

The Issues of Perception of Common Nominal Expressions of “Spirituality” In the Epos of “Alpamish”

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Abstract - The article deals with issues related to the interrelationship between language and spirituality in today's world, as well as issues related to learning the language of folklore in the framework of lexical units such as spirituality and spiritual-etiological values. The scientific papers connected to the theme have been analyzed and interpreted as well, in this article.

The article contains a wide exploration of scientific analysis of the semantic shifts of the term “spirituality” in the semantic nature of the general meaningful units representing the spiritual world of the person used in the text of “Alpamish”. The word “labor” used in the epos “Alpamish” is semantically analyzed and its ability to be potentially used in various microsystems have been explored.

Key words - national spirituality, lexical content, lexical category, nominal unit, nominal expression, linguistic corpus, semantic model, semantic field, grammatical specifics, social-political term, polyphonic nature, structural relations.

The harmony of the material and spiritual life of any nation creates a culture of nationality or culture, which are expressed in cultural, material or spiritual form. Material and spiritual culture is so intricate and interconnected that it is impossible to distinguish between them most of the time. “Of course, it is impossible to imagine the spirituality of any nation or nation apart from its history, traditions and values. Naturally, spiritual heritage, cultural treasures, ancient historical monuments serve as one of the most important factors” [4a, 29-30]. Monuments are both material and spiritual values of people. In this case, the concept of “spiritual values” is interpreted in two ways and should be understood as two sides of a single essence. “Spiritual values” is understood as the moral and spiritual values of the people, as well as the non-material wealth of the nation - art, literature, music. Among the historical monuments of our ancestors' centuries-old experience, religious, ethical, scientific, literary views, the unique spiritual heritage of Avesto, which was created nearly three thousand years ago in the territory of the Khorezm oasis, occupies a special place. First of all, it is important to note that the wisdom of our ancient forefathers has come to our attention through the time of the unease and confrontations. These immortal oscillations testify the fact that there is a great culture in this

ancient land, where we live today” [4a, 31]. “Alpamish”, a rare folklore example of Turkic people, holds a special place among these monuments. “In this sense, the epos “Alpamish”, the unique pearl of the oral folklore, is a heroic song that is the essence of our nation, which goes from generation to generation. If the epic works of the ancient and glorious history of our people is an endless folklore samples, “Alpamish” would be its best germ. In this classic play, the noble qualities of our country, which survived through history conflicts, life-and-death trials, were reflected in the noble qualities of our country, such as generosity, nobility, integrity, and loyalty [4a, 32-33]. The epos “Alpamish” is characterized by the noble eastern human qualities of faith and just, courage and bravery, honesty and loyalty, tolerance and good manners. These and other unique masterpieces which we have inherited from our ancestors from thousands of years are used now as a guide to bring up our future generation in the spirit of courage and honesty, courage and self-sacrifice for the homeland.

One of the urgent tasks facing the Uzbek linguistics is to preserve and develop the richness and beauty of Uzbek and create all possible basis for its effective development and use this magnificent wealth for national-spiritual growth in

today's globalization process efficiently. It is also necessary to concentrate on collecting, carefully examining the folklore works of the nation which can be fine examples of the native language use and its richness, the definition of linguistic and spiritual values as a source of value in the perfection of our national spirituality. The national identity of the nation is reflected in the works of folklore. The roots of written vocabulary, which is the basis of spirituality, are generally recognized as folklore. For this reason, scientific and practical research of the oral folklore is a momentous process, and this process is continuous and socially necessary.

Uzbek folklore monuments consist of invaluable resources that keep people's wisdom, richness and secrets of our language, preserving the centuries-old knowledge and experience of our people. Among them is the epos "Alpamish". In his address to the celebrations dedicated to the 1,000th anniversary of the epic of "Alpamish", President Islam Karimov said: "In fact, the ancient and glorious history of our people is an endless epic, and "Alpamish" is the most beautiful stanza of this epos" [4].

