

## Study of Plot, Motive, Composition and Linguopoetics in Uzbek Epics

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A set of customary and mandatory ways of perceiving the world historically formed, stabilized and characteristic of each language community creates a linguistic landscape of the world. The linguistic landscape of the world is a set of universal and at the same time nationally specific ways of perceiving and conceptualizing the world.

In order to know the nature of the historical development and formation of the language lexicon, it is possible to study the words in the language dictionary from a historical-etymological point of view, and to divide them into etymological layers.

1. Its own layer in the lexicon of the Uzbek language.
2. The acquisition layer in the lexicon of the Uzbek language.

Analyzing the linguistic characteristics of the "Alpomish" epic, first of all, the meaning of the words used in it is of primary importance. Therefore, it is important to determine the etymological layers of the words used in the epic. If we look at the lexicon of the "Alpomish" epic, most of the words used in it are directly common Turkic words, that is, lexemes of their own class. At the same time, we can see that lexical units belonging to the assimilated layer and dialectal lexical units are also actively used in the epic. Accordingly, first of all, it is necessary to separate the words used in the epic into two layers, i.e. own layer and acquired layer.

The lexemes of their own class are the words used in the modern Uzbek literary language and dialects, which have been used since ancient times until today.

Mastery layer. It is known that Turkic words make up approximately half of the vocabulary of the modern Uzbek language. In particular, many words belonging to the learned layer are used in the epic. We will consider them below through examples.

1. Chinese words. In ancient times, the trade relations between the Turkic peoples and the Chinese were very developed, and the Chinese merchants used the fortresses of the Turkic peoples as trade objects to establish relations with East Asia and Europe. Abduazimov Sh. and

A. Abdiyevlar provides information about the Chinese words used in the epic "Alpomish" in his article. Analyzing the example of the Karakalpak language, the authors show some Chinese words found in the epic. In particular, the following Chinese lexemes are shown in the epic.

Al- red + Chinese tun/tin= red bakir gold. You made a palace of gold. the word al is used in the meaning of red. This word has also been adopted into Russian from Turkic languages. (blue, bright red, light pink). In "DLT" a: l is used in the meaning of orange. Bek- Chinese paik, paykin (governor); shay-chay, jay-joy, inji-djen/jdji, ish-si-shin, kap- kia- kap

/karman / Put a bag and the same; taisha- Chinese taishu (prince, son of a famous person (shih)); tang- Chinese tang /dan /utro/; equal - Chinese tang; listen - Chinese ting (hear) temir- Chinese te-pi; gumis- Chinese kuem (cerebro), han-khan, tuo'- Chinese tu. (tug') means sign, flag. In the Uzbek version of the epic, such words are used phonetically in some different forms. For example:

Say you'll come and take a shower. (p. 20)  
I have something to tell you, my lady.  
A king like you is ignorant of these things.  
Tugdarlarman gives a lot of advice. (213)  
I will go wherever there is a place. (85)

By studying the Chinese words used in the epic on the example of the Karakalpak language, the authors emphasize that the study of the period and reasons for the introduction of words borrowed from the Chinese language in the epic "Alpomish" provides rich sources for science.

2. Arabic words. Analyzing the lexicon of the epic, we can see that many lexical units specific to the Arabic language are used in it. Arabic borrowings are semantically and functionally different. That is, some of the words borrowed from the Arabic language are now obsolete, while some of them are used in the current Uzbek language in the same form. Semantically, it represents the concepts used in various branches of social life.

Now obsolete Arabic words:

If the master comes, the murid minister will come out.  
The wife is the minister of the husband. (18)  
I'm doing juzya in another country,  
We got a mahram from Baybori,

The words used in the examples given above, related to the Arab class, such as juzya, mahram, wazir, murid, nazir, are not used today. That is, it has become archaic and is now out of use.

Arabic words that are still used today in the same form:  
For example, how many cattle have been slaughtered, and soup pilaf has been brewed, and the citizens and widows have been fed... (6) If a person's wealth is sufficient for zakat, then it is generous to give zakat. If he does not pay zakat, he is also a coward. He became a mullah who became literate and could read and write letters. (7)

We are strangers in every country,  
After the break of dawn, it is the respite of the Alps,  
Ziyodadir Boysari's kulfat,  
He did not give advice,  
Boysari's patience did not last. (55)  
The full moon illuminates the night,  
Did the big wolf die and you got all the money? (73)  
Risk is inevitable. (75)

If you are not enough, it will be a bad day,  
If you succeed, everyone will respect you. (82)  
Ghosts in the sky, angels in the blue. (85)  
If you allow me, I will land at this address.  
I'll take a break one night.  
If I gave a gift, I would scatter coins and gold,  
If I judge, I will rape the girls. (239)

Such words are used a lot and repeatedly in the epic. There are also many Arabic words expressing religious concepts in the epic. They can be divided into the following thematic groups:

1. Personal words: pir, murid, stranger, believer, servant;
2. Words denoting activity and process: akhirat, iman, heresy, destiny, fate, mahshar, intercession, fany, doomsday;
3. Words denoting creation, injury: fate, death, talent, ghost;
4. Words denoting things: zakat, nazir;
5. Words denoting place and level: ravza, pir, avliya;

For example: From here, the river of Shohmardan pir is three days' journey away. Everyone went and spent the night; When he asks for a state, he asks for a state, when he asks for a child, when he asks for a child, until the end he asks for faith.

May you call me a servant of faith, O God,  
(71)  
Has death come or is your contract filled?  
He said zakat, he committed a heresy.  
I know that every fate is written,  
I swear to eternal fate. (11)  
So it happened, the decrees to me,  
What will you answer on the day of Mahshar?

God interceded for us one day,  
In the mortal world,

The words expressing the religious concepts listed above are still used in different ways of the language, centuries have passed. The semantic structure of the word "Doomsday" has expanded and expresses the concepts of events related to various negative and positive situations. For example, it has expressed the meanings of situation (doomsday drunk), riot (doomsday started on the street), doomsday (fear), war, quarrel. Also, this word is used to express close relationships between people such as kiyamatli oshna, kiyamatli kors, kiyamatli apa. This word is used in many other contexts. Currently, this word is mainly used in the form of a pair of words in the form of qiyamat - kayin.

We can say that borrowed words, which are one of the important sources of increasing the vocabulary of our language, especially words borrowed from the Persian-Tajik language, had a great impact on the development of the Uzbek language. This can be clearly seen even in the example of the words used in the epic "Alpomish", which is considered an example of oral literature.

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