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## PHRASEOLOGICAL STRUCTURE IN “ALPOMISH” EPIC LANGUAGE

**Abstract:** This article analyzes the Alpomish epic, a rare example of Uzbek folklore. And the phrases used in it. The language also examines the phraseological units and their relationship.

**Key words:** Phraseology, vocabulary, language, folklore, level, poem.

**Language:** English

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### Introduction

When it comes to the poems that are an example of Uzbek folklore, first of all the Alpomish epic is mentioned. The love, shame, pride, fame of the ancestors for the homeland, motherland, the courage and bravery they showed are sung in the high curtains. Uzbek folk poems are rich in a variety of artistic motifs and expressions, as well as, "Alpomish" epic. In general, the study of phraseological compounds in folklore and Uzbek linguistics in general was one of the pressing issues in linguistics. Accordingly, many researches on phraseology were carried out and scientific results were obtained. Theoretical issues of phraseology are discussed in the work of E.D Polivanov. He learned the phraseology of Russian and some East languages and in the mean time, he suggested to separate the phraseology as an independent field. The scientist called the newly formed field the phraseology or idiomatics.

The first work on Uzbek phraseology appeared at the early beginning of the 1950s. We can include the candidate dissertations of Sh.Rahmatullaev, Ya.Pinhasov, A.Shomaksudov, M.Husainov.

Phrases usually give an image to the epic delineation. Phrases are formed from free word links which are related to human life and represent specific events of real existence. The phrases are generally stable world link and are based on image. We should analyze the thematic and mythological structure of phraseology in the Alpomish epic language based on several principles. We found it is appropriate to divide

the subject group of phrases in the Alpomish epic language into the following classifications:

In the language of the epic the topics of nature, world, space, time, society, and their lexical-semantic and analytical features. Expressing human, its acts and spiritual world, physical state, emotions, behavior, related to social status of human (wealth, poverty, power, dependence ...).

In the language of epos, phrases related to the character and state of the person were skillfully performed by bakhshi's:

For example, in the epos concepts related to discord and sadness are enriched with phraseological compounds such as "his pharynx swelled, sixty-two veins wilted, soul grieved and spring and summer became winter."

In the Alpomish epic, the following phrase is formed to depict Bayburi and Baysari's sadness about remembering childlessness while going to To'gonbay To'ksaba's for feasting.

– ... Bayburi remembered his childlessness sighing, yawning, swelled pharynx, wilted sixty-two veins stirred soul, ripened neck, increase anger, and went to the wedding hall [1.17].

In this context, the poetic performer is formed the concept of sadness with several synonymic phraseological units "his pharynx swelled sixty-two veins wilted, soul grieved, neck ripened, anger increased" and etc. When synonym words and phrases are used in the epos, the differences in the meaning and the emotional-expressive features are fully

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taken they into account. Considering these principles, we have touched upon the analysis of a few phrases in the epos.

### Analysis of Subject Matters

**Disappointment** – sadness semen is used to relieve moods, depending on the person's behavior and condition. - Frustrated from the song of the centurion, in tears, annoyed Bayburi understood the gesture of people [2.19]. In this phrase, the semen of frustrating and deploring from fate is formed.

Feeling sorry for them - Grief and depression, the Bayburi who is coming with the world sorrow said that mybrother, we came to the bog not to the wedding [3.20]. In this statement, Boyburi and Baysari are being reprimanded for their childlessness everywhere, in the people, among population and in the feasting, that's why their grief and suffering increased as a result of comfort depression.

**Torturing** - it means the sense of grief, sadness, emotional suffering, grief

Who plays hang out

If I plant the tree

A thorn was pressed for my tip

It cries that the world narrow for me

Thinking about it, I feel sad

In the phrase, dictionary of the Uzbek language, there are many synonyms of blood-thirsty, with a number of synonyms such as blood, greasy blood, swallowing blood and heart blood. There are a lot of phrases used, such as, to be faint, to be sad, spring and summer become winter, to be sad, to be cut off, and to use some of the definitions of life. These phrases are developed their structure that its sides of lexical and semantic, there is a sense of frustration, physical and mental suffering caused by certain social problems.

