

OCCASIONAL DERIVATIVES IN CREATIVE EPICS

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ABSTRACT

The Hero of Uzbekistan, the honored poet of the Uzbek people - Erkin Vahidov is a creator who has won the hearts of the people with his deep thoughts, philosophical observations and eloquence. The poet's jeweled approach to the word shows that he has a unique skill. In his work, each word is sealed in its place in the form of an eye on a ring.

This article discusses the unique examples of new units of expression - occasional products, created by the poet in a creative approach to language units, which contributed to the enrichment of the treasury of the Uzbek language, using the example of his epics. In this way, comments are made on the fact that the possibilities of our language know no boundaries.

Keywords: occult words, lexemes, language units, individual style, artistic skill, image style, new expressions, context, new tone, analogy, metaphor.

INTRODUCTION

Each nation differs from another nation in its national language, culture, way of life and views. The role of literature and language in the development of national culture is invaluable. Fiction serves as an expression of human experiences, an important factor in spiritual development, the realization of a specific creative goal, the reflection of social reality, as well as spiritual development. Indeed, the First President of the Republic of Uzbekistan Islam Abduganievich Karimov in his book "High spirituality is an invincible force" said: *ati is fiction*. It is no coincidence that literature is described as anthropology, and poets and writers as engineers of the human spirit. "Literature and the art of speech have always been the expression of the people's heart, the herald of truth and justice.". [1,136]

Each artist expresses the rich potential of language in his own way. Discovers the incomparable power of the word, contributing to its enrichment with unique units of expression. The use of the vernacular, based on new discoveries, enhances its richness and beauty, demonstrates the immense richness of the native language, and encourages members of this nation to love, respect and use its unlimited potential.

The literary heritage of the pure talent is like an ocean full of jewels. The more you dive into it, the more you enjoy it, as if you have discovered a colorful, priceless treasure. The creative heritage of the Hero of Uzbekistan, one of the great figures of Uzbek literature of the twentieth century, the honored poet of our people Erkin Vahidov is also reminiscent of the deep ocean, which hides in its bosom colorful pearls. Erkin Vahidov has attracted the attention of many researchers with his breadth of thinking, richness of philosophical views, fluency of expression, closeness and simplicity of language, variety and richness of the plot of his works. As the poet himself admits, he lives in harmony with the people, considers them his teachers and draws inspiration from them:

My teacher, and I,
That's the decent thing to do, and it should end there.
From people,
My job is to give to people. [3,49]

In Erkin Vahidov's work, the word is reflected in its true charm and power, and the poet penetrates the hearts of the people through its diamond-like colors. People's Poet of Uzbekistan A. Aripov acknowledges the poet's work as follows: "For decades, we have been enjoying the fragrant air of a charming poem. This is the poem of Erkin Vahidov. The silky softness of our native language, the rainbow-colored shade, the delicate grace, the gentle caresses, the sad and sometimes sincere smiles, the sharp conclusions - all these are the unique qualities of the pen of our great poet....

Erkin Vahidov's poetry fully embodies the landscapes, melodies and echoes of the difficult, dreamy, rebellious and proud paths that our people have traversed and traversed in recent times.."[4,4.]

METODOLOGY (LITERATURE REVIEW)

In the poetic text, as in all works of art, each linguistic phenomenon has its own place, and the poet's unique style of expression, the fluency of language, the breadth of imagination contribute to the value of the work.

In a work of art, the artist selects and uses a variety of tools available in the language. The units that contribute to the aesthetic value of a work are the creative skills. In addition to the existing units, the skilled artist invents new expressions or gives a new "tone" to the content of the lexeme in the language, depending on the speech situation. Some of them contribute to the enrichment of the vocabulary of the language over time based on the norms of literary language, while others remain specific to a particular speech.

The study of the poet's creative heritage on the example of linguistic phenomena, the demonstration of his unique style of image and expression is important in the formation of the spiritual and aesthetic views of our people. In particular, the contribution of the occult products, created as a product of the poet's creative thinking, to the enrichment of the spirituality of our people is invaluable. As new units of expression, they serve as important sources for the development and enrichment of our language.

Occasional meaning is an artificial meaning that is not specific to the linguistic meaning of a lexeme, but is the result of the speech situation of an individual (author) that gives a new "color" to the content of the lexeme. It is individual and can only be understood in context. In other words, the creator gives a new tone to the existing units in the language on the basis of language possibilities or creative thinking.

It is still important today to classify the theoretical and practical laws of linguistic stylistics, which study the emergence of linguistic possibilities as artistic speech on the basis of language and speech differences.

