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## LINGUOPOETIC FEATURES OF PROVERBS IN THE POETRY OF T. MATMURATOV

**Bukharbayeva Zhazira Zhaksylykovna\***

\*2nd year Basic Doctoral Student of Karakalpak State University,  
UZBEKISTAN

### ABSTRACT

*In the article the usage peculiarities of the proverbs used in the works of T. Matmuratov is given. Proverbs used by poet as syntactic devices and modified for a specific purpose, as well as created proverbs by poet based on life experience are told. Proverbs are also used in the spoken language in the literary works, in everyday communication for a specific purpose. Well-known scientist A. Bekbergenov said: "Along with phraseology, folk proverbs are one of the most powerful artistic tools in the language."*

**KEYWORDS:** *Proverbs, Syntactic Device, Wise Words, Lexical Transformation, Grammatical Transformation, Structural Transformation.*

### INTRODUCTION

Proverbs are figurative words of wisdom that contain the history of each nation's many captives, their way of life, customs and life experience.

Linguistic dictionaries of proverbs state: "Proverbs are figurative folk sayings that have the meaning of advice, meaning a complete idea" [1;166].

In fact, in proverbs and sayings the advice and educational features are powerful. At the same time, any proverb is a collection of opinions based on the experience of many years of life of the people.

The terms "proverb" and "phraseology" in the Karakalpak language were first used by Doctor of Philology, Professor K. Aimbetov. In his work, the scientist points out the similarities and differences of phraseology and proverbs: "Examples of figurative speech in the spoken language of the people are called phraseology, and linguists introduce this form of short phraseology (figurative, sharp) of oral literature into the linguistics. In our opinion, the phraseological form of the word does not go far from the proverb, only the difference between

the phraseology and the proverb is that it is short. For example, he pointed to the hollow of his neck, between his eyebrows and his eyes, and so on.” [2;92].

Proverbs are also used in the spoken language in the literary works, in everyday communication for a specific purpose. Well-known scientist A. Bekbergenov said: “Along with phraseology, folk proverbs are one of the most powerful artistic tools in the language. They help to deepen the artistic, figurative, deepening of thought in literary works” [3;40]. The scholar points out that proverbs are unique in that they are used to enhance the beauty of language.

The works of TolepbergenMatmuratov, who is one of the poets who passed from father to son for many centuries, embodied the customs, way of life, wisdom of the people, and contributed to the transmission of sharp words to future generations, are full of proverbs and sayings.

As T. Mambetniyazovstatedin the article "Kevil tarlari": “the poet can find what he needs in the "mysterious box" of poetry, and convey it to his people in a figurative way. His poems, with their philosophical depth and richness of emotions, motivate a person to live. T. Matmuratov's poems are distinguished from the works of other poets by their peculiarities” [4;20], in his works poet used proverbs to deepen the philosophical ideas of proverbs, to illustrate their works.

In the process of collecting and studying the proverbs in the works of Shayir, we decided to divide them into the following groups.

1. Proverbs as a syntactic structure.
2. Modified use of folk proverbs in poet’s works.
3. Proverbs and wise sayings that belong to the pen of poetry.

Proverbs as a ready-made syntactic structure without any changes do not make up the majority in resin works.

The scientist D. Turdalieva said that “proverbs, even if they are part of other sentences as a ready-made syntactic structure, their verbal status is fully preserved. It is important to note that folk proverbs retain their originality both when used individually and when transformed into a part of speech. This shows that the proverbs of the people have both internal and external stability, and from this sidethey are one stephigher than the phraseology. [5;13].

Proverbs in the form of syntactic structures in poet’s works have played a variety of linguopoetic functions.

“Palegiashshy.

Tuynegidushshy "

Bulsonyndayzhaksy oy,

Kawynnynashshypalegi,

Al, tuynegitatlygoy. [6;72]

This proverb in the line of poem is given in Karakalpak folklore in the form of "Kawynnynpalegiashshy, Tuynegidushshy". It is also used among the population without any changes. The poet used not adding the word melon, but by fulling the next line, he managed to

use the proverb without any changes. This supplement is explained in the second part of a much broader appendix to confirm the infinite love of the mother.