In addition, the poem uses the terms "drift the period, stick to the word" and "hit the ground" expressing the social status of the person (wealth, poverty, dominance, dependence, justice ...), while expressing the words of a fair horn, leader, and leader. Babori was a king, Baysari was wealthy. The two of them lived their lives, enjoying the joy of the years, by sticking to their word and punishing the evil man.

It is also worth noting that the concept of giving a wedding to a nation that shows the wealth of a person's social status is shaped by the phrase "hurricane rattlesnake" - The To'gonbay celebrated their wedding and summoned seven more oases and became famous [6.22]. In the sense of reaching seven climates

Bone lightning - This expression means to be cured of various diseases and to rejoice, "Mrs. Kunbibish, Bayburi's wife, Chilbirosch, the wife of Baysari, were spontaneously relieved, rejuvenated, enlightened and joyful" [7.45] in this statement, Kunbibish and Chilbirosch have been childless for many years and time goes by becoming pregnant and, as a consequence, have a pleasant and

enjoyable time. The poem also contains phrases related to the pregnancy and birth of a woman of the same gender.

Pregnancy - In Pregnancy - Months later, the sister-in-law were full, with great joy and six months' grazing, waiting for the hour [8.46]. The concept of pregnancy is shaped by the concept of being pregnant. The phrase "to be loaded" is similar to the phrase "Alpomish", an Uzbek folklore that was not included in the "Explanatory Phraseological Dictionary of the Uzbek Language" published by the 1978 edition of Shavkat Rakhmatullaev's teacher edition.

Synonyms of the phraseological unity of being fetched in fiction and in live-action dialects: Double, Weight, Be Heavy, Believe, Except for the appearance of the Surkhandarya: "be the chairman, swallow the watermelon, be dark." "As a phraseological phrase in the live oral speech of the people. That is to say, the poem has a dark head, a blur on the face, a suspicion, a suspicion and a load of words. In the poem "Alpomish" the concept of a woman's birth, childbirth and birth is formed during the semen "Blink". Shavkat Rakhmatullaev interpreted the phrase "blind" in the explanatory dictionary of phraseology as "birth." Born is the birthplace of this notion, to relieve, to relieve, to escape, to loose, to have children, to be born, to be born, to be a mother, and so forth. "The Bayburi's wife, Chilbirosch, also gave birth to a daughter [8.18]. It is also worth noting that the dialectological synonym of "chill, bend" is a typical phrase for the Surkhandarya dialect "forty goats" if a girl was born. The term "forty goats", which is typical of the Surkhandarya dialect, is used extensively in poems and in everyday folklore, for the girl who gets married. Generally speaking, the word birth is applied only to man and later to the animal. In the advanced development of the language, the concept of childbirth can make a person blind, get rid of it, etc.; calving, used (replaced by euphemism) (A. Amanturdiyev 13 b).

In general, there are numerous phrases in the Alpomish poem, and we think it is necessary to analyze them according to their methodological semantics.

Heading to Heaven - The phrase "head up to heaven" is synonymous with this phrase in the phrase "Glaze", in the phrase "Glaze" and "throw a skull" in the poem. In general, the poem contains many somatic expressions related to the "head" of the insulting person: bending, lifting, joining, joining, deflecting, withdrawing, etc.

"They both reached the sky with a dream and thanked Allah and rejoiced in the spirit of their grandfather [9.24].

### Research Methodology

**Stand at ease** – In peace, he would return home and enjoy his time. In addition, phrases such as "Feeling relaxed and enjoying" have been used.

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Seeing - to see and to look. In the explanatory phraseological dictionary of the Uzbek language, the phrase is called synonym for a brief glance, look at the fall, glare, gaze, and so on.

... I see and rejoice on your shape

light water has been pured on your neck [8.17].

**Be upset** – sad to say sorry Kunbibish's kitty is cut off - her pet is still orphaned, she still tears as if she can't graze and she has no nursing mother [9.34].

Repose- To get a little bored after a job after a job: free from the process: The brother calmed down and dreamed of flying like a bird [11.34].

These two conflicts can be explored for "new" and other conflicting people in two Alpomish friendly. Includes: Goodbye, Sweetheart, Autumn Tight, Strong Disorder, Strong Stay, Daytime Distortion, Daylight, Daytime, Strong, Strong and Joyful , sleeveless and so on.

