



Use of Synonymous Words in Folktales

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Abstract: Linguistic synonyms give great expressive power to statements in a fairy tale, they perform the function of clarification. Linguistic synonyms reveal the properties and various signs of objects and phenomena, which increases the expressiveness of the fairy tale.

Keywords: Fairy tale, synonym, pleonasm, culture, folk, text, feature.

Introduction: Synonyms are words belonging to the same part of speech (in a broader sense, phraseological units, morphemes, and syntactic constructions as well) whose meanings fully or partially coincide. In linguistics, they are divided into language synonyms and speech synonyms. Language synonyms are a part of the language system. They form rows that objectively exist in the language system and occupy a certain place in it.

In Uzbek folk tales, such language synonyms are often encountered: *el* – *xalq* (people – nation); *qul* – *cho'ri* – *xizmatkor* (slave – maid – servant); *zamon* – *davr* – *fursat* (time – epoch – period). According to P.I. Jalilova, “the most synonyms are found among adjectives and nouns.”

The storyteller, using language synonyms, creates an expressive device called pleonasm. Pleonasm is the use of redundant words, in which synonyms semantically repeat each other. This style is also used in Uzbek folk tales because it helps the listener or reader understand a certain situation or event more clearly and vividly. For example, the following expressions can be cited from Uzbek folk tales: *bir payt* – *bir zamon* – *bir vaqt* (once upon a time). This expression occurs frequently in Uzbek tales. Here, these expressions have the same semantic meaning, but when used together, they emphasize the uniqueness of the time of the event. In the expression “*Yorug'likdan nur sochgan*” (“Light radiated brightness”), the words *yorug'lik* (light) and *nur* (ray)

repeat each other, since they have almost the same meaning. However, using these words together helps to show the event or image more vividly and strongly. “Kecha qorong’i va zim-ziyo edi” (“The night was dark and pitch-black”). The words qorong’i (dark) and zim-ziyo (pitch-black) are similar, but such a combination is used to describe the night’s darkness more clearly. Such styles are usually employed in tales to strongly dramatize reality or to depict the condition and environment of the characters more precisely.

Language synonyms give great expressive power to the narratives in tales; they perform the function of clarification. Language synonyms reveal the characteristics and various features of objects and phenomena, thereby enhancing the expressiveness of the tale. Contextual synonyms are also found in folk tales. Contextual synonyms arise when words with different meanings are semantically approximated by the speaker or writer [Maksimov 2007: 181]. Consider the following example: “Birinci qiz chiroyli va go’zal bo’lib, uning yuzi quyosh nuridan ham porloq edi” (“The first girl was beautiful and lovely, and her face shone brighter than the sun”) (from the tale “The Beautiful Girl and the Witch”).

Here, the words chiroyli (beautiful) and go’zal (lovely), along with porloq (radiant), are contextual synonyms; they repeat and emphasize each other, intensifying the girl’s external beauty.

In the sentence “... daroz bo’yli va yetakchi qahramon tog’ning pastida yashar edi” (“... the tall and leading hero lived at the foot of the mountain”) (from “The Leading Hero”), the words daroz bo’yli (tall) and yetakchi (leading) are contextual synonyms. They are used to express the hero’s state or his generally high status on the mountain.

In “The Leading Hero” tale, the phrase “... daroz bo’yli va yetakchi qahramon tog’ning pastida yashar edi” forms a contextual synonym with daroz bo’yli and yetakchi (with the meanings “tall” and “high” [status]). They are used to express the hero’s state or his overall high position on the mountain.

In “Haqiqatan ham, jangchi yurtiga qaytib kelganida, o’zgargan, kuchli va qahramon ko’rinishi bilan hammani lol qoldiradi” (“Indeed, when the warrior returned to his homeland, he astonished everyone with his changed, strong, and heroic appearance”) (from “The Return of the Hero”), the words o’zgargan (changed), kuchli (strong), and qahramon (heroic) are considered contextual synonyms, because they reflect the state of the warrior after returning from his journey, representing his new heroic identity.

In the Uzbek folk tale “The Flying Carpet”, the words burro and go’yo (as in the expression bulbuli go’yo) are

synonyms, with burro used in reference to a sword and go’yo in reference to speech: “— Our sword is sharp, our tongue is eloquent, whose time has come? — they waited expectantly.” This expression also reflects the shaping feature of fairy-tale language as a national-cultural marker. At this point, let us present the definitions of burro and go’yo from the explanatory dictionary.

Burro (Persian – cutting, sharp; keen)

1. Sharp, keen.
2. Figuratively: Clear, eloquent, keen. Example: Burro gap (clear speech), Tili burro odam (a person with eloquent speech).

Adverb burro-burro: Very clear, very eloquent.

Burron [Persian-Tajik – cutting, sharp, keen] – same as burro.

From this definition, it is clear that in the tale, the word burro used for the sword is essentially the same as burron. In this context, the variant burro created phonetic harmony with the word go’yo.

Go’yo – I. (Persian – speaker, orator) old poetic: speaker, narrator.

Bulbuli go’yo:

1. a nightingale that sings beautifully and, in fairy tales, can speak like a human;
2. a person who speaks well and eloquently.

In folk tales, language synonyms occur predominantly, though contextual synonyms are also found to some extent. “Speech synonyms are those that acquire synonymy only in a specific context, created by the author in accordance with existing words in the language as individual synonyms.” A.A. Potebnya wrote about this: speech synonyms, that is, “such structures are important in the development of thought, as they are examples of figurative, poetic thinking.”

While analyzing the Russian folklore expression “bread and salt”, A.A. Potebnya emphasized that through such paired words, folklore turns a particular meaning into a general meaning, or a particular semantic composition gains generality. Such units are also observed in Uzbek tales. For example, the phrase er-xotin (husband-wife): outside the context, these two words simply mean “man” and “woman.” However, as a phrase, they form a unity and express the general concept of “family.” Such paired words are a distinctive means of expressing meaning in folklore, especially in the tales of Turkic peoples.

Storytellers of Turkic peoples create a stylistic device called pleonasm by using language synonyms side by side in the text, which gives the tale imagery and expressiveness. Folk tales are also characterized by the

use of contextual synonymous nouns and participial chains. Moreover, through synonymy, they not only enrich the content but also enhance the artistic impact of the text by arranging nouns, participles, and verbs in sequence.

The sequential arrangement of verbs is typical of fairy tales, giving rise to what is known as a “verbal” style, since actions in fairy tales develop rapidly and intensely.

In addition, tales contain so-called “paired expressions,” typical of folklore in general, formed from language or contextual synonyms, and often written with a hyphen. The individual elements of these expressions are generalized and considered as a single whole.

Synonyms help to provide a broader description of a fairy-tale hero's external appearance, deepen existing concepts, and expand perceptions of the surrounding world.

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