Language, its forms of expression, and the role of language in the literary text are one of the main objects and problems of linguistics, and it covers extremely complex and multifaceted processes. He has improved both theoretically and practically over the past short period of time. Attitudes and approaches to it have also changed. After all, the state, the nation, the people,

who at all times and in all circumstances pay attention to their native language and its prestige and development, do not lag behind the caravan of development. As the First President of the Republic of Uzbekistan IA Karimov noted: "... self-awareness, expression of national consciousness and thinking, spiritual connection between generations are expressed through language. All the virtues are absorbed into the human heart, first of all, by the unique charm of the mother goddess, the Native language. Native language is the soul of the nation " [1,38].

DISCUSSION

It is no exaggeration to say that Uzbek linguistics, which is a part of world linguistics, has also developed in the last fifty years. The achievements of linguistics and its integration with other fields have led to the emergence of new sciences and disciplines such as pragmalinguistics, cognitive linguistics, ethnolinguistics, neurolinguistics, gender linguistics, linguopersonology, lingvoculturology, lingvopoetics, narralinguistics. At present, there is a growing interest in these areas and significant work is being done in these areas. are the fruits of our national independence. In the words of the Hero of Uzbekistan, the beloved poet of our people Erkin Vahidov: "With independence comes the time to restore identity. Language is the hallmark of identity. There is a saying, "He who does not know his worth does not know the value of others." When we value our mother tongue, we appreciate the richness and perfect structure of the Arabic language, we enjoy the elegance and beauty of the Persian language, we feel the power of the English and Russian languages. If we study them deeply, we will be able to move forward in a competitive world. "

Therefore, "A person who does not love his native language, does not know the history behind the language, and is not interested is not considered perfect. No matter who he is, what country he belongs to, or what nationality he belongs to, whether his native language is rich or poor, soft or harsh. Your language is as sacred as your homeland, as sacred as your mother." [4, 160] Indeed, our language is rooted in the traditions of our people that go back thousands of years. In order to understand them, it is necessary to have a deep understanding of the invaluable spiritual masterpieces created by our ancestors, the content of scientific resources, and to preserve them. Introducing the next generation to the colorful aspects of the words reflected in our language, preserving them, contributing to their development, improving their skills in using them in speech is an important factor in ensuring the perpetuation of our native language. Therefore, based on our age-old values and traditions, a part of our spirituality, preservation of our language, which is the basis of nationality, its analysis and development without interruption from the national soil, the unique potential of the Uzbek language and creative style. The relevance of the issue from the general philological and linguocultural point of view on the basis of artistic and poetic texts, including the poems of the master of words - poet, publicist, linguist, more precisely, the beloved artist Erkin Vahidov.

RESULTS

Erkin Vahidov, following in the footsteps of great masters of words, with his deep philosophical views, intuition, unique creativity, introduced into the language new unique, beautiful findings and expressions. He created them on the basis of the inner potential of language and managed to increase the content and attractiveness of his works. In the following verses, the poet uses

the newly created unit "Sun" instead of the name "Uzbekistan" of the country, which is known for its stable climate, pleasant sun and tolerant people, on the basis of the adjective "-istan". : The world is wide, the hands are many, the lands are innumerable. Every country is beautiful and wonderful to its people. Fortunately, the land of the sun is on shiny forehead.

In these verses, the author chooses another quality for the national anthem:

Years pass... From a distant planet We miss Mother Earth. A lonely star burning in the morning horizon. We call it the Homeland. He is a young man with trembling eyelashes, Or a candle lit by a longing mother. Adam Bari, who lived on Earth at that time, was a compatriot. (The Epic of the Sun Palace)

In this case, by adding the Persian affix "-zada" to the Arabic word, which means "lonely", "stranger", the author added new meanings: "oppressed", "tortured", "humiliated". uses the word "exile" to exaggerate:

Sheikh Zako: Distinguished Mufti! As you know, many of your compatriots, who were cut off like leaves in the bitter winds of fate and lost their flowers, live abroad. One of them, a friend of ours, found out about our trip and asked for it... (from the epic "Throne and Happiness")

Oriental: An old-fashioned camel skin paper. Experts still know, but I guess the history of this card goes back eight or nine hundred years.