Although the Uzbek folklore has been thoroughly studied from the point of view of literary criticism, it has not yet been studied in terms of the linguistic and especially in the framework of linguistic-spirituality that combines in itself the units of both linguistics and spirituality. In this regard, it is necessary to point out special monographic researches, to ensure the practical significance of these studies, each of the studies is aimed at the enrichment and improvement of our language, the rise of our national spirituality. For this purpose, the textbooks and manuals on the mother tongue in the education system have increased the illusory patterns reflecting their linguistic characteristics, the creation of dictionaries and vocabulary for children of different ages, and the creation of the oral folklore body, is an urgent task that we are facing today. .

It is necessary to form the methodological basis of the study of the language, lexical composition of the folklore, theoretical issues of the researches, the borders and composition of various versions of folklore works, methods and methods of their study in the frameworks of our language. In this context it is necessary to work effectively from the point of view of the effectiveness of the definition of the linguistic value of the word and other nominative expression (phraseology) used in the oral folk art, and the effectiveness of identifying the phenomena of national spirituality in national and spiritual growth.

The folklore is a vibrant and dynamic phenomenon that has evolved over the course of time, and, in addition, changes in the context of the conditions and spiritual-ideological environment. Indeed, in every live performance, with a few different factors, a distinctive new situation is created that needs to be explored and evaluated in the integrity of the person making the changes and the factors that influence on it. So, in each case, the work is a new and irreversible system. The essence of the system is determined by the structural relationships of its constituent elements and opens as a result of their analysis.

The structure of the folklore syllabus is based on the following elements:

- text;
- epos teller;
- space (broad and narrow sense);
- time (broad and narrow sense);
- listener.

Each of these elements is broken down into the system as part of its components. In general, the harmony and balance of these elements ensure that the system is not reversed and unique. For this reason, the oral and secondary levels of elements in the oral system are distinguished. It is of particular importance that the person who performs the folk epic is a primary person. In this context, differences arise in the linguistic features of the folklore samples, as it is a speech phenomenon. Identifying the principles of these differences is crucial for learning the language of folklore. We do not have such methodological nature in Uzbek linguistics. This makes it much more difficult to learn the linguistic features of the folklore samples and cause the process to become systematic and cohesive.

Identification of thematic groups of the nominative units used in the study of the Uzbek folklore samples, and their in-depth, thorough analysis of some of them are a systematic approach to the process. This is, of course, thematic templates and the practical effectiveness of research is based on it. The conceptual approach is also of great importance for the ideological lexicography of folklore.

Studying the language of folklore in linguistics has a definite history. In the process, which started in the mid-XXth century, I.A. Osovetsky, P.G.Bogatyrev, A.P.Evgenyeva, D.Mamedquliyev, J.Bayzakov, S.G.Mextieva, Sh.Shoadurahmanov, R.Egamberdiev, R.A.Beybutova, A.K.Borovkov, L.M.Peshkovskiy, N.Makhmudov, D.Abdurahmanov, A.Rahimov, Sh.Makhmadiev, Z.Holmanova have done a remarkable

work. V.M.Jirmunskiy's work which is devoted to the peculiarities of the "Alpamish" epos in Turkic languages is worth to be named as an outstanding one [3].

In the Uzbek linguistics the PhD dissertation on the language of "Alpamish" were carried out by R. Rasulov and S.Tursunova's; while J.Bayzakov in Kazakh linguistics created a special research [2]. Under the guidance of academician Tura Mirzaev, a dictionary of poems has been created. A.Abdiev defended his thesis on the lexical-semantic and stylistic features of the Karakalpak language "Alpamish" language [3].

Because some papers of lexicology are directly related to our research on the language features of the epos of "Alpamish", we shall partially mention them.

Having spent the last research on this subject, A.Abdiev is studying the lexicon of "Alpamish" in the linguistics of Uzbek (S.Tursunov) and Kazakh (J.Bayzakov) in the same subject as "Alpamish" analyzes common words for all Turkic languages in his epic, comparative analysis of Mahmud Qashqari's "Devonu lug'atit-turk", which is the fourth era of ancient writing and development of Turkic languages, and summarizes them as follows in thematic groups:

- a) words acknowledging the kinship and the names of the person's body parts;
- b) words expressing socio - political concepts, the social status of one;
- c) expressions of the universe, the unit of measurement, place, moment;
- d) words expressing volume, motion and character [1; 6].

