

Linguistic Folkloristic Analysis of the Work "Hotamnoma"

Abdumannatova Nafisa Abdumajit kizi

Doctorant of Samdu

nafisaabdumannatov@gmail.com

Abstract: In the article, the folk book "Hotamnoma" is analyzed from the linguo-folkloristic point of view. It describes the grammatical constructions used, doublets used in parallel, as well as the linguistic features of combinations with folk proverbs.

Keywords: linguo-folkloristics, "Hotamnoma", linguistic factor, language and style of folklore works, grammatical construction.

One of the most ancient life-giving national values of our people is folklore art.

This art, as a system of artistic traditions, serves to improve the advanced universal ideas of our people and to form national and spiritual values related to hope, goodness, kindness, humanity, and patriotism for the future. People's poetic creativity was created many times before writing appeared. Its creation and spread is connected with a living oral tradition. The orality feature distinguishes it from other types of folk art (for example, music, dance, carving). Oral creation and oral performance of folklore works for many centuries could not fail to affect its form and content. At this point, it should be noted that our president Shavkat Mirziyoyev said: "We all know that the priceless cultural masterpieces created by mankind are first of all embodied in the folklore art of any nation. The art of bakhchik, which expresses the national identity of different peoples, their language and way of life, traditions and customs, is valuable for all of us as an integral part of universal culture.

These immortal works of the world cultural heritage show us that humanity has a lineage, historical roots, noble ideals, and therefore, the aspirations of the representatives of different nations and peoples towards the future are common. At the same time, in the current era of globalization, the negative influence of "mass culture" that has become a commercial tool, and the negative influence of show business is increasing, attention and interest in folklore art, which is the source of any national culture, is unfortunately waning. It's not a secret either. However, folklore art, so to speak, is the childhood song of mankind [Mirziyoyev, 2019: No. 28-29]", which is a methodological basis for scientific research as vital conclusions. Considerable work has been done in Uzbek folklore in terms of collecting and publishing samples of folklore, conducting scientific research on published folklore samples.

While recording such achievements, it is appropriate to remember another aspect that is directly related to it. This is a matter of extensive research of the language of Uzbek folklore materials. When these aspects of folklore are compared to each other, it becomes clear that there are few studies on Uzbek linguo-folkloristics. However, research of folklore works from a linguistic point of view, research related to their language and style is more relevant than ever.

Hotamitoy (full name Abu Safona Hotam ibn Abdullah ibn Sa'di Toyi, lived in Yemen around the end of the 6th century and the beginning of the 7th century) is a person who spread grain in the eastern countries with his generosity and nobility. He was the head of the Tay tribe in Yemen, a famous military leader and a poet. With his integrity, generosity and goodness, he was first known among the surrounding tribes, and then among the peoples of Arabia and the East under the name of Hotami Toy - Hotam from the Toy tribe. Admiring her generosity and

devotion, the Prophet Muhammad (pbuh) also ordered to respect her descendants from the honor of her marriage. In Arabic literary and historical sources and in scientific studies of modern Russian and European orientalists, Hotam's real name is recorded as "Khatim". Many authors of the sources of the Islamic era, as well as a number of researchers, relying on Abulfaraj Isfahani, write Hotam's full name as "Hotam ibn Abdullah ibn Sa'd ibn al-Kashraj ibn Imrulqays ibn Adi ibn Ahzam."

Below we have presented some comments on the language and style of the folk book "Hotamnoma", which is associated with the image of Hotami Toy, the supreme symbol of generosity in written and oral literature. "Hotamnoma" is a folk work. It depicts supernatural events and images, just like in folk tales and epics.

Hotam communicates with fairies, giants, dragons, demons, talks with various birds and animals. The most important thing is that all evil forces will surrender in front of Hotam's correctness, honesty and bravery. Glorifying a person is always at the center of the story. Historical and ethnographic materials are also reflected in this folklore work, which was translated into Turkish at the end of the 19th century. At the same time, this work is considered an important source for studying the history of the language. Many words, grammatical forms and constructions typical of the old Turkic and old Uzbek languages have been preserved in it. For example, in the text of the work, itik-kez, sharp; kettle, may jar; tishi-female, woman; salt field, steppe; bulung-side, corner; to lose; find-find, burn-return; You can find words such as sichmaq-yashirinmak, kovakka (from which the word mouse is derived) and enter ["Hotamnoma", 1988:6].

Some words used in the work underwent some phonetic and semantic changes later. For example, a waste, tola (many, very), to shout (to call). There are also doublets in which two different phonetic versions of the same word are used in parallel, such as Sur-so-ra, to tell (aytdi-aydi), to do (barjo-bajo).

In the process of analyzing the text of "Hotamnoma" from a linguistic point of view, it became clear that in the description of events, along with Uzbek words, there are many Arabic and Persian-Tajik words. We have listed some of them below:

Arabic words:

Taqobul- face to face .When Hud saw the fullness of his army, he met the king's army.

Firor- escape. Unable to bear it, they chose to flee.

To'ma- Food. For food went somewhere.

Havoli-around. Jargons and pigeons come to this around.

Mujarrid -alone. I'm not sure if I'm going to bite this nail.

Persian words

Gurusna-hungry.

Hotam was left thirsty and hungry in the cave.

G'urrida -to shout. Both of them were shout.

Ozmoyish- exam. There is a lot of trouble in Hotam.

Parastor- servant. By the time it was half past midnight, the servant came and set the table. ["Hotamnoma"1988:8-129].

During the research of the language of "Hotamnoma", it is possible to witness the widespread use of proverbs, fixed combinations, and similes typical of folk oral creativity in the language of the work. For example, God will bless you if you try. ["Hotamnoma",1988:15]. to lift is to throw ["Hotamnoma",1988: 29}."If a couple of you accompany me, you will give me a donation flower" [Hotamnoma", 1988: 45}. Also, in the text of the work, saj, which is characteristic of folklore works, is used appropriately. "His tongue is soft and his speech is gentle" , "His eyes are

purple". Another important grammatical feature of the language of the work is that there are many constructions related to the conjunction -. "Navkar informed Husnbanu that "Kurdonshah wanted to get permission from the dervish." In some places, the form -kim is used instead of -ki. "let's go somewhere"

Also, in the work, instead of the accusative case, the accusative case is used. In conclusion, it can be said that the language and writing style of the folk book "Hotamnoma" related to the image of Hotami Toy is unique, the grammatical constructions used in it, two different phonetic variants of the same word are parallel. elucidation of the linguistic features of the used doublets, as well as the combinations involving folk proverbs, requires a special approach. Such studies serve the development of linguo-folkloristics.

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