



Article

Linguistic-Poetic Study of Idioms in the “Zevaxxon” Epic

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Abstract: This article scientifically analyzes the linguistic features of the “Zevaxxon” epic, one of the important examples of Uzbek folk oral literature, with particular emphasis on the use of its phraseological units. During the research, the phraseologisms taken from the poem's text were classified structurally, semantically, and functionally, and divided into meaning groups. In particular, phraseological units that are emotional-expressive, evaluative, figurative-descriptive, and communicative in function were identified, and their place and function in the text were substantiated. The article provides a separate analysis of the role of phraseological units in revealing the characters of the protagonists. In particular, it was demonstrated with evidence that the expressions used in the speech of the main characters convey their psychological state, social status, worldview, and aspects characteristic of their national mentality. Moreover, it was determined that through phraseology, the epic poem's emotional-expressive coloration is intensified, the drama of the events is heightened, and the aesthetic impact on the listener is strengthened. Descriptive, comparative, and contextual analysis methods were used in the study. The results show that in the “Zevaxxon” epic, phraseological units appear not only as a means of artistic embellishment but also as important linguistic elements that deepen the content and reflect national culture and traditions. This study is of significant scientific importance for the linguistic study of Uzbek folklore texts, particularly in identifying the functions of phraseology in artistic texts.

Keywords: Folklore, Epic Language, Phraseology, Artistic Means of Depiction, Imagery, Linguistic Mastery, Lyrical Digression

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1. Introduction

In linguistics in recent years, the terms phraseology, phraseological unit, and phrase have often been collectively represented by the term “ibora.” An idiom is recognized as a lexical unit equivalent to a word combination or a sentence, semantically integrated, expressing a generalized meaning, and used in speech as a ready-made expression. Folk epics are one of the most important literary sources of the Uzbek national language, and they are a vivid expression of folk wisdom, national thought, and artistic-aesthetic views[1]. Each dastan is distinguished by its unique linguistic structure, system of imagery, and means of expression. In particular, the dastan “Zevaxxon” holds an important place in folk oral creativity with its adventure-rich plot and harmony of lyrical and dramatic imagery. In studying the language of the dastan, phraseological units play a special role, as they impart conciseness, expressiveness, and imagery to the text[2]. The phrases used in the text of the “Zevaxxon” dastan are primarily based on the people's everyday spoken language, which not only ensures the work's folk character but also plays an important role in revealing the characters' psychological states and personalities[3]. In

this article, the phrases in the text of the “Zevaxon” epic are analyzed from a structural-semantic perspective, and their semantic groups and functional characteristics in the literary text are scientifically illuminated.

Literature Review

In Uzbek linguistics, the issues of phraseology have been studied extensively, and a number of fundamental scientific research studies exist in this area. In particular, the scientific works of Sh. Rahmatullayev provide an in-depth examination of the semantic nature of phraseological units, their classification, and their functional characteristics in discourse. In the studies of scholars such as A. Hojiyev and B. Yo'ldoshev, the structural composition of phraseologisms, their stylistic potential, and their place in artistic discourse are interpreted as an important theoretical foundation [4]. These studies serve as a methodological basis for the linguistic and linguopoetic analysis of phraseological units. In scholarly works conducted within folkloristics and text linguistics, the linguistic features of folk oral literature, particularly the use of phraseological units in the language of epic works, have been a special focus of attention [5]. Researchers have extensively analyzed the role of expressions used in epic texts in creating imagery, their importance in expressing national mentality, and their artistic-aesthetic functions. From this perspective, phraseological units are regarded as one of the key means of ensuring the emotional-expressive nature of the epic text. In studies conducted in the field of linguopoetics, the aesthetic function of language units in artistic texts, their contextual meaning, and their role in creating imagery have been studied in depth. In this process, phraseological units are interpreted as a means of intensifying figurative meaning, imagery, and stylistic coloration [6]. In particular, the role of phraseologisms in individualizing the hero's speech, expressing his inner emotions, and heightening the drama of the events is especially emphasized. At the same time, research on the linguopoetic study of specific examples of Uzbek folklore, including the epic poem “Zevaxon,” is relatively scarce. Existing scientific works have mainly analyzed the general folklore language or certain stylistic devices, and the comprehensive linguopoetic study of phraseological units has not been sufficiently addressed [7]. This situation underscores the need for a dedicated study of the phraseological units in the “Zevaxon” epic. Therefore, this article serves to enrich existing scientific perspectives by identifying the structural-semantic and functional characteristics of phraseological units and revealing their linguopoetic potential in the literary text [8].

2. Materials and Methods

In this study, the text of the “Zevaxon” epic, one of the important examples of Uzbek folk oral literature, was selected as the object of linguistic analysis. The main task of the research was to identify and classify the phraseological units in the epic poem and to reveal their functional characteristics in the literary text.

A number of scientific methods were used to conduct the research. In particular, the descriptive method was used to collect phrases from the poem's text and explain their structural and semantic characteristics. Based on the contextual analysis method, the in-text placement of phraseological units, their function in the character's speech, and their emotional-expressive load were determined.

Additionally, through semantic analysis, the phrases were classified into meaning groups, highlighting their role in expressing human psychological states, action dynamics, evaluation, and imagery. Using the comparative method, certain phraseological units in the epic were compared with units from the living spoken language of the people, and their common and distinct features were clarified.

The published versions of the dastan and scientific literature on phraseology in Uzbek linguistics were used as research material. This combination of methods made it possible to conduct an in-depth and systematic analysis of the linguopoetic characteristics of phraseological units.

