



USE OF PROVERBS IN THE WORKS OF G. ESEMURATOVA

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ABSTRACT: - The article discusses the peculiarities of the use of proverbs in the works of the writer G. Esemuratova. The use of unchanged and modified for a specific purpose of the proverbs by the writer, as well as aphorisms created by the writer based on life experience is told.

KEYWORDS: Proverbs, wise sayings, lexical transformation, grammatical transformation, structural transformation.

INTRODUCTION

The language of the works of G. Esemuratova, one of the prominent representatives of Karakalpak literature, known as "the woman writer who reached the top of mastery", the writer's ability to use the potential of our language, especially the ability to use proverbs, is one of the most pressing issues in Karakalpak language today.

Linguistic and linguistic-poetic analysis of proverbs is one of the most pressing issues facing modern Karakalpak linguistics.

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

Linguistic dictionaries of proverbs state: "Proverbs have the meaning of edification, figurative folk sayings that express the finished idea" [1,166].

THE MAIN RESULTS AND FINDINGS

The terms "proverb" and "phraseology" were first used in the Karakalpak language by Doctor of Philology, Professor K. Aimbetov.

Proverbs are one of the most widely used, expressive and broad ideas of the people in the spoken language, a kind of art created by the collective, desired by some beauties-orators.

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Proverbs can be called "fathers word" because they are passed from father to son from time to time [2,36].

With the development of written literature, the process of variation in the oral traditions of the people began to stand out.

"How does the variation process work?" T. Mirzaev commented to this question: "The meaning feature occurs in the change of the arrangement of proverbs lines, even in the replacement of words and language units." For example, if the word is about a wasteful woman, the proverb is used in the form of "Limcha mo'lla – dinning sho'ri, Yomon hotin - unning sho'ri (Limshe molla – dinniń shori, Jaman qatın – unniń shori). In this case, the meaning usually falls to the second line" [3,36].

Proverbs used as a variant in a literary work can be transformed depending on the lexical, grammatical and syntactic features of the language.

Lexical transformation is a phenomenon that occurs when a word in a proverb is replaced by another. The following phenomenon of lexical transformation took place in the works of the writer. For example,

1. Bóri arıǵın bildirmes, sırtqa ishin qampaytar [4,270]

Bóri arıǵın bildirmes, sırtqa júnin qampaytar [5,34]. (The wolf does not show fatigue, but spreads its fur).

In this example, although the words ishin (belly) and júnin (fur) are not semantically similar, there is no semantic difference in the proverb. In both proverbs, the appearance of the wolf is taken into account.

2. Kelgenshe qonaq, kelgen soń qonaq iyese uyaladı (The guest is ashamed until he arrives, and the host is ashamed when he arrives) [4,197]

Kelgenshe qonaq uyaladı,
kelgen soń qonaq jer uyaladı [5,145].

In this example, qonaq iyese - qonaq jer (host) is a variant, and in both examples it is used in the human sense.

3. Soqırdıń sońına baq, aqsaqtıń aqırına baqtı (Look at the end of the blind, look at the end of the lame) [4,109]

Soqırdıń sońına baq,
Aqsaqtıń aqırına baq [5,82].

In the proverbs that are this variant, the words aqsaq (lame) and aqmaq (foolish) are replaced, and only the external form is used in accordance with alliteration. Although the words lame and stupid are not semantically similar, in most cases the variant "lame" is used.

In a grammatical transformation, only the grammatical structure changes, not the word. For example:

1. Isleseń tisleyseń, (If you work, you can eat) [4,56]

Isleseń tilerseń (If you work, you eat) [5,25].

2. Iyt úredi, kárwan kosher. (The dog beats, the caravan moves) [4,39].

Iyt úrer, kárwan kósher. [5,28]

3. Suw kórmey etik sheshpeń (Do not take off your boots without seeing water) [4,59].

Suw kórmey etik sheshpe [5,28]

4. Berseń alasań, berseń kórerseń (If you give, you will take, if you give, you can see) [4,60]

Berseń - alasań,

Barsań - kórerseń [5,131]

5. Oynaqlaǵan buzaw ot basar, (A playful calf burns) [4,83]

Oynaqlaǵan buzaw ot basadı [5,28].

