

THEMATIC CLASSIFICATION OF PHRASEOLOGISMS IN THE LANGUAGE OF THE EPIC "ALPOMISH"

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ABSTRACT

In this article, the thematic groups, semantics and their interrelationship of phraseological units in Alpomish saga are studied.

KEYWORDS: *Phraseologisms In The Alpomish Epic, Phraseologisms Related To The Behavior Of The Human Character In The Epic, Phraseology Related To The Situation, Structural Semantic And Etymological Analysis Of Phraseological Units In The Epic Language.*

INTRODUCTION

Vocabulary units found in the language of epic works are important not only in the phonetic, grammatical and lexical aspect, but also in the breadth of the scope of the subject, the coverage of vocabulary units related to the surrounding being, socio-political, spiritual and cultural spheres. In particular, the epic "Alpomish" is distinguished from other epics by Turkic peoples, including nationality, traditions and Customs characteristic of the Uzbek nation, the abundance of linguistic units representing a Real lifestyle, the active use of stable compounds. It should be noted that most of the phraseological units found in folklore works are formed in connection with the physiological activity of a person and his mental state, his place in the social, economic, political world, his vision of being. This is a rather ancient, socio-historical process, the semantic-structural, etymologically linguistic analysis of phraseological units found in folk oral creativity forms the basis for making accurate scientific conclusions about stable units in the current lexical layer.

In Uzbek, the person is related to the person and is related to the person

non-phraseologisms can be similar in form and content structure. For phraseological units associated with the individual, the sign of identity will be an integral sign and can be the basis for their modeling, separation into semantic-thematic groups.

G.Zhumanazarova, B.Baltaeva, D.In the monograph "The use of phrasebooks in speech" by Kulboeva, "Sugar with sweet" divides phraseologisms used in the epic into the following groups in the subject aspect:

- 1. Phrases Related To The Body Members Of The Epic Hero:** Descend into the tongue; do not tear your eyes away look; make fire in the heart;
 - 2. Phrases related to the clothing of epic heroes:** Staying under the skirt;
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3. Phrases related to the bodies of Heaven, Earth: Razing to the ground;

4. Phrases with an abstract meaning: The mind is in a hurry; blurring the bosom; crack the tongue; drive ajal and so on.

A very small number of phraseological phrases used in the epic language, first of all, performed a nominative-descriptive task, through such words The Epic Executive happiness, achieved a further revitalization of the artistic epic image, managed to leave memorable visions in the listener or reader through the activities of the most important epic heroes. In the epic, such phraseological phrases are speech; more exaggerated the positive or negative attitude towards its object. In some cases, creating exaggerated images, he also created gesticulation, irony, humor, and, moreover, was able to provide a high level of artistry and impressionability of the epic language. Although in Uzbek linguistics a number of scientific studies have been carried out on the lexicon of folklore works and its semantic features, thematics, phraseologisms specific to the language of some work on folk oral creativity have not been fully studied thematically. Historical written monuments, the establishment of a thematic-thematic set of phraseological units that represent the spiritual values of our people, presented in the samples of folk oral creativity, the identification of their semantic scale and the development of scientific and theoretical foundations, are of theoretical and practical importance not only in linguistic terms, but also for areas with a linguistic approach.

Phraseologisms understandable to all in the language of the epic “Alpomish”, which we studied as an object of research, relate to different aspects of human life according to their semantic characteristics. They mainly serve to represent the processes related to human psychology in an attractive and affective way: they have been used appropriately in the expression of characteristics such as the joy, sadness, suffering of the characters in the epic language.

A thematic analysis of stable compounds found in the language of folklore works allows you to study the thinking of ancestors, their interests, social relations, views on society and the universe. The social views of the owner of the language are preserved in the original way in phraseologisms among lexical units. As a result of the development of Science and technology in our lexicon, new lexemes may appear, neologisms may enter. However, the reason for the invariance of the composition of phraseological units is that their semantic properties are also almost unchanged.

Folklore folk epics have been fed from the oral language of the people since ancient times. This tradition brings folk epics closer to the living colloquial language and closer to the life of the common population. Therefore, epics passing from mouth to mouth reflect the life of an ordinary people on the basis of the image of emotional-expressive events in itself. The live folk language is also significant with the use of loops, metaphorical analogies, stable combinations based on the image of Real life.

We tried to give a thematic description of phraseologisms used in the dissertation in the epic “Alpomish”. Of course, in this we relied on scientific research carried out in world and Uzbek linguistics.

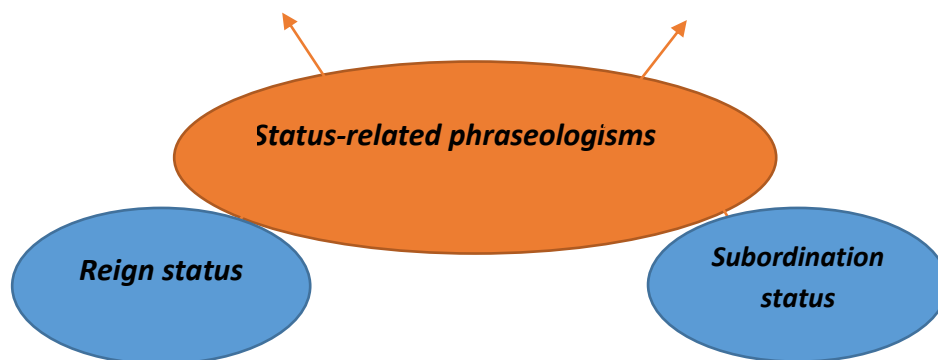
The amount of the above-mentioned thematic phraseological units was given in the table below: (see table 2.2.4).