3. Results and Discussion

1. Phrases expressing a person's mental state and emotions. In the poem, the following phrases are actively used to depict Zevarchon's love for Malikai Khubon and his torments along the way:

- **"His love burning in his heart"**: (Zevarchon dismounted and rested for a while, then mounted his horse again, his love burning in his heart, he let go of the reins and galloped off. (121) This phrase conveys the lover's inner burning and the intensity of his emotions several times more powerfully than simple words[9].

- **"Aqlini olmoq"**: To take away the caravans' wits, urging them not to linger and sending them on their way. (156) A state of being left speechless before beauty, of being completely enraptured and overwhelmed.

- **"To lose one's strength and endurance"**: He lost all strength and endurance; then he came to his son and saw that he had become extremely ill. (124) The loss of patience and endurance due to intense longing or physical torment.-

"Bag'ri ezilmoq": Seeing you, my heart broke. Oh my dear youth, what has become of you? (123) It is used to express intense grief and sympathy (for example, Hasanjon's state upon seeing poor Zevarchon)"

2. Phrases expressing action and dynamics. The following expressions have been used to enhance the text's beauty in the depiction of adventures and unexpected events in the dastan:

- **"To disappear from sight"**: He handed the camel over to Malikai Khubona and disappeared from sight. (121) Indicates a miraculous state (the disappearance of the dervish) or swift movement.

- **"To set out on a journey"**: After bidding each other farewell, the companions turned back toward the city[10]. After saying goodbye, Hasan Khan Zavar Khan set off with his caravans, asking, "Where are you, City of Shamshad?" (127) To set out on a long journey, to travel swiftly toward one's destination.

- **"To let go of one's horse's reins"**: Zevarchon dismounted and rested for a while, then mounted his horse again, his heart ablaze with love, let go of the reins, and galloped off. (121) To ride at full speed, in the sense of a violent movement.

The artistic power of the "Zevarchon" epic poem is revealed in its expressions based on traditional folk similes and metaphors[11]. The phrase "yulduz oqqanday" is used in the poem to depict the speed of Baliqi Ushtur (the miraculous camel). Here, the dynamics associated with celestial bodies in popular imagination are transferred to the animal's movement. The peculiarity of this camel is that wherever you wish, it will take you there like a shooting star. They say the name of this camel is Baliqi Ushtur. (121) Likewise, the phrase "to be leveled with the ground" is used in the poem to convey destruction or absolute defeat [12]. For example, in Zevarchon's advice to Bobo, the danger of falling from the Simurgh is conveyed precisely with this phrase: "If you fall, you will be leveled with the ground." (134) This phrase vividly portrays a tragic scene before the listener's or reader's eyes.

Phrases help reveal the social background and spiritual character of the heroes in the poem:

1. In the speech of the king and officials: In the speech of this class, expressions conveying commands, threats, or arrogance are more common (for example, the "policies" the Zangi officials pursued toward Bobo).

2. In the speech of the lover Zevarchon: His speech is rich in lyrical expressions expressing pain, longing, and devotion: "light of my eyes" Light of my eyes, my very moment, May my body and soul be sacrificed to you[13]. (123) "to sacrifice my sweet life" On your path this sweet life of mine, I have made a sacrifice for you! (121).

3. In the speech of the Wise Old Man: Phrases in the tone of life experience, caution, and advice: “swallowing blood” Day and night I cry out for justice, As the king's daughter, I swallow blood here, I lie in wait, setting a trap for the Simurgh (133).

In the “Zevaxon” poem, there are also numerous archaic idiomatic expressions that are obsolete today but were active in their time. “Odam tuxmi”: Used to mean “human race,” it serves to emphasize the difference between the supernatural beings (Zangilar) and humans in the epic. “Qalinboshi”: This phrase, associated with wedding ceremonies, illuminates the ethno-cultural life of that era. The appearance of these phrases in the lyrical sections of the epic further enhances the work's emotional impact. For example:

*Fate has thrown me into the marketplace,
Now I lie on the path of my beloved.*

1. Here, the phrase “to put up for sale” signifies the heavy romantic ordeal and the twists of fate that befall a person.
2. In the various versions of the dastan, one can encounter phrases conveying the same meaning but expressed in different words[14]. These are the edits and creative products of the folk bards. The phrases serve the following stylistic functions in the work:

3. Expressiveness: Transforms a simple image into an exciting scene.

4. Conciseness: Conveys a great deal of meaning with a single phrase instead of long sentences.

5. Rhythmic balance: In the poetic sections of the dastan, it conforms to the requirements of rhyme and meter.

A study of the idioms in the dastan “Zevaxon” shows that the phrases are not just static combinations, but living tools that ensure the work's artistic and aesthetic integrity. [15]. Through them, the people's philosophy of life, their views on good and evil, love and loyalty, have been given linguistic form.

The phrases used in the dastan serve as an important source for studying the history of Uzbek phraseology and for developing the fields of literary text analysis and linguopoetics. Their study contributes to the enrichment of the modern Uzbek literary language and the popularization of the language of literary works.

4. Conclusion

In conclusion, the phraseological units used in the epic poem “Zevaxon” occupy an important place in the work's linguopoetic system. They not only ensure the imagery of artistic expression but also serve as an effective means of revealing character, illuminating the characters' psychological states, and portraying their inner emotions.

The research findings show that the phraseologisms are structurally and semantically diverse and serve affective-expressive, evaluative, and descriptive functions. This enhances the emotional impact of the epic text, making the development of events more vivid and compelling.

Additionally, through phraseological units, the national consciousness, customs, and cultural values of the Uzbek people are reflected. This determines their not only linguistic but also cultural-aesthetic significance.

Thus, the phraseologisms in the “Zevaxon” epic poem manifest themselves as an important means of deepening the content of the artistic text, enhancing its stylistic richness, and exerting a strong aesthetic impact on the listener and reader.

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