



 Research Article

LINGUISTIC ANALYSIS OF PHRASEOLOGICAL UNITS IN THE LANGUAGE OF FOLK EPICS

Journal Website:
<http://sciencebring.com/index.php/ijasr>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Submission Date: May 16, 2023, **Accepted Date:** May 21, 2023,

Published Date: May 26, 2023

Crossref doi: <https://doi.org/10.37547/ijasr-03-05-14>

Dilnoza Fazullayeva Narimonovna

Ph.D. of Philosophy, Associate Professor, JDPU, Uzbekistan

ABSTRACT

Folk poets used the elements of language to decorate the artistic language in order to describe the events of the epic in an extremely interesting and exciting way. Usually, high goya is manifested through high artistry in folklore works.

KEYWORDS

Poet, epic, folklore, language.

INTRODUCTION

The greatness of folklore is also in this high artistry. And this is expressed through a beautiful, juicy, attractive artistic language. Phraseological units found in Uzbek folk epics are diverse according to their semantic-stylistic nature and have their own characteristics. Phrases are unique figurative expressions of conclusions made by the people based on observation of events in life, evaluation of acceptable and

unacceptable actions in society, summarization of life experiences. The size of the phraseological meaning differs from the size of the lexical meaning by its breadth and complexity. Components that are not found in the meaning of the word are present in the meaning of phraseologisms. Phraseologisms are a spiritual treasure that further enriches the language and its content. According to the structure of

phraseologisms, it is a word combination or a lexical unit that is equivalent to a sentence, semantically a whole, has a generalized meaning, is not created in the process of speech, but is included in the speech ready. According to A. Mamatov, one of the scientists who conducted research on the scientific-practical research of phraseologisms in Uzbek linguistics, phrases are a separate unit of the language, and according to their structure, they contain a few figurative, stable word combinations that are equivalent to a free connection or a sentence, fully or partially semantically reshaped. The phraseological fund of the language is considered a valuable source of information about the culture and mentality of the people. Phraseologisms include myths, customs, legends, customs, traditions, spirituality, morals, etc. of a certain nation. his imagination will be embodied.

In this section, we will describe some of their lexical-semantic, thematic and methodological features, as well as think about stylistic clichés and stylistic figures, which are stylistically specific for the language of Uzbek folk epics, and phraseological units that perform a special function in the artistic language of epics. It is known that any phrase that is ready-made in our language differs from other language combinations by a number of specific features. Therefore, the properties of words are characteristic of phrases, as well as the nature of all types of phraseological units. Therefore, they are both language and speech phenomenon. The study of such features has little history in Uzbek phraseology. In the organization of Uzbek

phraseology, the researches of a number of scientists such as Shavkat Rahmatullaev, Iristoy Kochkortoev, Khudoyberdi Doniyorov, Anvar Shomaqsudov, Ergash Umarov, Abdumurod Mamatov, Bekmurod Yoldoshev, Abdugaffor Mamatov are of little importance. Phraseology as an independent branch of our linguistics has achieved much better results in recent years. They mainly thought about the structural, semantic, grammatical and methodological features of phraseological units in the Uzbek language. The organization of phraseology in Uzbek linguistics dates back to the end of the 19th century and the beginning of the 20th century. In those times, phraseological units were organized primarily as lexicographic objects. The main focus was on explaining the meaning of phraseological units and defining and explaining their etymology. To prove our point, we show A. Starchevsky's dictionary "Sputnik russkogo cheloveka v Sredney Azii" consisting of 13 thousand Uzbek words and phrases published in 1878, as well as Sh. Ishaev's dictionary "Kratkiy russkogo-sartovskii i sartovskii-russkiy slovar" published in 1880 possible One of the important works in the history of Uzbek phraseology is Z.A. Alekseev's dictionary "Frazy na sartovskom yazyke" published in 1884. In it, phraseological units are studied by separating them into thematic groups, therefore, the main attention is paid to revealing their scope and semantic nature.

