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POSSESSIVE AND PLURAL CATEGORIES IN THE EPIC LANGUAGE «ZEVARKHON»

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G.S.Qodirova

Jizzakh Academic Lyceum Of Mia At The Republic Of Uzbekistan, Uzbekistan

ABSTRACT

The article talks about the expression of possessive and plural categories used in epic language through lexical-semantic and grammatical means. Their lexical and methodological possibilities are revealed.

KEYWORDS

Possessive category, literary language, epic, text, vocative, plural category, epic hero, speech, oral speech, stylistic, norm, past tense, morphological means.

INTRODUCTION

The possessive category in the text of the epic "Zevarkhan" has the same indicators as its forms in the Uzbek literary language, but differs in certain stylistic aspects in its use. In particular, we observe that word endings with vowels and consonants do not require a separate referent before the possessive word. For example Ота, энам Боғдод элда // Ҳолимдан беҳабар қолди (3.:131); Эна сенга оқ сут берган // Интизор бўл бунда қолган (3.:198); Энаси Зеварни билиб // -Болам, - деб олдиға келиб // Шул замон бағрига босиб...(

3.:197); Юракдан кечириб доғу аламни // Боғдод элда оқ сут берган энамни (3.:157).

In the text of the epic, vocative forms formed by possessive suffixes are used quite a lot, in which the meanings of calling, appeal, and encouragement prevail and indicate the second person. Linguists have already pointed out that such a linguistic regularity also exists in the current Uzbek literary language. If words such as бегим, авлодим, сарвинозим, ойим,

булбулим, хотиним, моҳитабоним, жоним, дармоним, мастоним, дилбарим, гавҳарим, ёрим, мадорим, шунқорим, қиблагоҳим, болам, дийдам, хонзодам, санам, бўтам in the text of the epic, the initial can be observed to be used in its own sense. If a possessive suffix is added to such words, we see that the main goal of the epic hero (speaker) is expressed through these additions, and the emotional-expressive value of the speech is further increased. In such linguistic cases, meanings such as address and respect take priority in the text rather than the possessive suffix. In order to substantiate our observations, we will pay attention to the following examples taken from the text: Мусофирмиз, бегим, шаҳри Шамшодда // Бундайин ётмагин сен ҳам ғафлатда (З.:152); Юрардим ҳар ёққа остимда отим, Боғдоднинг шаҳрида қолди авлодим (З.:136); Қулоқ солинг менинг арзима // Жавоб беринг, қиблагоҳим, кетарман! (З.:124); Ул вақтда менга йўлиққан ёрим // Кўриб қолмади-ку сабри қарорим // Қани қўлда бўлса ул ихтиёрим // Излаб кепти шундай лочин шунқорим! (З.:155). Words such as матнлардаги бегим, авлодим, қиблагоҳим, ёрим, шунқорим in these texts taken as a sample are formed in the form [ot+ek], and in them the vocative meaning respect, appeal, etc.

In the text of the "Zevarkhon" epic, the possessive categories -i, -si, as well as -niki, which is considered an abstract possessive suffix, are used quite actively. This

situation is considered a linguistic norm (law) specific to the Uzbek literary language. Let's pay attention to the examples: матнлардаги бегим, авлодим, қиблагоҳим, ёрим, шунқорим

In some of the examples given as examples, the initial -si and -i have been so absorbed into the stem that, as a result, the meaning of reinforcement-emphasis prevailed. In our linguistics, it has been proven that the use of the form (-и) + (-си) is connected with two different phenomena (expressive-stylistic and lexicological). In this case, the form (-и) + (-си) served to strengthen the meaning. This situation is considered a linguistic feature specific to dialects and the language of epics. In addition to these, in the epic, when the form of the suffix -niki, which expresses the meaning of abstract ownership, is added to nouns and pronouns, the meaning of emphasis is also noticeable (for example душманники, дўстники, фақирники). We pay attention to the following examples in the text of the epic: Пошшонинг қаноти — қушин олибсан, // Тухмат қилиб меники деб турибсан (З.:138); Ўз оёғи билан жонон етишди, // Биз талаш қилмаймиз, бўлди сеники! (З.:165); Бари, энди сеники бўлди, биз ҳеч нима деёлмаймиз... (З.:166).