Ana degenzharyklyk

Perzentineberipbarlykdushshyny,

Kalsadagymiyiawytkyp,

Ozialypqalarashshyny.

Sonlyktan da onynatasy

"Palegiashshy" dep. Kabakuyedi.

Birak, sondayzhaksysongybahany:

Tuynegidushshy "dep

Ulynsuyedi. [6;73] ("Ana degenzharyklyk ...")

The antonyms "ashshy-dushshy (sweet-chilly)" in the proverb in the poem served as a linguopoetic. This is because the second component of the proverb served the linguopoetic function to express the poet's feeling and opinions, not the first component of the proverb.

"Yrymdegenlerinketedikyryn,

Suwkormeysheshiwgebolmasetikti "[6;78]

Comparing this proverb with Karakalpak folklore, we noticed that it is given in the form of "Suwkormeyetiksheshpe (Do not put off the boots without seeing the water" [7;93] and is used in the same way among the people. The proverb is used appropriately by the poet to confirm his opinion, and the use of the word "bolmas" in the poem by the poet is due to the equality of the number of syllables. That is:

"Y-rym de-gen-le-rinke-te-di ky-ryn, (11 syllables)

Suwkor-mey she-shiw-gebol-mas e-tik-ti" (11 syllables)

In order to prove the opinion of poet and in one of his works he used, "

"Er basynakuntuwsa -

Etigimenensuwkeshher,

At basyna kun tuwsa,

Auzlykymenensuwisher, it is used in the Karakalpak folklore model as "suwlyk" [7;202] instead of the word "auzlyk" [8;128]. In the "Dialectological Dictionary of the Karakalpak language" by D. Nasyrov and O. Dospanov it is stated that "suwlyk (A.) - so-called auzlyk (put in the mouth of a horse) in the literary language" [9;270]. Thus, these two words are used equally among the people.

In the work “Surnikseniz de” of poet the proverb "Zhanylmaszhakbolmas, surinbestuyak” is in the form “Zhanylmaszhakbolmas, surinbestuyakbolmas” in Karakalpak folklore and he preserved the equality of the number of syllables by omitting one of the verbs *bolmas*.

Zhanylmaszhakbolmas, surinbestuyak,

Adasykalywdynazabizhaman,

Dos ashytypaitsazhanyngoi, birak,

Harkashantillerimazalyzhaman.

Along with this proverb, he used the second part of another proverb. The use of two proverbs by poet does not seem to be misused, on the contrary, it seems to be used to enhance the meaning, to enhance the figurativeness. At first glance, the full proverb is not seen, but it is clear that the proverb "Dushpankuldrip, dos ashytypaytady" [7;187] is meant which is often used among our people.

Zhanylmaszhakbolmas, *surinbestuyak*,

Buzbanyz, doslarim, konilbirligin,

Omirezholaryndasurniksenizde,

Shynlykkapysynakaraysurnigin.

*Zhanylmaszhakbolmas*, surinbestuyak,

Taslary kop bolaromirtawynyn.

*Zhanylmaganzhaksy*, zhanylsanyzda,

Shynlykshezhiresinsoylepzhanylyn. [10;68]

The poet’s unique skill and uniqueness in the use of proverbs as a syntactic structure is that he used the proverbs “palegiashshy, Tuynegidushshy”, "Zhanylmaszhakbolmas, surinbestuyak” to reveal the meaning and widely explain them with the life experience, in the form of advice.

The next group of proverbs used in the works of poet is "**Modified use of folk proverbs in the works of resin**" or a variant, and the proverbs in this group are much more than the proverbs of a syntactic structure.

In a proverb that takes the form of a variant in a literary work, there may be a transformation related to all aspects of the language (phonetics, vocabulary, morphology).

