

Lingupoetic Study of Proverbs Characteristic of Epic Language

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ABSTRACT

Proverbs, words of the wise, proverbial phrases, and other multilingual expressions are important components of the people's oral creativity. Long before written literature appeared, they were modified, added to, and distinguished in folk work. Folkloristics, linguopolitics, linguocultural studies, ethnolinguistics, cognitive linguistics, psycholinguistics, sociolinguistics, pragmatic linguistics, and other novel approaches to language learning are among the fields that have studied the usage of proverbs in folklore texts. It is significant in terms of educational features. The article analyzes proverbs' linguopoetic use in the language of Karakalpak heroic epics ("Alpamis," "Kirk kyz," and "Edige") as well as their study in world language knowledge, Turkic language knowledge, and Karakalpak language knowledge.

Keywords: Paremiya, paremiology, folklore, heroic epics, linguopoetics, proverbs, zoonim, compability, metaphor, metonymy, antithesis

INTRODUCTION

Proverbs are studied in the department of paremiology, paremia is a Greek word meaning a word of wisdom. Each nation calls them by different names: in Karakalpak - naqıl hám maqal, in Uzbek - maqol va matal, in Kazakh – maqal men mátel, in Turkish – ata sózi, in Tajik - zarbulmasal, in Russian – пословицы и поговорки, in English proverbs and sayings.

Proverbs in world language knowledge was deliberately studied sociolinguistically by N. Jasson sociolinguistically by A. Krotova, linguopragmatically by N. Norikov, G. Sidorova, linguistically by P. Gibbs, N. Semenenko, psycholinguistically by U. Mieder, linguistically by M. Kuusi, K. Dubrovskaya and I. Privalova

Proverbs of the simple and compound sentence types, which differ from the syntactic constructions of the literary language, and their differences in the syntactic constructions of the literary language were studied in the PhD thesis "On the Syntax Differences of Turkmen Proverbs" written by A. Annanurov, a Turkmen scholar with expertise in the Turkish language. Additionally, two important works in the study of proverbial language are the candidate theses of Chuvash scientist F. Efimov ("On the lexical-grammatical differences of the Chuvash proverbs") and Azerbaijani scientist G. Yusupov ("On the lexical-stylistic differences of Azerbaijani proverbs").

In the study of the Uzbek language, proverbs were initially studied on the basis of phraseology, and from the 70s of the 20th century, Sh.Rakhmatullayev, later A.Mamatov and B.Zhorayeva were their special object. Also, proverbs were studied from all sides in the works of X. Abdurahmanov, M. Sadriddinova, P. Bakirov, D. Tosheva, B. Juraeva, Sh. Qalandarov, Yu. Nurova and D. Turdalieva.

However, proverbial linguistics has not received much attention in Karakalpak linguistics. In certain texts, it is only briefly mentioned. Thus, one of the most pressing problems in linguistics is to uncover their poetic meaning through linguopoetic analysis of proverbs.

Proverbs are the subject of the 88th collection of the 100th collection and the 4th collection of the 20th collection of "Karakalpok folklore". Proverbs primarily serve to remind people to live in harmony with one another, to emphasize the value of pursuing a career, to guarantee the ongoing existence of government initiatives, to teach morality, and to provide for a well-educated upbringing. [1.4]

In order to understand the difference between a proverb and a saying, we will look through the definitions given in dictionaries

and scientific literature. In Uzbek works, the proverb "The term proverb is derived from the Arabic word - "qavlun" - "to speak", "to say" [2.201], "The proverb is an Arabic word that means "message written on a small scale", in Uzbek language " the wisdom created by the people" [3.258]. According to the seven-volume Karakalpak language dictionary, a proverb is a statement spoken in the cadence of counsel or wisdom. According to [4.217], a proverb is a brief saying that has a deep, profound meaning derived from personal experience and is related to educational policy. displayed as language [4.124].

Thus, proverbs are regarded as being intelligibly accurate, courteously polite, and succinctly conveying the idea that the people are correct. The sayings also demonstrate that, aside from their meaning or spirituality, they are grammatically correct, with the right words being used in a concise vernacular.