So, the possessive suffixes used in the language of the "Zevarkhon" epic are close to the possessive forms in our literary language. But the various functional-stylistic situations created in the speech of the epic hero of the epic cause a slight expansion of the

semantic meaning of the lexical units and other meanings of the possessive suffix itself.

The plural category is expressed in the epic language by the following lexical-semantic tools:

1. The plural is formed by the addition of –лар and is often added to nouns, pronouns and predicates: Ҳой, амалдорлар, хизматкорлар, кўчада юрган қанча чоллар, бир неча кампирлар ҳам табибнинг сувидан олиб, ёш бўламиз деб, ёш бўлиб олди (З.:149); Буларнинг яхши этикларини кийиб, тўнларини, жиякли саллаларини ўраб, эркак суратида бўлиб, туясини миниб кетиб қопти (З.:166) каби.
2. The plural is expressed with the help of noun-forming suffixes such as –дош, -зор: Дарахтлар мевазор, гуллар очилиб, булбуллар бир-бирига чақ-чақ учириб, тўти, майналар сайраб, қушлар ҳар турли оҳанг қилиб турибди (З.:132); Ҳасан эшит, менинг айтган сўзимни, // Сенга йўлдош қилдим Зевар қўзимни (З.:125).
3. The plural form of verbs is formed using the suffix –лар representing the number category (for example, изланглар, қилманглар etc. are included in this sentence).
4. Present tense forms such as –миз, -сиз, -дилар, as well as past tense forms such as -к, -ингиз, -дилар serve to express the plural when added to verbs (for

example, келамиз (З.:140), биламиз (З.:140), қиламиз (З.:137), ўлдираамиз (З.:183), тузатамиз (З.:170), кетамиз (З.:158), топасиз (З.:143), ўласиз (З.:143), кўрибсиз (З.:193), боқибсиз (З.:126), кетдилар (З.:194), бордилар (З.:140), бердилар (З.:126), келдилар (З.:191), шунингдек, борсангиз (З.:147), берсангиз (З.:124), қилмасангиз (З.:143), солдингиз (З.:197)

5. The plural is formed with the presence of relative adverbs such as –ш, -иш (for example, they hit, they hit, they did).

In Dostan language, the plural category is expressed by the following morphological means:

- a) plural meaning is expressed in the root of the word itself through noun phrases. (For example, авлод, ҳақ, халойик, фуқаро, сел, жуфт, пода, etc. are singular in form, but in the text of the epic, they express the meaning of plural, collective).
- b) by means of words specific to the word group of adjectives (including адоқсиз, сероб, беҳад, гўзал, etc.).
- c) through pronouns: (биз, сиз, ҳамма, жами, барча, неча, қанча, etc.).
- d) through numbers: (such туман лак, олтов, иккам тўқсон).
- e) through adverbs: (беҳисоб, кўп, анча, бисёр).

f) through repeated and paired words: (кеча-кундуз, бола-чақа, даста-даста, катта-кичик, узун-яқин, хотин-халаж).

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So, in the language of the "Zevarkhan" epic that we studied, the plural category is expressed through lexical-semantic and grammatical means. Some of these tools are not only plural, but also bring out meanings such as "several", "plural + similar", "plural + total", "plural + approximate + guess" in the speech process. This linguistic situation testifies to the functioning of plural categories as a methodological tool, and also to the wide range of lexical and methodological possibilities. In due course, we would like to emphasize that: in our linguistics, in the researches devoted to the language of folk epics, we have hardly encountered comments on the plural category. Our linguistic observations found in the "Zevarkhon" epic can be called a preliminary attempt.

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