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FEATURES OF THE USE OF PARTICIPLES IN HEROIC EPICS

Abstract: The importance of studying the language of folklore in the study of the formation and development of the Karakalpak literary language is shown. In Soviet times, this epic was not published because it had religious content and didn't respond to ideological demands of the time.
Key words: history of Karakalpak language, participle, grammatical form, language of folklore, epic.
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Introduction

A number of well-known linguists have commented on the importance and necessity of studying the language of folklore in Karakalpak linguistics. Prof. Sh.Abdinazimov's opinion is noteworthy: "Karakalpak oral editions have been extensively studied by our writers, many scientific tasks have been created, but It should be noted that the study of epics, which are an inexhaustible source of rich material for the history of our language, in the linguo-folkloristic, linguopoetic, linguocultural aspects is one of the most delayed aspects of the development of Karakalpak linguistics."[3, 28].

In this article, we have set ourselves the task of reviewing the participle verb forms used in the language of the epic "Ramuzshah" [6, 331] in 100 volumes of Karakalpak folklore.

It should also be noted that the manuscript collection of the fundamental library, which was not previously published, contains a copy of this epic in Arabic script. In Soviet times, this epic was not published because it had religious meaning and didn't respond to ideological demands of the time. Written by literate people of his time, this epic language is dominated by elements of biblical style, and this shows that the Karakalpak language is very close to the language of Old Turkic written monuments. Therefore, the study of the linguistic features of this epic, which has not been studied before in the linguistic direction of folklore, is important in all-round.

In the language of the epic, the functional forms of the verb occur in the form of participle, past participle and infinitive, as in the modern Karakalpak language.

Participle verbs in the language of the epic "Ramuzshah" are formed with the following affixes:

-ip / -yp / -p affix. This affix is used productively in the modern Karakalpak language and signifies an action related to past tense [5, 121]: Endi men ketermen kezip, sharq uryp, Haziret Aliyding kabirin kydyryp; Kelurmen men gariyb sana zarlayyp, Ugil ushyn kara yuzim daglayyp, Men arzim aytayin sana yiglayyp, Neshshe biyfarzandni korgen Aliysen; Oz dinine salyp, zakatin alyp, Madiynege kaytyp yol salyp, Andin sonar kelip masjid olturyp, Yetimlerge sarpay Bergen Aliysen: Kadem basyp sening ushyn yol tuship, Haqqa kullyk kylyp, kozim telmirip; Men kaldim izinde bagrym ezilip, Telmirip yolinda kozim suzilip; Piyring bilen Jayhun beli bugilip, Kulaky tikilip, beli shekilip. (Now I go with walking, facing to the east, visiting the tomb of Hazrat Ali; I will come begging you, blacking my face for son, I complain you crying, You're Aliy who saw many childless; Taking in his religion, taking the zakot, putting the road returning Madiyne, then came building the masjid, you're Aliy who gave alms to the orphans; I will set off walking for you, I will be a servant of the Truth,

staring sadly; I am left in the footsteps of you, upsetting my heart, staring my eyes on your way; bending Jayhun's back with your piyr, picking up their ears, bending their waists).

At the same time, there are variants of this affix -yb / -ib / -b, -ub / -ub, which are characteristic of the biblical language: Endi karrylyk mahaline yetdim, perzent dagi yuragimni kuydirib baratur; Yarining dardi tushib, akli-huwshinan ketti; Birneshe maydan yol yurib yete bilmediler; Maruf aytur, bir Alladan tilermen, Mahram deyub ahi-afgan qilurmen; - yaranlar, uykidan biydar bolinlar, Sashrayub uykidan turing, janlarim.; (Now that I have reached the age of old age, my heart is still burning in child's stain; His wife's stain came and fainted; They could not reach walking several roads; Say Maruf, I pray to God, I lament, calling Mahram; - Friends, Wake up, wake up smiling, dears);

The participle with -ban / -ban (-yban / -iban // -uban / -uba'n) affix. The participle with the affix -ban / -ban is characteristic of the language of Ancient Turkish monuments. It occurs in the form -pan / -pen (yorıpan-júrip, kelipen-kelip, etc.) in the language of Orkhon-Yenisei monuments. In "Devanu lugat-it turk" it is also used in the form -yban / -iban // - uban / -uban (yay baruban – jazda baryp). In the language of the epic it is found in the following examples: Allani yad etib kunde yadlaban, Ashik oti kara bagrin daglaban, olgunshe bir-biri wade baglaban, Yar ushin janini keshgene megzer; Allahim dast berse, khabarin alsak, Tawekkel aylaban zindana barsak; Raziman jan balam, ketiban kelding, Anam janim deyip kelding urgilding. (Remembering God every day, love burns the heart, Promising to each other until death, like dying for the lover; God willing, if we receive the message, if we go to the dungeon with Risk; Satisfied, my dear child, you have gone and come, telling Mother my dear you're in time) .