In these examples, words in the proverb, mainly, the verb forms have changed. That is, they are used in the form of tisleyseń-tilerseń, úredi-úrer, sheshpeń-sheshpe, berseń-barsań, basar-basadı.

The proverbs that have undergone structural and syntactic changes in the works of the writer G. Esemuratova are also used productively. Such changes are associated with the author's thoughts, ideas and aesthetic impact in the literary work. The

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proverbs modified by the author in order to make the idea concise, portable and impressive are as follows:

Jaqsığa sóz aytsañ sóziñdi tırlar, (If you speak to good man, he listens to your words),

Jamanğa sóz aytsañ yabıday tuwlar (If you speak to bad man, he dances like a non - pedigree horse) [4,119].

In the basis of this given proverb:

Jaqsığa sóz aytsañ biler, (If you speak to good man, he knows),

Jamanğa aytsañ kúler, (If you speak to bad, he laughs),

Aqıllığa sóz aytsañ, (If you speak to wise man),

Bir aytqanda ańlaydı, (In a word, understands),

Biyaqılğa gáp aytsañ, (If you speak to madman),

Yabıday bolıp tuwlaydı (he dances like a non - pedigree horse) [5,164] – like this it consists of six rows.

Also, the proverb,

lyttiń awzı ala bolsa, (If the dogs are unfriendly),

Bóri kelgende birigedi. (When a wolf comes, they unite) [5,31] in the form of “Bóri kórse birigedi (They see wolf, they unite)”, the proverb “Saqlıqta xorlıq joq, Haqlıqqa zorlıq joq (There is no humiliation in caution, there is no violence in justice)” [5,212] are used by the author to convey his ideas to the reader in an effective way in the literary work.

In proverbs, the syntactic structure of which is changed by the author, there are cases when the order of words is changed. For example:

The proverb “Aqqan dárya boladı, (The flowing will be a river),

Jatqan boyra boladı” (the lying will be stone) [5,177] was changed to this form “Júrgen dárya, otırğan boyar”(The walking will be river, the sitting – stone) [4,310] according to the author's idea. At the same time, the poet Berdak's aphorism "Jónsiz qırıq kún qayğı

uwayım shekkennen, Densawlıqta bir kún shadlıq jaqsıraq (one day of joy in health is better than forty days of unreasonable grief)" [5,239] was used by the author as "Mırın kún uwayım shekkennen bir kún shadlıq jaqsıraq (One day of joy is better than a thousand days of anxiety" [4,317].

In the works of the writer there are cases when proverbs are used not only changed, but also unchanged. For example, "Qazanshınıń erki bar, qaydan qulaq shıǵarsa (The chef has a will, where does he listen)" [4,79], "Ólimnen uyat kúshli (Shame is stronger than the death)" [4,88], "Ǵarǵaǵarǵanıń kózin shoqımaydı (The crow does not bite the crow's eye)" [4,79], "Er moynında qıl arqan shirimeydi (The rope around the man's neck does not rot)" [4,231], "Ashıw araz, aqıl dos (Anger is enemy, the mind is a friend)" [4,25], "Bolmas iske polat bol, polattan da qattı bol (Be strict to incompatible work, be harder than the steel)" [4,312], "Eki kemeniń basın uslaǵan suwǵa ketedi (One who hold the head of two ships sinks into the water)" [4,323], "Oynaqlaǵan buzaw ot basadı (A playful calf burns)" [4,333].

Also, the proverbs such as "Qızım saǵan aytaman, kelinim sen tırla (my daughter, I tell you, my daughter-in-law, listen to me)" [4,262], "Sheshemniń may degeni toraq shıqtı (My sister-in-law's butter means a toraq)" [4,270], used in the titles of the author's works, have become aphorisms among the people.

CONCLUSION

In short, in the works of the writer, the proverbs are used a lot, and most of them are modified by the skill of the writer. In addition to the use of proverbs in order to ensure the effectiveness of the literary work, and the author's service in passing down the proverbs

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among our oral heritage from generation to generation is great.

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