

Use of Phraseologisms in the Poetry of I. Yusupov

Raya Sadykova

Senior lecturer at the Karakalpak Linguistics Department,
KSU named after Berdak

-----***-----

Annotation: The article analyzes the phraseologisms in the poetry of I. Yusupov on the types of stylistic use and individual author's phraseologisms.

Key words: Phraseologisms, language, literary works, poetry

Phraseologisms are the result of national consciousness and the fruit of folk wisdom, and are considered one of the most effective tools of artistic expression. This richness of our language is a ready-made tool in the language of animation, illustration and description of the language of fiction which is accumulated during the captivity, constantly evolving and replenishing. Phraseological idioms are characterized by special expressiveness.

Phraseologisms are one of the units of language that embellishes words, ideas, expresses the language figuratively and has a special stylistic meaning - and is widely used both in oral speech and in the language of fiction. The phrasal words that give one meaning with many words and increase the stylistic quality of the language are also evident in the literary works and poetry, which are written with only words without the size and rhythm.

Phraseological idioms, which are constantly used in our language with their imagery, artistry, are a manifestation of the language of each nation. The widespread use of phraseologisms in the work is one of the indicators of the revelation of our national character.

In general, when we analyze the phraseologisms in the language of creator, we must consider it in relation to the national language. This is because most of the phraseologisms are based on the vernacular. They are very rich in content and meaning. Phraseologisms express a person's perceptions, views, attitudes, minds, thoughts and feelings about life. We need to summarize their form, composition, semantic differences, to know their ways of formation, the patterns of development. Phraseological idioms are invaluable in enhancing the culture of the language, ensuring the effectiveness of speech, embellishing the poem language.

Every master of rhetoric tries to master the rich experience of the people and use it properly in his works. Phraseologisms which are a unique manifestation of each language and with their sharpness and imagery in the literary works are reflected in one or another form. In the language phraseologisms are divided into three groups according to their use: 1. Common stylistic phraseology; 2. Phraseologisms which belong to spoken language; 3. Phraseologisms which belong to the written style (2,153).

In the poetic work there are a lot of special combinations, constructions - phraseologies, which show the poet's skill of description and use of words. A special place in the study of the language vocabulary and artistic vocabulary of a certain creator is given to finding, analyzing, systematizing and collecting the phraseologisms in his works. The lexical-semantic meaning, morphological structure, stylistic function of phraseologisms is clearly visible only in the text.

In our article, we have chosen to analyze phraseologies in the works of I. Yusupov as common stylistic phraseologies and individual stylistic (author's) phraseologies, depending on the general use.

The poet skillfully used the opportunities of the Karakalpak language. For example:

Aqıl, ilim ekewi **til tabısıp**, Mind and science agreed with each other,
Jáhán lal qalǵanday sırlardı ashar. And will reveal the world amazing secrets (p. 15).
Qorıqqanǵa qos kóriner. Fear is a double vision (p. 113).
Qalawın tapsañ qar janar. Fire, set the Thames on. (p. 114).
Jaqsı sózge jan semirer . A good word is fat (p. 152).

I. Yusupov properly used such a common folk phraseology in his works. At the same time, the poet creatively reproduce the phraseological units, recreating and incorporating it into the new form and compactly to the rows of poem. For example:

Sóyley – sóyley sheshen bolar, speaker will be by speaking much,
Kósem bolar kóre-kóre wise will be by seeing much (p. 113).
Bayterekseñ ósken góne tamırdan, you are Bayterek, grown from the old root,
Dilwarlıǵın qıl suwırǵan qamırdan your beauty is great (p. 115).
Ázzige úyip qabaǵın frowned to the poor (p. 202).
Aytısqanda bir-birine aldırmas, When arguing, do not let each other down,
Pirińdi tańadı arqaña ǵana. Pirin will be hanged on your back (p. 342).

As a result of I. Yusupov's skillful and harmonious use of words in the language in his works, some word combinations, the full sentences have become an unit by semantically united and having a unified meaning. They are used as a phraseologism in the vernacular. Individual-author phraseologies are phraseological units created by some masters of speech on the basis of the phraseological model of the language, are also and are used for a certain extent a specific method of artistic description and the imagery of the language. Individual-author phraseologies created by masters of language can be considered as a contribution to the enrichment of the vernacular (3,173). “The main feature of the phraseologisms in the language of poetry is their figurativeness. When studying the types of figurative phraseologisms in the language of some creators, their more or less, old or new form of them, it’s possible to see how much the poet or writer has mastered, used the old treasures in the field of phraseologisms and proposed new ones. And they mean the creative context or author individuality, more to say, the world of phraseologisms in the language of creator shows his view to reflected world through his poetic language”. [2;96].

For example:

Bádhasılǵa hámel pitse, If bad-tempered has a position,
Puxarasın talar iytshe gets rude to his people. (p. 113).
Shımshıq óz tasına batpan, The sparrow is foot to its rock (p. 114).
Kewil degen keńeyse, If the soul expands,
Keń saraydıń ózi ol, It is a spacious palace.
Kewil qurǵır taraysa, When the soul shrinks,
Bir tebenniń kózi ol. He is the eye of one tree (p. 201).
Biytártip ósken qız bala, A girl who grew up in a disorderly manner,

Bále tabar kúle-kúle.	Gets trouble after laughing much (p. 114).
Kewil kewilden suw isher.	Heart enjoys from the heart (p. 130).
Serle, háy insan balası,	Be aware, hey human child,
Jamandur kewil alası.	Evil heart is bad (p. 131).
Joldasliq jolda biliner	friendness is felt on the way (p. 113).
Iyt juldızǵa kúlki bolar,	dog will be funny to the star,
Ayǵa qarap úre-úre.	Barking much to the moon (p. 113).
Ot jaqqışdan dana shıǵar,	Probably become wise man from a fire igniter,
Sózge qulaq túre-túre,	Listening carefully to the word (p. 114).
Júysiz ursañ balta snar.	If you hit carelessly, the ax will break (p.114).