-mayin / -meyin affix. In modern Karakalpak language, the affix -may / -mey serves as a form of negativity. The ancient variant is the -madyn / -madin form, which was used in the Orkhon-Yenisei monuments, in the language of the XI-XII centuries monuments (Devanu lugat-it turk, Kutadgu bilik and Hibatul haqoyiq). At the end of the XIV century in the language of written monuments ("Kissa-sul-anbiya", "Muhabbatnama", "Khisrau and Shiirin", "Gulistan-bit-turkiy") the use of affixes -mayin / -meyin // - may / -mey of negative forms of the participle was activated. In the language of the epic it is found in the following examples: Buringini endi yada salmayin, Balki basip agzima men almayin, Uglanlar dep gamgun bolmayin, Men endi tilagim muning amani; Zaynep aytur, lahze tura bilmenem, Jandin korkip urishmayin kalmanam; Bir uglanni bersa, yalgiz demeyin, Shukir etip Kudaga, kaygi yemeyin. (I will not remember the past, Maybe I will not take it in my mouth, I will not grieve for the boys, I wish now for his health; Zaynab says, I can't stand for a moment, I will not fight being afraid of Zhan; If he gives a boy, I will not say that I am alone, I will give thanks to God, I will not grieve).

-galy / -geli / -kaly / -keli / -aly / -eli affix. In Turkish, participle is one of the verb forms used since the ancient times. Prof. M. Davletov writes that the historical origin of this affix is formed by the addition of the affix -ly / -li to the past tense form of the participle verb -gan / -gen [4, 101]. Prof. Sh. Shukurov says that the affix –g'a / -ga' // -ka / -ka' of participle was formed by adding the affix -ly / -li [2, 195-196]. The meaning of this type of participle refers to the temporal beginning of its relation to a second action: Shahardin ketkeli sahra gezgensiz, Neshshe kun, neshshe tun tuzde yurgensiz, Sen ketkeli yazim qishga do'nibdur, Ko'ngil bag'im kurip, guller solipdur; - Kulak salip arzim eshit, padshahim, Mehman ariz etkeli kelen ukhshaydi; - Biz ketkeli yeti yildur, Keling janlar, ko'risheli; Yur ha' yur, barali birden to'kilip, Yeter zaman kalmas kirlay – kirlaya. (How many days and how many nights have you walked in the desert before leaving the city; By the time you leave, my summer turned to winter, the garden of my heart has withered and flowers have withered; - Listen my complain, my king, the Guest seems to want to complain; "It's been seven years since we left. Let's meet, friends." Come on, let's go collecting sudden, it's time to move on).

-g'ansha / -genshe / -guncha // - kansha / -kenshe affixes. In the language of ancient Turkic monuments, especially the old forms of this affix (-gyncha / -ginche / -kincha / -kinche) were used. From the historical point of view, the past participle is formed by the addition of the affix (-gan / -gen + -sha / -she), which forms the adverb. The participles expressed by this affix indicate the extent of the action, or compare the two actions: "Dushmanlari seni padshah ornina padshah qilur barip kelgenshe, - dedi; Har bale dushmandin sakit bol o'zing, O'lgenshe dushmaning kara mat bolsin; Haqning koshg'an man'a sawer yarisan, Kelip ko'z ko'rgenshe intizarisang; Aman bolsaq on ekki ayda kelermen, Ko'rgenshe Allah yar aman bol endi; Ta'ngri nesiyb etse anjamin tutar, Ta ko'rgenshe ko'rfe qozim aman bol; Ta kelgenshe yuralmadim xosh bolip, Qara ko'zim nuri, janim kelding mu. (Until you come, enemies make you king instead of a king," he said. Beware of every calamity of the enemy, Let the enemy be black until he dies; you're my sweetheart added to me by God, waited for me to come; If we survive, I will come in twelve months. May God bless you, if god wills he gives me tool; Be safe my sweet until we meet, I wasn't happy until I came, the light of my black eyes, you come my soul).

-gash / -gesh affix. This affix is not found in the language of ancient Turkish monuments. It began to appear in the language of written monuments from the 14th century. For example, it is used in the language of the works "Muhabbatnama", "Khisrau and Shiyrin"

[2, 196]. In the language of Karakalpak written monuments of the XVIII-XIX centuries, as well as acad. H. Khamidov writes that this affix is very rare in the language of Karakalpak written monuments of the XIX century and the beginning of the XX century and occurs only in the language of Azhiniyaz's works [1, 126]. The participle expressed by the affix -gash / -gesh, describes the action in the temporal sense. However, this affix does not occur in the language of the epic we have studied.

Conclusions.

One of the most important issues in determining the history of the Karakalpak literary language, the stages of its emergence and formation, along with written memoirs, is the study of the language of epics, the folklore. Comprehensive study of folklore works from the point of view of folklore and from the point of view of the newly formed science of linguo-folklore in Karakalpak linguistics has become an important issue today.

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