One of the lovers of Uzbek phraseology in the literal sense, the well-known Turkologist D. Polivanov, published in 1926, which contains 4.5 thousand words and phrases, is worth showing as



an example. This dictionary is also slightly different in quantity and quality from the previous ones, mainly with FBs related to customization. "Uzbeksko-russkiy slovar" published in 1927 by K. Yudakhin, who holds a special place in Uzbek phraseology, contains more than 9,000 words and phrases. The theoretical foundations of Uzbek phraseology began to be organized later. In recent years, a number of monographs, dissertations, hundreds of scientific articles devoted to the issues of Uzbek phraseology have been written, in which various aspects of phraseology have begun to be organized. Khucucan, grammatical characteristics of phraseological units, their semantic nature, word structure, variant of phraseological expressions; classification of different structural (level) phraseological units; A number of aspects such as the translation of Uzbek phrases (phrases) into foreign languages, the existence of homonymy, synonymy, antonymy, and polysemy in phraseological units were well organized. But despite this, some aspects of Uzbek phraseology are still not sufficiently organized. Because the subject and object of phraseological units, the criteria and limits of phraseologisms, the relation of phraseology to sound, its constant acquisition of mobile meaning, expressiveness, emotionality and imagery, their comparative comparison, revealing the nature of phrases specific to other languages in their composition, the enrichment of the phraseological fund of the Uzbek language, The phraseological innovation of our writers and poets in expansion, especially folklore works, epics and fairy tales, which are considered to be a

broad field, is waiting for few researchers to reveal the nature of colorful phraseological expressions.

Folk oral art, epics, various legends and narratives form phraseologisms, polish them, turn them into people's property. Consequently, in the great epics such as Alpomish, Gorogli, Rustamkhan, Kuntugmish, the ancient and ever-popular language of the Uzbek people is illuminated with all its possibilities and beauty. "You will be amazed to see the unique and extremely delicate phrases in the Alpomish saga. One of those expressions is to lead the conversation. "Let not our walk be a reproach." The alternative of this expression in our modern language is the direct action of the sentence. The phrase "to lead the speech" is so sharp and short that the part of the sentence moves directly, is capable of active action, only it is used for ugly purposes. This phrase, consisting of the words "talk" and "to lead", is full of subtleties of meaning and witty gestures, and as a unique expression, it gave a cork to the poem and artistic content. Both theoretical and practical issues of Uzbek phraseology are inextricably linked with a number of major works of Sh. Rakhmatullaev. In particular, Sh. Rakhmatullaev's monograph on some issues of Uzbek phraseology, published in 1966, discussed issues such as polysemy, homonymy, variation, antonymy, and homonymy in phraseological units. Within the framework of the issue of communication, opinions have found little theoretical description. More specifically, this monograph of Sh. Rakhmatullaev sheds light on the relation to the analytical forms of



phraseological units and discusses their criteria and criteria that differ from aphorisms and proverbial phraseology.

In Uzbek linguistics, phraseological units in the language of artistic works are also somewhat well developed, especially the phraseological innovation of Abdulla Kahhor (I. Kochkortoiev, 1965), phraseology in the language of Hamid Olimjon's works (Ya. Pinkhasov, 1953), phraseology in Aydin's prose (Kh. Kahhorova, 1985). separate scientific studies were created on the topics. In addition to these, the nature of phraseology (A. Abdunazarov, 1968) in the Mushtum satirical magazine (for example, 1968), research works such as A. Isaev's somatic (koz) phraseology in the Uzbek language (1976) in the study of the division of Uzbek phraseology into lexical-semantic, thematic groups are also diachronic, was also implemented in a synchronous plan. One of the semantic-stylistic works in Uzbek phraseology is Abdugaffor Mamatov's study of the semantic-stylistic features of emotional evaluative phraseology in the Uzbek language (1988). In recent years, Abdumurod Mamatov, Suyun Karimov, Bekmurod Yoldoshev and Ergash Umarov have created important studies and monographs on Uzbek phraseology, and they are one of our great achievements in the field of phraseology. In them, the phraseological norm, innovation, functional-methodical features of phraseologisms are detailed, and opinions based on theoretical and practical conclusions based on broad linguistic facts are found. When it comes to the nature of phraseological units, the main characteristics of

FB in world idioms are expressed in the following:

1. Phraseological integrity (unity). 2. FB has a mobile meaning. 3. Imagery. Are the FBs found in the language of Uzbek folk epics the same as the FBs found in the Uzbek literary language or do they have their own characteristics? The first thoughts about this were mentioned in the candidate's dissertation of the representative of Uzbek linguo-folkloristics Salohiddin Tursunov on the topic of lexical features of the Alpomish epic (1990). The result of our observations is to dwell on the nature and function of FBs specific to the language of epics, which are found only in the language of several Uzbek folk epics or in a few epics sung by one Bakhshi. It should be noted that the series of phraseological units found in the language of Uzbek folk epics is divided into two main types.