The words in the examples or their substitutions cannot be changed. If you change it, the value of the concatenation meaning explained in these examples will be violated. Such deep and artistic language combinations, created by the poet, serve as a descriptive means, widely used in the language. In the modern Karakalpak language, they are widely used, lexically and grammatically stabilized and become phraseologisms.

These phraseologisms are expressive words that look newly-formed, suddenly noticeable, and make a strong effect on the reader. In I. Yusupov these phraseologisms are plenty. This shows the poet's authorship individuality, his own idiosyncrasy.

Thus, with the development of our written literature, the language is enriched with phraseologies, adding to the number of phraseologies with deep meaningful words created by poets and writers.

The effective use of phraseological idioms in the works of the writer or resin increases the value of the language of the work, which is artistic and affects the reader. "Ibrahim Yusupov is a philosopher and poet. He is as rich in words as the wise men of the past, eloquent, and hits the target clearly with his wise words (1.17). We refrain from claiming that the value of I. Yusupov's works lies only in the productive and appropriate use of phraseologies. On the contrary, the poet in his works used relatively rare common stylistic phraseologies. As a result of his ability to arrange words and sentences in a very harmonious way and to combine them into a single lexical and grammatical meaning, he created a series which changed into the phraseologies in the vernacular. And with such personal stylistic phraseologies the poet's works are very valuable, attract the readers and are the brightest stars of Karakalpak poetry. In the lyrics of I. Yusupov the phraseologisms are properly used. The phraseologisms used by the poet are not only figurative and artistic, but also serve to increase the emotional-expressiveness of the poem. Since one of the main features of phraseologisms is figurativeness, the poet found figurative expressions and used them appropriately, combining them with the dimensions of the poem, rhyme and rhythm. He created figurative, new phraseologisms, enriched his lexical fund and used them systematically by animating them in the text and turned them into a series of expressive words.

References:

1. Bazarbaev Zh. Danaligi gozallikka ulaskan shayir, Nukus, 2008. 164 pages.
2. Berdimuratov E. Hazirgi karakalpak tili (leksikologiya), Nukus, 1994. 188 pages
3. Sizdikova R. Abaydın sóz órnegi. (Abay's word patterns), Almaty, 1995. P. 225
4. Yusupova B.T. Karakalpak tilinin frazeologiyasi. Tashkent, 2020. - 268 pages.

5. Yusupov I. Omir sagan ashikpan (Saylandi shigarmalari), Nukus, 2011.
6. Нажимов, А. (2019). ИНДОЕВРОПЕЙСКАЯ ЗАИМСТВОВАНИЯ В ОБЩЕСТВЕННО-ПОЛИТИЧЕСКОЙ ЛЕКСИКЕ В КАРАКАЛПАКСКОМ ЯЗЫКЕ. Материалы. III Международной научно-практической интернет-конференции «Наука и образование в XXI веке», 249-251.
7. Нажимов, А. (2018). ОБРАЗОВАНИЕ СЛОВ ОБЩЕСТВЕННО-ПОЛИТИЧЕСКОЙ ЛЕКСИКА КАРАКАЛПАКСКОГО ЯЗЫКА С АФФИКСАМИ –ЛЫҚ//–ЛИК, ШЫЛЫҚ//–ШИЛИК, –СЫЗЛЫҚ//–СИЗЛИК. «Білім саласындағы рухани жаңғыру мәселелері» атты Халықаралық ғылыми-тәжірибелік конференцияның материалдары, 41-46.
8. Нажимов, А. (2015). ТҮРКИЙ ЖАЗБА ЕСТЕЛИКЛЕРИНДЕ СΙΑСЫЙ-ЖӘМИЙЕТЛИК ЛЕКСИКАНЫҢ ҚОЛЛАНЫҰЫ. Халық аўызеки дәретиўшилиги миллий хәм улыўма инсаный қәдириятлар системасында. (Халық аралық илмий конференция материаллари), 118-119.
9. Нажимов, А. (2013). ҚАРАҚАЛПАҚ ТИЛИНИҢ ЖӘМИЙЕТЛИК-СΙΑСИЙ ЛЕКСИКАСЫНЫҢ РАЎАЖЛАНЫҰЫ. Магистрантлардың илимий мийнетлериниң топламы, 185-188.
10. Нажимов, А. (2013). ҚАЗИРГИ ҚАРАҚАЛПАҚ ТИЛИНДЕ ЖӘМИЙЕТЛИК-СΙΑСИЙ ЛЕКСИКАНЫ ҰЙРЕНИЎ ЗӘРҰРЛИГИ. На'zirgi filologiya iliminin' a'miyetli ma'seleleri, 49-52.
11. Кахрамоновна М. D. How Reading Foreign Literature Contributes to an In-Depth Study of the Language //CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE. – 2021. – Т. 2. – №. 7. – С. 72-73.