni bilmey óltirdiń,

Janım kózime kórindi. (17-page).

Qırılmasa tilim, shıǵıp ketpese janım, qamırdan qıl suwırǵanday etip, atań menen iyshalla, kóristiremen dedi. (51-page)

Toqtamıstıń tobınıń sestin esitip,

Satemirdiń jan iynine ot tústi. (80-page)

Kenjembaydıń arǵa ot taslaǵanın sol waqıtta jalǵız bildi. (45-page)

In those examples tuqım qurt qılıw, jer jarılmadı, Edige kirmedi, tóbesi kókke jetiw, janı kózine kóriniw, qamırdan qıl suwırǵanday, jan iynine ot túsiw, arǵa ot taslaw, mańlayı ashılmaw phraseological units are characterized by strong expression and stability in the grammatical connection of individual components. For example, «tuqım qurt qılıw» phraseologism is a verb meaning, three-component phraseology . «Joq qılıw» give this meaning and it has its form and place . Finally, in the same saga, phraseologisms and proverbs were added to our collection.

Phraseological words in language, proverbs and proverbs are used as a tool to give the quality of imagery, whether it is in the language of a beautiful speech or in a beautiful work. These are folk traditions that have been used for a long time and have been warmed, developed and shaped in the language of the people. In terms of numbers and phraseology, proverbs and proverbs are often used as a means of describing literary work.

There are a lot of parallels between proverbs and phraseologisms. For example, same characters (effectiveness, meaning sharpness, figurativeness) in proverbs are similar to phraseologismmerge de tán. They have different major characteristics, nature, lexical-



semantic, grammatical, structural, etc. Phraseologisms are clearly distinguished from proverbs [2.155].

In the story, proverbs are used in two ways: in the form of the people, in the form of the formation of the people, and in the form of defeating the individual changes.

“Buyıqsız tiken kirmes,
Biyájel adam ólmes”, (25-page)

Tutqalı emes qara jer,
Alladan húkim bolmasa,
Bul qara jer qozǵalmas.

- Taqsır, tiri túlki bayladıńız, “Jılannıń ullısı da shaǵadı, kishisi de shaǵadı”.

- (37-bet)

- Balam, ǵamǵún bolma, jalǵızım! “dawageriń qazı bolsa, dadıńdı alla bersin” – degen (40-page)

Azıǵı barma biriniń,
Partalı barma bóriniń,
“Bóri azıǵı – er azıǵı,
Jolda bolar” bádirek. (41-page)

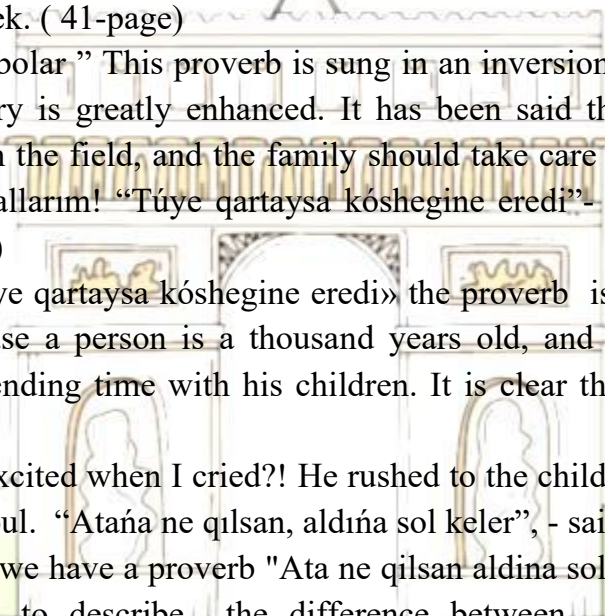
“Bóri azıǵı, jolda bolar ” This proverb is sung in an inversion way, and the reason for the effect of the story is greatly enhanced. It has been said that the descendants of a nobleman are born in the field, and the family should take care of their parents and take care of them. Há, Ballarım! “Túye qartaysa kóshegine eredi”- said . Sizlerdi oylasıqqa shaqırdım. (44-page)

In this place «túye qartaysa kóshegine eredi» the proverb is very well-known in the lexical aspect, because a person is a thousand years old, and he does not want to do anything without spending time with his children. It is clear that he can work with the scores.

Hey, didn't I get excited when I cried?! He rushed to the child who was crying in front of him and lost his soul. “Atańa ne qılsan, aldına sol keler”, - said. (100-page)

Even in this row , we have a proverb "Ata ne qılsan aldına sol keledi" and through this proverb, Jiraw tried to describe the difference between Edige and Nuratdin to Nuraddin’s father with one word. And this gives uniqueness to the epic .

The scholar A. Pirniyazova, who studied the phraseological system of the Karakalpak language in the stylistic direction, found in his own work that the language of epics is an irreplaceable source of the lexicon of the Karakalpak language [3.98]. In fact, the Karakalpak language is very rich in proverbs and phraseology. The beginning of this language can be called Karakalpak folklore, of course. Especially epic language is very rich in such language. "Edige" epic took place in the series of similar epics. By studying the lexicon of the "Edige" saga, we learned that phraseology and proverbs are used in the language of the saga. Phraseologisms in the language of epics have been an object of special research in Karakalpak language. The stylistic use of phraseologisms in the language of Karakalpak epics is one of the issues that should be studied today..



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