Depending on which part of the proverb has changed, it can be divided into groups. Z. Valery divided into groups depending on which part of the proverb has changed, lexical transformation (a), grammatical transformation (b), structural transformation (c) [11;33]. We support the classification of Z. Valery. It helps to identify changes in the content of proverbs modified by the resin and to reveal the purpose of its application.

1. In proverbs that have undergone lexical transformation, one word is replaced by another:

Bizineldekonakatannanulli,

Konak kelse sam-sazturgantorkuler [6;9]

"Miymanatannanulli" [7;140]

In this proverb, the word *miyman* (guest) is replaced by the word *konak* (guest).

Tarezideytenbolmai,

Uylespeidisozyk,

Bir-birinekulbolmay,

Awypketerkhozhalyk. [6;39]

Harkimbatpanbolsada,

Oz uyininkulybolar.

The proverbs "Bir-birinekulbolmay, Awypketerkhozhalyk" and "Harkimbatpanbolsada, Ozuyininkulybolar" [7;142] are equal by the meaning. The words underlined in the proverb have undergone a lexical transformation. This proverb was skillfully applied by the poet as if absorbed into the work.

Ok penenadamtaninzharalasan,

Tawirbolipketedidawalasan,

Sozbenenadamzhanynzharalasan,

Sozindionnankaytipalasan. [12;34]

That is, the proverb "Ok zharasypiter, sozzharasypitpes" was used by the resin by changing the component "ok zharasypiter" with the words "ok penenzharalasantawirbolypketedi (If you are wounded by a bullet, it recovers), the verb *piter* is changed with the word which has similar meaning *tawirbolypketedi*. The second component "sozzharasypitpes" is changed and used like "sozbenenzharalasan, sozindionnankaytipalasan (if you are injured by a word, you take back your word from him)" and the word "pitpes" is changed to a phrasal word *sozinkaytypaliw*. It is natural that there are differences between the proverbs used in folklore and proverbs used in the works of resin or adding the words in them. Most of the proverbs in oral speech are based on laconism. The use of the same form of proverbs in the works of resin may not correspond to the harmony or the number of syllables.

2. In proverbs that have undergone a grammatical transformation, only the grammatical form changes, not the word.

Altynperishtenizholdanshygarar,

Kaitaynraydan, oloyimbolmas [10;97]

"Altynkorseperishtezhholdanshygady" [7;233]

2. Ata-babam neniarmantepedi,

Sozsa da shekpenidizgezhhetpedi,

DawletsizdidawletlininIytlari,

Tuyeninustinenkawganemespe ... [6;41]

"**Biydawlettituyeninustineniytkabady**" [7;75]

3. Shash al dese -

Bas alatugyneserdin

kuralyemes. [8;51]

"Shashalamandep, basal**gannansaklan**" [7;146]

3. In the structural transformation the syntactic structure of the proverb changes:

Oziturgankishit**obeni**,

Geybirewlerulkentaw **deidi**. [6;28]

"Karamykozin bagsanar, **tobeozintaw sanar**" [7;38]

Adamlargazhatbolywayip,

Birbolgan son biz mingenkayik. [12;41]

"Telpekkiygeninarybir

Kemegemingenninzhanybir" [7;183]

Ospesbalaonbesdawdyawlaidy

Iytlerureberedigoikarwanga [10;95]

"Iyturer, karwan kosher, urer-ureruniosher" [7;50]

The component of this proverb, which has self-esteem meaning, "tobeozin taw sanar" has been used by the resin to impress and reinforce the idea of the poet. Also, such structurally different proverbs are used in the resin works for certain purposes. For example: "Buwynsyzgoy kyzyltildegen" [10;75] - "Tilbuwynsyzy-oy tupsiz" [7;159], "Sen de may ishinetuskenkumalak, kumalaktyalyptaslawymkerek" [10;95], "Birkumalakbirkarynmaydishiritedi" [7;197], "Zhaksydanzhamantuwylyp, ata-anabawyrindaglar" [6;101] - "Zhaksydanzhamantuwsaemitabylmas, zhamannanzhaksytuwsa, tajip" [7;111], "Geydediydarkoripturmasan, otbasyndagurrinkurmasan, tuwyskan da zhatbolardeydi" [12;41] - "Kormegenzhatbolady, korispegenuyatbolady" [7;118].