MATERIALS AND METHODS

In his work "The nature of the proverb", American paremiologist Bartlett Jer White claims that "The proverb originated among people, as a sign that gives information about its origin with a folk form and meaning". He uses plain language to demonstrate to everyone the sign's veracity. Certain proverbs have two meanings, one fundamental and the other secondary, and together they make up the ideal content [5.302]. - is crucial for proverbs as well:

Kisiniń toni kirshildi, (Someone's cloth is dirtible)

Kisiniń atı tershildi. (Someone's horse is wettable)

(«Edige» epic p 10)

This proverb, while mild in its overall meaning, can also be used in a particular sense because of the lexemes tone and at, which enable comprehension of not just these two topics but also everything that has an impact on people. encompassed in the broadest meaning. This implies that someone should utilize everything in his possession, treat other people's property with care, and not treat it any differently than his own.

Proverbs were studied in various aspects in the scientific works in Russian language by I.N. Hermogenova, T.A. Naimushina, T.A. Mirzayeva, Sh.Z. Aliyeva, K.N. Kipsabit, D.A. Martyanov, and in the Kyrgyz language by D.T. Davlatbekova. Russian linguist scientist V. Dal, in his monograph *Пословицы русского народа*, studied Russian folk stories in thematic groups [6.433].

Every proverb and saying, in the words of O. V. Magirovskaya, "Reflects a worldview. One is an emotive and subjective view, and the other is based on a scientific perspective that influences common scenarios. Possessing a shape that replicates its impact and is represented in the interconnected spiritual influence of linguistic units" [7.100]. In many proverbs, especially the words of proverbs are not used in a direct sense, but also use abstract meanings to understand the meaning of the thought.

In the article "Proverbs", B. Sarimsakov draws a comparison between the genres of stories and proverbs, noting that the proverb expresses the opinion but does so in a clear, comprehensive, and understandable way [8.92].

In the language of the heroic epic of Karakalpak, the camel (túye) and its related words are widely used:

Eki ayaqlıda bóle tatiw, (Two legs have friendly cousins)
 Tórt ayaqlıda bota tatiw. (Four legs have friendly camel child)
 («Edige» epic, p 18)

Túye lexical group includes lexemes toy, nar, ingen, bota, taylak, bora, koshak, and almost all of them are found in proverbs. Bota – is a one-year-old young child of a camel, up to the taylak [9.186]. Any language unit is directly related to the created nature of the people who speak this language. Since cattle raising plays a significant role in Karabalkalpak people's daily lives, proverbs frequently mention it. Since the Karakalpak people value kinship, harmony, and kindness, relatives take great care to maintain amicable relationships with one another.

The collection of dissertations by D. Turdaliyeva discussed the aesthetic idea of world view as well as the theoretical and

methodological aspects of linguopoetic analysis. This study examined the application of Uzbek folk proverbs in creative texts for goals involving communication, emotional expression, artistic expression, and aesthetics [10.144].

From a linguistics perspective, it is incorrect to examine every story found in sagas while analyzing articles. Given that the deliberate study of linguistics A.A. Lipgart states that just a few of the linguistic instruments in the author's method have extra characteristics that have an artistic influence, so it is not advised to examine them all within the context of linguistic analysis. Literary writings have aesthetic worth because they can influence the reader's aesthetic sensibilities. This article explored the kinds of proverbs that have an aesthetic influence, according to the scientist's perspective.

RESULT AND DISCUSSION

Proverbs differ not only in name but also in meaning and performance manner depending on the language. Proverbs in the Karakalpak language serve as rhythms in the language of epics by serving as antithesis, metaphor, and metonymy.

1. *Antithesis service*

With the help of antithesis, thoughts, images, opposite concepts, objects and, of course, human actions are compared with each other. Epics often use not lexical antonyms, but semantic antonyms in the role of antithesis:

«Iyt toyǵan jerine, (Dog is for the place where it is full)
Er tuwǵan jerine». (Man is fro the place where he was born)
Iyt emespen toyǵan jerde júrmekke. (I'm not a dog for the place
where I was full)

(«Edige» epic p 32)

Iyt (dog) and er (man) cannot have direct meanings.
But by contrasting them in proverbs and sayings, the strong
feelings of the
characters were skillfully conveyed to the listener.
Xan ústine xan kelse, (When king comes over another king)

Bul da xanniń miynetini, (This is also king's labor)
 Xan ústine el kelse, (When sate come over the king)
 Bul da xanniń dawleti. (This is the wealth of the king)
 («Alpamıs» epic, p 9)

The lexemes "xan" (king), "el" (country), "miynet (labor)" and "state" are employed in the example to serve as an antithesis, elucidating opposite meanings. On the other hand, stylistics and linguopoetics are interested in semantic and logico-semantic links since they rely on the role of guaranteeing the formation of meaning, the completeness, and coherence of the meaning of the general text. [12.78].