Persian-Tajik words that has been acquired into Uzbek is sorted as socio-political words, religious concepts (sin, hell, prophet), and words of economic life. As we distinguish Arabian words from social, political, religious concepts, abstract words (patience, lust, justice), the words representing the spirituality of our interpretation are interpreted in the system of the conceptions of the conceptions of religious and abstract concepts.

It is apparent that the researcher aims to analyze his epistemic lexicon on a formal and conventional approach, and classifications are based on the form, genetics and spirituality of words. The subject classifications are somewhat superficial and the conclusions of the work are of the first level in this regard.

Today, the spiritual well-being of a person is more urgent than ever. "Many scholars have avoided the issue of spirituality. In particular, linguistics was alienated without

approaching its nearest problem. However, the closest incident to spirituality is language. Language is the propagator and the conservator of spirituality, the enlightener and the translator. Despite the fact that the idea of "Mother tongue - the spirit of the mother" (I.Karimov) was recognized, the conceptual work on the study of the language's spirit and spirituality was not carried out. There are several reasons for this:

Firstly, the study of the function of preservation of the spirituality and transmission of ancestor to generations (accumulation and transformation) was not in the tradition of Uzbek linguistics;

Second, there was no tradition in the western and European linguistics as the problem of language and spirituality;

Thirdly, the Uzbek linguistics did not receive orders from the spiritual and educational structures of the republic "[6].

Spirituality is, first of all, regarded as a mentality of the spiritual and intellectual world. It is a phenomenon that includes the philosophical, legal, scientific, artistic, moral, and religious beliefs of people; as it is said in our proverb it is "easy to be scientists, but difficult to be human". In some interpretations, spirituality is regarded as the "inner person". Is psychology and spirituality the same thing? We know those who are illiterate but still have high spirituality. In the novel of Chingiz Aitmatov' "The Day that is worth of a century" all people who symbolize mindlessness are of the managerial positions and educated. On the contrary, exemplary characters are almost ignorant people. Abutolib Quttiboev and historian Yelizarov are presented as highly educated and highly respected individuals. Sobitjon and Tansiqbaev who obviously lack any kind of spirituality and morality, though being educated; would Abutolib Kuttitoev and historian Yelizarov become "dark" because the di not have an official education? It is evident that spirituality and science are often confused and misunderstood. Spirituality does not appear in people by default, only by means of continuous study, learning and experimentation one can obtain it. However, in the article "Spirituality" in the National Encyclopedia, it is pointed out that a spiritual person ought to know what he wants from life, to search for a meaningful life, to cultivate the culture, to approach each issue fairly and justly; he must know what conscience is, what lies are and what honesty is; he must set the borders between halâl and harâm (good and bad), he should abandon the evil actions in life, and act in good deeds; it is clear that

spirituality is not based on reason but on psychology rather than mentality.

The essence of the system of "spirituality" is revealed by identifying its components. The followings are some of the elements that form the spiritual system on the basis of the descriptive findings of the author in the "National Encyclopedia of Uzbekistan":

- morality;
- conscience;
- beliefs;
- education;
- attitude;
- Personal improvement.

Each of these elements constitutes a separate network of microsystems, which may contain hundreds of concepts. For example, the "attitude" element has internal categories such as "love", "hatred". The category of "love" includes a number of concepts such as "patriotism", "national pride", "family", "linguistic devotion". The longer the intrinsic category of the category goes, the more its content becomes. Associate Professor, Saodat Suleymanova, comments on the content of the category "Ethics" in her article "Spirituality is the criterion of value for humanity", published in the "Ma'rifat" newspaper in 2017, tells us that it consists of more than 180 concepts. It should be noted that this article has a great theoretical significance as an example of each component of the "Spirituality" category.

