



 Research Article

## DESCRIPTION OF LINGUISTIC AND CULTURAL UNITS IN THE LANGUAGE OF EPICS

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**D.Fayzullaeva**

**F.F.D.(Phd), Jizzakh State Pedagogical University, Uzbekistan**

### ABSTRACT

This article analyzes the semantic features of lexical cultural units used in the language of the epic "Kholdorkhan", their types.

### KEYWORDS

Epic, epic, Kholdorkhan, terms, dress, sarpo, lachak, jiga, crown, kirovka, quarter.

### INTRODUCTION

The multifaceted Uzbek epic, whose roots go back to ancient times, occupies a proud place in the development of the spiritual culture of our nation. The works related to the people, i.e., the people's life, their life aspirations, things and events related to them, their specific language, and the way of speaking are described, live among the people for a long time. . The language of such works is rich in figurative material. One of our riches is folk epics and its language. In this section, we found it necessary to analyze the

names of clothes used in the epic "Kholq" and their appearance in the language of the epic: they are as follows: In the language of the epic we are studying, we see that clothes are called by various common names . As proof of our opinion, let's pay attention to the following examples taken from the language of the epic:

Lachak: If I don't go to the Crimea after that, let my wife's lachak be my head (p. 33).



Lachak is a white gauze, or head wrap made of soap, which old women wear on their heads. It is not used in modern Uzbek literary language, it is an obsolete word, it is found only in some rural dialects. It is used to create speech of heroes or characters in fiction.

This word is actively used in the language of classical literature: Is the morning free during the night, or is the nose in your hair? (A. Navoi "Khazayinul-maani" p. 1b. 475).

Bracelet (f-t). A piece of jewelry decorated with precious stones, worn on the headdress (mainly it is worn on the headdress of the groom at the wedding of the girl, and on the headdress of the boy at the circumcision wedding. Nowadays, it is out of use, it is not found in dialects either.

Bangle: Ten thousand heroes on the forehead, on the head of the golden bangle (p. 49).

Today, the crown of the king will be placed on the head of the one whose happiness will be high (p. 97).

Taj: An ornate headdress decorated with precious stones, a symbol of the rule of kings, derived from the Persian-Tajik language, now absent from dialects and literary language. It is found only in historical works and sources: an independent king in the world's possessions, the king's crown is handed over to him. (A. Navoi "Sodda Iskandari", p. 255).

In the language of the "Khaldor Khan" epic, the names of summer and winter clothes are

expressed along with the general name of the headwear. They consist of:

Lynx coat: ... collected the country, fed the hungry, dressed forty young men in lynx coats, and passed away like Gorogli (p. 5). The lynx coat belongs to the cat family, it is a predatory animal with a long beak and very sharp eyes, it is rare, its skin is valuable, and the lynx coat is sewn with the skin and fur of this animal.

Different types of ton are also mentioned in this epic:

A cold coat from Kirovka, the border of a silver bird, a collar of a cold coat from Kirovka (p. 107).

Kirovka is a thin, worn-out word made of hard material or metal, often worn under clothing, not found in dialects or in colloquial speech. A historical word typical of the epic language.

Cark Skin: Plays under a blue-skinned animal. Kark skin on the skirt, isfihan on the waist (page 30).

In this example, kark teri (f-t.) is a type of ready-made combat clothing made from the skin of a rhinoceros.

### **A long national dress with an open front**

Chapon is a long top Uzbek national dress. In the language of folk epics, both are used in almost the same sense. This situation is also used in today's colloquial speech with the same names and meanings.

As can be seen from the above, Bakhshi was able to use the names of summer and winter clothes appropriately. Outdated, but characteristic words for the old Uzbek language were skillfully used.

In the epic language, shoe names are a disadvantage. But this does not affect the artistry of the epic. It does not give the impression that the vocabulary is not rich, but it is the use of the word property according to the need. Only one word is used in the epic.

Skirt - Hasan got up from his seat, bent his back, pulled back the skirt, took his hand out of the sleeve of the coat (p. 88). The words "sleeve" and "hem" in this passage refer to parts of clothing. The part of the sleeve that is worn on the hand, according to the standard of literary language, is within the scope of wide consumption. The wide part of the hem that hangs down from the bottom, i.e. unhuri (synonymous with the word unhur).

There are also jewelry names in the epic, which are of great importance in the lexicon of the epic language. For example: Why did you send Munav? Mushtiparni wearing beads (p. 148).

A bead is a round or other shaped women's ornament made of glass and stone, usually strung on a thread and worn around the neck. In the language of the epic, the word munak is used to fully illuminate the reality, that is, to express the weakness of the person who entered the battlefield and is not equal to his opponent.

Armor: On steel armor, Horse galloping high below (p. 38). Armor - a garment woven from steel wire (now called) worn to protect the body

from spears and bullets. In the process of reading the epic, there are also such appearances as white cold, steel cold, and golden cold. The word "Sovut" is now considered an obsolete word, it is not found even in dialects. Preserved only in historical works. Another example: Turkman is the father of the land, the collar of Sovut ton (p. 41). Sovat ton, as we said above, is a garment made of steel wire for self-defense, designed for the battlefield.

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