In addition, in the works of resin are used not only the ready-made proverbs of the people, but also the proverbs and sayings that contain wisdom, philosophical thoughts and life experiences. For example:

1. Biradamkaidabararkoshiliksiz. [6;12]

2. Khozhalyktyazgyrar,

Birartyk, birkemsalmak [6;39]

Garry zyrzhuwyrarnege bas turyp,

Ayaktorgeshygarnege bas turyp. [6;41]

3. Niyetkalysbolsamanzilzhetkerer. [6;47]

4. Torkinkuwlaganhazgezharymas. [6;49]
5. Pasykadamkayzhaklargabarsada,  
Kaitarynda "tezek" alypkaitady. [6;49]
6. Adamzattynkorkibolarar-uyat,  
Ar-uyatdegeninbarinenziyat. [6;52]
7. Kulinkyzlar, birakkulkinin,  
Kattysynaboyinuyretpe. [12;22]
8. Ken desektedunyani,  
Tarlygy bar onyn da,  
Hazdesektedunyani,  
Korlygy bar onynda [12;8]
9. Kozinkormegenshesozgeisenbe [12;38]
10. Geide-geidekerekekenkaygy-gam,  
Kaygy –gamsyzgeybirewleraynygan,  
Duz ashshybolsa da kutahasyldy,  
Olmazalyeterishkenasyndy [12;21]
11. Omir degenhazlikpedepoylasak,  
Birzhagyndamashkalasy bar tagy [12;40]
12. Adamnynkaygisikuldirmeshargiz [12;24]
13. Ana bilerkyzdynminezin,  
Zergertanyrkyzdynsyrgasyn [13;6]
14. Kisi kewilinkaldyrywgakorkasan,  
Zeyingetygenlerkeyin kor bolar [13;7]
15. Kurykiyalbolmasonaly,  
Boskiyaldabolmaidysalmak [8;62]
16. Altyngumisbolmas, gumiszhezbolmas,  
Murynmurynbolarekikozbolmas. [8;64]
17. Zhaksykerekzhergezhmandusbolar,  
Zhipkedizebersenoyintabylmas [8;64]
18. Zer kadirlibolmasa,  
Hasylzatzerdenbolarma.

Er kadirlibolmasa,  
Izzetitordenbolarma.  
Gul kadirlibolmasa,  
Guldasteguldenbolarma.  
Turkadirlibolmasa,  
Gulden gulsulywbolarma.  
Zholkadirlibolmasa,  
Zholdanzholduziwbolarma.  
Nur kadirlibolmasa,  
Olgengeshyrakbolarma.  
Wakyt kadirlibolmasa,  
Zhakynhamzhyrakbolarma.  
San kadirlibolmasa,  
Baslanyw "Birden" bolarma.  
Kulkikadirlibolmasa,  
Miyiktankulgenbolarma.  
Sozkadirlibolmasa,  
Kulaktytergenbolarma.  
Doslykkadirlibolmasa,  
Dorskazhankiyganbolarma.  
Zhasawkadirlibolmasa,  
Adamiyzattynbalasy,  
Ømirgemiymanbolarma. [12;11]  
19. Zhaksylykty belgisi:  
Sozleraytsansyndyrmas,  
Bir sozindiekietyp,  
Ekisozdibirkyllmas.  
Zhamanlykty belgisi:  
Zhaksysozdizhaktyrmas,  
Aktykarakylarda,  
Karanybirakakkyllmas. [8;56]



In short, the linguo-poetic differences of the proverbs in the works of resin are the fact that the artistic, influential, evidence of opinion, the main characteristic feature of the work of resin is the attempt to explain the proverbs and reveal their content in a much wider way.

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