It is possible to say that the distinction between spirituality and reason is one of the main reasons for the inadequacy of our spiritual-enlightenment work. The meaning of the word is inaccurate, it does not seem to be understood clearly, and the word is not understood, and the work being done on it is like moving in darkness.

The conceptual structure of the concept of "spirituality", which occupies a central place in the system of "spirituality", is to be interpreted in the following frameworks:

- a) spirituality - a system of values developed throughout the life experience of people;
- b) spirituality - a process that develops in a person as he starts having a personality and continues to the end of his life;
- c) Spirituality is a concept that expresses the intelligence, capability, aspirations of a person;
- g) spirituality - a concept that expresses the human subconscious world;
- d) spirituality - self-awareness;

- j) spirituality - human consciousness;
- h) Spirituality is the will that is transformed into a material force;
- e) Spirituality is the result of spiritual production.

The concept of "spiritual production" in some sense makes a fascinating look. Therefore, it must be explained in its essence.

The term "philosophy" refers to the concept of "spiritual production" in the grammatical dictionary [8a, 254]. Spiritual production involves the creation of spiritual values and the perfection of the personality. Material production affects the spiritual production and the production of the spiritual production, which are in dialectical integrity. Spiritual production is primarily based on folklore. Science, art, ethics and other works are not created by the people who work in teams. They are created by individual persons at the level of the people or ethnicity, the taste and the need, and are ultimately mastered by them - popular - becoming a national treasure. "For example, the epos "Alpamish" does not mean that the whole Uzbek people participated equally in the creation of the Uzbek people. This immortal work is created by the people. Samples of folklore are anonymous, that is, the names of people who created them are never known. In some cases, the names of the most talented folklore singers are remembered. For example, Po'lkan, Ergash Jumanbulbul ogli, Fozil Yuldash ogli and others "[8a, 254]. It is evident that the epos of "Alpamish" is seen as the product of spiritual production as a generous moral product created by ancestors. Consequently, the concept of "spirituality" can be characterized by the following concepts:

- The object of "spiritual production";
- the subject of "spiritual production";
- the product of "spiritual production";
- consumer of "spiritual production";

In the case of "Alpamish" epos, the concept of "spiritual production" is the idea of the people, their beliefs and activities. The subject of "spiritual production" is primarily the people, and then its representative - the people's creators. It is a spiritual monument, created as the product of "spiritual production". The generation that needs spiritual development is a "spiritual production" consumer.

The distinction of cultivating the product of material production is that it is only acceptable if it is perfect in the creation of a product of spiritual production. It does not qualify as a spiritual product, as long as it is not worth it, it does not deserve to live and to be viewed as a spiritual

product. However, the fact that the material product is of poor quality, transient and depreciating features is very different from that of the spiritual product and is lower in comparison to it. "The role of spirituality is evident in the spiritual production. New knowledge, ideas, works of art, past earnings, and their immediate continuation. Creativity prevails in the spiritual production. There are elements of creativity in material production, but this process can be made without creativity, based on old templates, technologies, approaches. It is impossible to imagine spiritual production without creativity"[8a, 254-255].

Each of the above-mentioned "spirituality" frames appears as a micro-category of a system of inner concepts. It means that these problems show how serious the problem of learning folklore, which is a source of spiritual and moral values, is a serious problem. Conceptual analysis and definition of frames are related to the dialectical nature of the object and as a systematic analysis of its essence.

It is well known that the epos "Alpamish" is the spiritual value of our people. Therefore, it has a solid spiritual world and ethical values that have been shaping our nation for thousands of years. They are made up by dignified children of our nation such as akyns, bakhshi, jirov. "The golden lullaby in our ancient country, has always stunned by the power of creating and singing, passing from generation to generation keeping the authentic character; the magic of the word, the word of the lover, not only the play, but also the eagerness of the word. There is hardly a bakhshi who never sang "Alpamish". It turns out that there are more than thirty variations of this poetry, many of whom have been told and commented, but, unfortunately, most of them are not recorded. The popular variant among the people is widely available in the version of Fazil Yuldash ogli. It is true that, in all versions of "Alpamish", that same folklore and sophistication of the people's language are all man-made "[5]. Generally speaking, this epos is an epos that teaches folk wisdom, courage of the nation, high spirituality and moral perfection of Turkic people. The sacrament of sacred notions such as the selflessness of the people, honor, ordain, respect, patriotism, courage, purity and love, honesty, pride and will, is a mirror of the people's spiritual values.