First of all, we should differentiate between the terms folklore phraseology and phraseological units specific to the language of folklore works, and by folklore phraseology we mean a series of fixed phrases found in every folklore work, and by phraseological units specific to folklore works we mean phraseological units specific to one or another genre of Uzbek folklore according to our age-old tradition. must In our opinion, this criterion should be considered as the main unit of measurement when distinguishing FBs in folklore works and, moreover, in the language of Uzbek folk epics. It is natural that such a differentiation helps to evaluate the artistic skills and innovation of the Uzbek folk singers who are eloquent. The thematic description of phraseologisms in the Uzbek folk epic, whose scope of use is not limited,

can be given as follows. The ready use of phraseological units in the Uzbek language system in speech is explained by the adaptation of the language as a social phenomenon to the tasks related to various spheres of human activity. The scope and characteristics of words show that language tools are divided according to types of speech, and this situation is a combination of several styles of literary language. Characterization of language tools according to a certain functional style is observed not only in the lexicon, but also in phraseology, like other levels of the language. When we say functional style (style), we mean a complex speech system, which is distinguished by the relative stability of elements in its few components. Methodological classification of words or phrases is closely connected with their emotional-expressive properties. If phraseological units, like lexical units, are equal and understandable for everyone, they are called universal phraseology. From a methodological point of view, they are not characterized by a particular stylistic appearance. Such phraseological units form a certain part of the lexical structure of Uzbek folk epics. This, in turn, helps to express the few works of eloquent folk poets with juicy language, impressively, figuratively.

It is not without reason that the Uzbek national poet Hamid Olimjon Fazil, while preparing the Alpomish saga sung by the poet, was surprised by the colorfulness of the linguistic and phraseological units in it, and predicted that "Alpomish" reflects the linguistic richness of the entire Uzbek language. The results of our

observations show that the phraseologisms found in the epics sung by Ergash Jumanbulbul are completely different from each other in terms of nature, composition and quantity compared to the phraseologisms in the epics of Fazil poet, Islam poet, and Polkan poets. One of the objective and subjective reasons for this, in our opinion, is that the poet Ergash was a literate poet who attended a madrasa. At the same time, he wrote 5-6 epics with little left at the request of one of the enthusiastic founders of Uzbek folkloristics, Professor Khodi Zarif. So, when this or that epic is examined from a linguistic point of view, who? when? and to what extent? it is necessary to take into account the fact that he sang and recorded it. Commonly used phraseology in the language of Uzbek folk epics, such as Alpomish, Kholdorkhan, Kuntugmish, which we organized as an object, are related to various aspects of human life according to their semantic characteristics. They mainly serve to attractively and impressively express the processes related to human psychology. Phraseologisms are used to express such characteristics as courage, dreams, goals, happiness, sadness, and suffering of characters in epics. Consider the following examples: The two of them went to the window of the Shahimardan bridge, the widow took a ride, and went on a journey for three days without stopping. (Alpomish, p. 6). Well, then, we also left the sea of the world. (Alpomish, p. 6). After hearing this song, he was happy that the dances had a good time and that our wish was granted, and he rode off. (Alpomish, p. 7). The two of them said: If we do the same royal thing, if we go hunting, children will fall on the earth. Everyone, like you, opened

their eyes and started a business to pay Zakat ("Alpomish, p. 18). It can be seen from the examples that our storytellers used common phraseology wisely and correctly, because they knew well every word and phrase or proverb. In the artistic language of Uzbek folk epics, not only FBs that are understandable for the general public, but also FBs that are unique to a certain region are sufficient for a simple, lively setting.

REFERENCES

1. Yoldoshev M. Literary text and its linguopoetic analysis bases. Tashkent: Science, 2006. P.53.
2. Vafoeva M. Phraseological synonyms in the Uzbek language and their structural-semantic analysis. NDA. Tashkent, 2009. B.17.
3. Hojiev.A. An explanatory dictionary of linguistic terms. Tashkent: Science, 2002. P.124.
4. Mamatov A. Problems of Uzbek phraseology formation. DDA. Tashkent, 2000, B.47. FB phraseological units
5. Mahmudov N. Til. -Tashkent: Writer, 1998. -B. 30.