T/p	Subject-thematic groups of FBS found in the epic "Alpomish"	FBS quantity	In the interest account
1.	Nature, World, Time, Space, Society	34	6.4 %
2.	Phraseologisms related to	90	16.9 %
3.	With the social status of a person	202	38 %
4.	Related phraseologisms	114	21.4 %
5.	The mental state of a person	49	9.2 %
6.	Phraseologisms that represent	43	8 %

TABLE 1: THE AMOUNT OF SUBJECT-THEMATIC PHRASEOLOGICAL UNITS IN THE EPIC "ALPOMISH"

Phraseological units presented in the text of the Epic are inextricably linked with the spiritual culture of the Uzbek people, profession, lifestyle, living conditions, thoughts, dreams, aspirations, feelings. Therefore, the theme of phraseologisms in the epic is not a crook from the scenes of social life. In the variant of the epic "Alpomish", which is said in the performance of Abdunazar Bakhshi, phraseological units are thematically very wide, which we will analyze on the topic-thematic given to the table above.

Epic Executive bachshi used phraseologisms of the same consumption for all as appropriate and reasonable, because they were well versed in every word and interpretation, proverb and Matal. Not only phraseological units understandable to the general public in the artistic language of Uzbek folk epics, but also dialectal phraseological units characteristic of a simple, lively colloquial language, only of certain region. This condition is a sign that Bakhshi's place of residence is due to the features of the dialect attributed to him. For example, there are so many phraseological units characteristic of the Surkhandarya dialect that, together with the fact that this epic attracts by increasing the artistic value of professor Sh. The presence of phrases not included in the "Explanatory phraseological Dictionary of the Uzbek language", founded by rakhmatullaev, was also determined and analyzed. For example: "Fall into the Shubir of Satan", "Rumble bones", "Fall from the TOB", "Noise Shubir", "Cut off the Blue", "Rumble sixty - two drops": - everyone's disappointment was broken, sixty-two drops were rumbling and going over az. Here is the phrase" sixty- Phraseologisms related to the social status of a person. In the epic, phraseologisms related to the social status of a person are also Talay, which means that the classification of phraseological units in the epic language in terms of content serves to more fully illuminate their possibilities of expression. The social status of a person is associated with phraseologisms, which are formed on the basis of a social and economic character through a certain common sema. It is intended to divide phraseological units into groups on the basis of the economic and social state of a person. It takes into account the economic toughness inherent in phrasebooks, economic shortages and social highs, government and social lows, tobeism. Stable compounds belonging to this subject group can be classified into the following groups:



A) Phraseologisms related to the status of wealth: these phrases in the Epic are based on the social status of a person and form the concept of rich bedouinism. For example; “Push the cycle”, “Push the cycle”, “Roll the loop”, “Roll the loop” “Roll the loop”, “Roll the loop”, “Roll the loop”, “Roll the loop”, “Head the bird of state”; For example: The Boyarisi was a horn to the land, and the Boyarisi was rich. He lived by pushing the period of the two, standing hard in his word, punishing the bad, and beating the Badger to the ground, and pushing the pleasure of the years. Here “Pushing the era, standing hard in his word, hitting the igvogar on the ground, pushing the pleasure of the years”, Phraseological units formed the concept of social economic maturity wealth, bedouinism, etc. The Explanatory Dictionary of the Uzbek language explains the concept of the rich - such words as “The world of goods, the state, the wealth is abundant, the Rich, The Statesman”. Phraseologisms related to the status of poverty: poor – Persian+Arabic is said to be poor, absent-minded, living in need, having an economic shortage for a living. Poverty is also expressed in sources by the words bad luck, depressed state, socially economically oppressed, poor, poor. In the epic of Alpomish, we analyzed the phraseological units in Qu, which form the meanings of poverty, poverty, bad luck: “To kick his head, fog up his head, his work is carved to the left, his work is carved to the left, his work is to wake up to the left, there is no desire to hold out all night, his wing:

For example:

Alpine birds fly from this land,

Kingdom Shavkat Nomad to the nobops,

Do not escape the state from us with Chini,

Do not drink wine.

In this example, in the phrase “The state to escape” to allow bad luck, there is a poor by losing the bud and becoming a poor SEMA leading.

Folklore genres in folk epics were formed, based on the connection with the folk language, and over the centuries this tradition has consistently continued. Therefore, historical-dialectal words are also found between ancient Turkic sources and vocabulary units in common. The reasons for the penetration of such words into ancient Turkic written sources can also be explained by the

fact that in the early stages of written artistic creation, the folklore language developed at the level of strong influence.

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