2. *Metaphorical function*

By comparing objects with one another, metaphors enable the study of objects and produce a metaphorical narrative that explains the communicated idea. Proverbs and other figurative words are common in saga language. Specifically, there are numerous names for cattle, the meanings of which are encoded as proverbs concerning human nature: Túye qartaysa, kóshegine eredi. (When camel gets old, he follows his child) («Edige» epic, p 22). Many people have utilized camels for sustenance and transportation since prehistoric times. Its resistance to drought has led to its symbolic meaning of patience. People frequently compare men to camels. Bota is meant by the word koshek [13.240]. That is to say, an old camel depends on its feet, while an elderly man leans on his offspring. By examining the language combinations employed in their construction, proverbs' linguopoetic significance – that is, the meaning of the creative work, the combinations used in it, and the purpose for which they are used – becomes evident.

The epic's language has made small modifications to a few proverbs:

– Eshki ájeline asıqsa, (When the goat hurries to its death)
 Shopanniń súyewli turǵan tayaǵına súykenedi. (He leans on the shepherd's stick)
 («Edige» epic, p 42).

The real version of this: Eshkiniń ájeli jetse, Shopanniń tayaǵına súykenedi [1.33]. It is claimed that in the reallife goat is weak, illiterate and feeble individuals who support themselves by clinging to more knowledgeable and experienced individuals. The epic language employed these quotations to depict the heroic personas.

– Tishqan sıymay inine, (Mouse cannot fit in his nest)
 Quyırǵına sipse baylaydı. (Ties broom to its tail)
 («Alpamıs» epic, p 53).

This proverb is directed to the shameless "guests" who came to the unwelcomed place not only alone, but also brought their children or friends. And in the epic, it is used to make him feel like worthless shepherd. In order to impact the reader and listener, the proverbs in the instances are employed in a meaningful way, as are the zoonyms of a camel, a goat, and a mouse in their composition, as well as the character or scenario in a poetic way.

3. *Using metonymy*

Proverbs and sayings written in epic language also employ metonymy as a renaming technique. As qualities of closeness and interconnectedness, things and events take precedence over images in the metonymy technique, and their use is more restricted to the function of renaming [14.22].

Jetimniń bir toyǵanı shala bayǵanı. (When orphan is full he is rich)
 («Alpamıs» epic, p 78)
 Biykardan tánirim bezer. (God hates idlers)
 («Edige» epic, p 46)

When proverbs are used in metonymic service, the ideas expressed in them can be vague or mysterious, which forces the listeners to think wisely. For example:

«Qırq kún baqqan ariqti, (The thin who was fed up for forty days)
 Bir kún urındırǵan ltirer» (He dies when he works).
 («Edige» epic, p 27)

This saying suggests that it is about an animal, but the relationship between the mother and her well-reared child is renamed using the metonymy provided in the epic's vocabulary. This epic creates an artistic image in addition to minimizing word repetition.

4. *The task of providing compatibility*

Since epics are examples of poetic lines, they have a special function of matching. As a result of the emphasis of the same sounds and the same words, the beauty of the language of the epic increases, and pleasant music is used:

Dártli menen dártlesseń, (When you share your pains with the painer)

Dártıń qalmay tógiler, (All your pains go away)

Bıydárt penen dártlesseń, (When you share your pains with the unpsiner)

Qabırǵalı qolıń sógiler (You become more hurt).

(«Alpamıs» epic, p 70)

Every phrase, every line, and every sound in this sample work together harmoniously. The poem's image is more powerful in the first line, but the whole significance becomes clear in the second. Here, the hero's inner anguish and sorrow are deftly captured in four lines, and the listener is also affected by the hero's vocalization of these feelings.

English language researcher N. Norrick states: "The regular semantic features of proverbs can serve as a tool for distinguishing them from other main semantic types, because this method is familiar to representatives of a certain culture" [15.17]. Some proverbs from heroic epics are particularly noteworthy. For example, Karakalpak people use the proverb қарақалпақ халқында «Mal ashıwı – jan ashıwı» (Wealth loss- life loss) [1.25]. This proverb also can be seen in other nations, such as Kazakh people say «Mal ashıwı – jan ashıwı» [16.331], Uzbek people say «Mol achchigi – jon achchigi» [17.233]. If a person's possessions burn in fire or fall into water, he throws himself into both fire and water. In the epic "Edige" it is given as Bala ashıwı

- jan ashıwı (Edige epic page 50) When Nuraddin was upset with his father and does not return to his country, his wife tries to explain to him with her child. When Nuraddin comes, his son cries a little bit. Then Nuraddin got angry and said, "Why did you cry?", his wife tells him: "Whatever you do to your father, that's what will come to you". This is how your parents carefully raised you. If you don't hear from your parents, the same will happen to this child, he hit his son saying that such a child is not needed. It is for every parent to show how valuable their child is.