It can be said without any exaggeration that the epos of "Alpamish" is the reflection of the spirituality of the Uzbek people, the reflection of the lively history of folklore.

Every word in the epos "Alpamish" has a high sense of semantic and cultural, moral, ethical "burden" and function. At the same time, the meanings of words that have been preserved in the ancient and national consciousness but have

been forgotten in the modern Uzbek literary language have been preserved in folklore. For example, consider the word "labor," which has undergone great spiritual progress. In the history of that language, he had a spiritual task within the meaning of the general meaning of the "spirituality" lexical category. Analyzing this, N.Makhmudov writes: "The true meaning of the word of labor is "hardship", "difficulty"; in our modern literary language, this meaning has disappeared. In epos, this word was used only in the original meaning ("My horse riding in My Undertakings", "My Excellency"), and often comes in the form of "work": "My brother is working hard", "I work hard on the road". In our current language, this word is understood by the word "do not trouble". It is not difficult to find so many words in epos, from this point of view, the work can be solved in the treasury of the essence. "[5; 21]. Indeed, in modern Uzbek literary language, the term "physical activity" is dominated by the word labor. In this context, we look at the explanatory dictionary of Uzbek:

LABOR [a. - test; difficulty, weight] 1. Physical or physical activity on purpose; business, mental work. Physical labor. Working discipline. In the hard work. Labor is a pleasure. Proverb. If a person who has got used to laboring has nothing to do he starts yearning for work. M.Ismoiliy, "Fergana till dawn".

2. Power or effort spent on a purpose. On the one hand, it is necessary to keep the position of the chairman and, on the other hand, to explain to the people who are deeply dissatisfied with this arrangement. Urmonjon spent a lot of time and effort on this. A. Qahhor, Koshchinor's lights "[9].

The etymological meaning of the word is broader, as it has been explained, and it has consolidated three essences:

- obstacles;
- hardship;
- difficulty.

Notice that each essence can be understood in two ways;

- physical / psychological obstacles;
- physical / moral hardship;
- physical / spiritual difficulty.

It seems that in the epic, the word "spiritual" has been forgotten today. Not only is the meaning preserved but also the possibility of restoring this meaning and enriching our language in another way. Thus, the third meaning of the expression is "to be in anguish" and to give it an illusory proof of this historic-ethnic example of the periphery.

The stories that combine moral and ethical values embodied in centuries-old experiences in epos, are widely used in the form of examples of the infinite people's art. "Sometimes it is used in the realm of the proverb, in which the metaphorical meaning of the phenomenon is further regulated" [5; 22].

In the epos "Alpamish" the national spirituality and traditions are emphasized in beautiful scenes. For example, Alpamish's Barchin and his wedding picture are clearly visible. The big and small rituals associated with the wedding are all reflected in the grace of the film, just as in the movie tape, with no emphasis on any details. Each ritual, the essence of the pattern is concise and purely artistic. [5; 23].

The system of units representing the spiritual world of the person in the epos "Alpamish" is extensive and its organizational units are polyphonic. It was found out that the units representing the spiritual state of the person who used epos consisted of up to 300 lexemes. On the basis of their general and contrasting aspects, we have identified the following internal categories:

- conscience;
- love;
- mindfulness;
- goodness;
- morality;
- submission of lust;
- sincerity;
- perfection

Each of those listed includes hundreds of lexemes, expressions and units. It should be noted that some lexemes can be part of more than one system. For example, the aforementioned labor lexeme may be part of concepts of "love", "self-control," "perfection". This testifies to the versatility and the versatility of language expressions. This indicates the availability of language and the difficulty of scientific interpretation.

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