**One's bone is defective** - this fragmentary fragment used in the Alpomish epic is a reference to Ultontosis, which was formed as a negative hero in the poem.

"The ultontosis' bone was defective - it was trapped in the offspring."

Religious motives have also been used to refer to a person who was born with a malignant bone or who had no father or mother. Synonyms are blood-stained, benicoxic, and sometimes unclean bones have been used to describe the term "dirty."

Your head is made from stone, yourself is wood

Open my heart quickly

Spread your arm faster

Get off my bedding

It should also be noted that in accordance with the "soul" component. There are a lot of phraseological units with a "heart" component that have created a distinctive stylistic emotion of the literary text. It is well known that the word "heart" is the word umuturki in the "Explanatory Dictionary of the Uzbek language" and it shows three different styles.

Anat: A member of the human body in the circulatory system of the human and animal breast

Portable: Symbolic center of the intuition of the senses of the soul. A symbol of fear, of courage.

As we have already mentioned in the Alpomish epic, the verb expressions are the most numerous. Entertain, frustrate, disappoint, and so on. There are many phrases in the poem: "Bloody", The heart is Bloody, Black, Pure, Peaceful, Clean, River, etc.

Comparing analogy with the knowledge of the human world is extremely important. In the classification of these processes, there are specific forms of expression. Phraseological units are based on the image, as a static word unit. As we know, many vocabulary phrases are created by the speaker himself in sequence, and in folklore, these processes are performed by bakers. Only when we carefully analyze and compare each word, every verse, every image and

motive in our stories, we can be sure that it is a great example of art.

In linguistics, the linguistic and aesthetic functions of linguistic units in world linguistics have attracted the attention of many linguists. In particular, the mythological features of the poems, phraseological layers, usage norms, functions in the text are studied. The results of scientific researches have been obtained, revealing the poetic nature and artistic aesthetic functions of the language and poetics of the peoples of the world, their lingual-cultural mythological and thematic phrases. The linguistic features of major epic works in linguistic studies of the world are being investigated in a number of priority areas, including the ethnocultural connection of the language through the study of epic lexicology, the saturation of phraseological units in folklore; Bakhshi - revealing the skills of the creators in the creation of literary texts, analyzing the poems, urgent tasks of identifying the lexical-semantic and psycholinguistic features of the paremiological and phraseological units in the world. M. Penkovskiy translated the poem "Alpomish" into Russian in full fiction. Studying and analyzing the phrases in the Uzbek linguistics is one of the priority tasks of our linguists, and studies of Sh.Rahmatullaev are of great value in the formation and development of Uzbek phraseology.

### Analysis and results

The fact that the scientist collected phrases from the Uzbek language and created the phraseological dictionary of the Uzbek language was something new in Uzbek phraseology. As the dictionary was published in 1978 and 1992, it was necessary to update and enrich it. Specifically, the collection, systematization and analysis of phrases used in the literary literature in recent years, the identification of non-vocabulary units, their enrichment of new meaning, variants and synonyms of phraseological units, will contribute greatly to the development of phraseology. For example, make a hole in the eye (Oybek), fill the eyes (T. Murod), do not spit (N.Norkobilov), expect a hand (Oybek), a broken hand (the daughter of Z. Kuroloy), one hand (N. Nurkobilov), drill (S. Ahmed), heartbeat (Oybek), freeze heart (O.Yakubov), heartbeat (A.Suyun) cookie cutter (Alpomish) one of the urgent tasks of linguistics. Determination of the linguistic and artistic and aesthetic peculiarities of folklore in Uzbek linguistics, and the justification of the poetic skill of Bakhshi in the rational use of folklore and phrases. In this context, the Fossil Yuldashev's son, Abdunazar Bakhshi, Chorsha Bakhshi, Umir bakhshi's variants of the poem "Alpomish" reveal the poem's vocabulary, the vocabulary of the poem, and their structural features. It is necessary to carry out linguistic analysis of semantic properties and to inform world science

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The Alpomish epic is very popular among our people and has been sung by the Bakhshis for centuries, but it is also a common poem of the Turkic peoples. To summarize, the analysis of this poem lingvocultural and lingvopoetic studies, revealing the

linguistic value of the phraseological units present in the poem, characterizing the national cultural ethnographic content, is of great importance in the research.

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