In the language of the "Edige" epic, the saying "«Mal ashawı – jan ashıwı» (Wealth loss – life loss) is used in the form of "Mal ashawı – jan ashıwı". So, the quotations, the linguistic units in their content have changed in a certain way. That is, the word "child" is used instead of the word "mal" for a poetic purpose. This shows the difference in the language of the epic.

Sayings and proverbs are comparable things, and understanding their meaning completely requires examining their differences. Proverbs and sayings are regarded similarly and their meanings are not fully explained in certain scientific works. Proverbs and sayings share many similarities, and proverbs are frequently associated with the culture, lifestyle, and geography of the nation that originated them.

It indicates that proverb and saying might actually be different from each other. They are not the same in their external shape, even though they are not the same in their meaning. Proverbs are often one line in length and include the words demonstrated above, such as:

"Xan ullı kópir bolsa, basıp ótpe" (When king is a great bridge, don't cross it),

(«Edige» epic, p 34)

"Jatqannıń ústine turǵan kelmesin" (May stander don't come to a liar),

(«Edige» epic, p 37)

Also, proverbs use more artistic tools such as equalization, comparison, sarcasm:

- Qasañ baytal eki aygırdı, (Disobedient two horse)
 Ash etedi, degen (are made hungry).
 («Alpamıs» epic, p 13)
- Tentirep kelgen sallaqı (Beardy who came not straight),
 Jurttı eki bóledi degen (is cut in half by his people).
 («Alpamıs» epic, p 13)
- Góne kisi gódek boldı degen (Old man was made as a toddler).
 («Alpamıs» epic, p 14)

It can be very challenging to understand the concepts and content stated in proverbs since they often have hidden meanings, instructions, and additional meanings. You also need to be familiar with language aesthetics in order to properly interpret proverbs. A proverb and a proverb share certain similarities in that they are both substituted with a formula that expresses a notion through language. Consequently, the impression is made and the content is enhanced.

Between proverbs and sayings, there are many different types of proverbs and saying that illustrate their respective talents. These are unique in that they explain the second set of terms in a reciprocal way while using the first set of words in their original context [19.38]. Proverbs are also mentioned in passing in the linguistic literature of the Karakalpak region, although the usage of this third form proverbs is not mentioned.

- Bay balası bayğa usar. (Rich man's son looks like the rich), (direct meaning)
- Baylamağan tayğa usar. (He looks like untied foal), (abstract meaning)
- Biy balası biyge usar. (Khan's son looks like a khan), (direct meaning)
- Biyik-biyik tawğa usar. (He looks like high mountain), (abstract meaning)
- Qul balası qulğa usar. (Slave's son looks like a slave), (abstract meaning)
- Oylağanı pikirlik. (Busy with his thoughts),
- Qulağı kesik iytkes usar (He looks like a dog without ears). (abstract meaning)
- («Edige» epic, p 25)

These lines from the epic are an example of the third form mentioned above, that is a parema with a proverbial type.

People's life experiences and the knowledge they have gained form the foundation of communication material. It is important to highlight the rich, complex content of paremiological units. Proverbs can be categorized generally because the conceptual meaning – questions in the referent's mind – is the central component of their semantic structure. This meaning is related to both the denotation and the previously described sificative meaning. The majority of proverbs found in heroic epics serve primarily to define the heroes' personas and attributes:

Wolf food - ground food will be on the way. (Edige epic, p 22)

To demonstrate his bravery and compassion, the protagonist of the narrative is compared to one of the toughest animals in the story - the wolf. Additionally, proverbs performed predicative, thought-switching, symbolic, argumentative, and emotional teaching when they were employed in epic language.

CONCLUSION

Within the lexical fund of any language, paramiological units hold a unique position. They stand for the wisdom that people have acquired by their experiences in life. Proverbs and sayings abound in the language of the Karakalpak heroic epics that are the subject of this examination. Based on the findings of linguopoetic analysis, they arrived to the following conclusion: People's proverbs were frequently employed to teach the populace the vocabulary of heroic epics. In comparison to the epics written by forty girls, "Alpamis" and "Edige" have a larger collection of proverbs. They also served to enhance the characters' language and offer emotional expressiveness.

Some sayings and proverbs are used differently from the original version; in some cases, words are substituted for other words for specific poetic purposes.

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