Here, the poet adds the suffix "-gich" to the verb "to know" and adds the suffix "-gich" to the protagonist's speech. leads to. (From the epic "Throne and Happiness")

It is difficult to convey to the reader in a simple way the endless, deep anguish that passes in the heart of a lyrical protagonist who is oppressed by the bitter pains of a terrible war and misses his father very much. It is very difficult to wait for a loved one without knowing his fate, whether he will come or not. In fact, it is wrong to say, "I miss you with both eyes." However, the author arranges the existing units of the language in a single thread and absorbs them into the heart of the verses in accordance with the spirit of reality and the state of the hero. involuntarily moves to the heart of the reader:

Father! I miss you very much. I miss you with both eyes. Sooner or later you will come, Ayam said, Is this true, tell me ?! (From the epic Nido).

The poet also creates unique individual analogies in the animation of a particular image, which not only contributes to the effectiveness of the work, enhances the aesthetic spirit, but also enriches the language with new expressions. For example, the author compares the speed of the imagination to the distance between the earth and the sky, while the imagination does not choose the time, imagining the loss of a person's rest in a unique "example of the restless light of a mirror." In the mythological views of our people, the mirror is considered as a means of breaking distances, obstacles and leading to dreams:

Imagination... is an example of his sometimes the earth, sometimes the sky, the restless light of the mirror. The past and the future are a breath of fresh air for him. One step south and one north of it.

In the following verses, while imagining his beloved homeland, the author tries to deviate a little from the image that is constantly used to create a familiar landscape. kifti "uses units of expression and enlivens a unique, impressive landscape:

I am intoxicated with fantasy at this height. I'm in a trance. My eyes see the whole universe, not just the horizons. Oh, there ends the forest, Continues to the bottomless desert. The most precious place for me behind the desert is Uzbekistan. (From "Suns Palace")

The author also makes a nice analogy of the location of Central Asia on the world map. In this case, the poet compares the location of the country in the center of the Earth to the palm of the hand:

Standing in the palm of the center of the universe, my motherland, I bow to you.

(From "Suns Palace")

Poets use a variety of metaphors for the national anthem. Erkin Vahidov To describe the beauty of the Motherland, the analogies in our language evoke a philosophical observation: "And contributes to the enrichment of our language:

This is the first time I've seen the Golden Ring on a map of the world. The crescent-shaped flower on one of the earth's doppies - This is my country!

The image of my country is like an eye to me, What a morning, my eyes that look at the wide world. What else can I say for my country, it is my life, it is my sustenance. (From "Suns Palace")

The syntactic integrity used in the following verses is also based on the poet's unique individual creativity. The loneliness of a person suffering from loneliness is expressed by the poet in the phrase "wrapping grief in nicotine smoke":

The misery of loneliness sinks to the bottom of the heart. Who seeks salvation from the sleep of a quiet night, Who wraps his sorrow in Nicotine-Smoke. (From "Rebellion of Spirits")

The poet's work is reminiscent of an ocean full of jewels. The more you dive into it, the more unique beauty and richness you will have. In the process of analyzing the poet's work, such unique experiences give a person elegance, depth, and special pleasure. Occupational units, which gave the author's works art, charm, philosophy, enriched it with new expressions, are an important part of the poet's work. The following are unique, influential units of expression that have contributed to the enrichment of our national language and cultural treasures:

"Like a white spider" (Surrounding her like a pure heart, Mother India would suck her blood like a white spider.), "Swallowed her whey" (Nazrul Islam swallowed the whey of the Indian people), The Hindu is a Muslim on one side. The Muslim who pushes him is also a Hindu. The link is here. , "Sometimes it is like a dungeon.", "Time is like a dungeon" "Black as a bell", "fiery childhood" (black as a bell running from the village street, my fiery childhood is running.), "Great trembling" (only great trembling in my body!), "Wild ravens" (O ' lim ravens), "the sun is comforting" (the sun is looking down), "the star of the heart" (the star of the heart is gone at this time.) playing stars ", " of the age oscillations ", " in the light ", " in the house of rays ", " the threshold of the sky ", " the feast of the stars ", " both the burning sky and the earth ", " the golden chandeliers of the sky ", " from the depths of fire ", " the crescent moon words ", " the stars are whispering ", " black arrow ", " between the hazy veil of imagination ", " ruby rubies Surayyo ", " awakened happiness ", " a friend who is not the sorrow of the world ", " this is the heart of the earth is a bribe ", " the owner of the world ", " the wounded, crippled world ", " the ways of exile ", " the crescent landed on your window ", " the ways of honor ", " the crescent bows its head and asks questions ", " Ocean of terror ", " blessed word ", " my body is broken ", " earth's crust ", " grassy agony ", " groaning mother-earth ", " wild ravens ", " heart " carving ", " human injury ", " my childhood of fire ", " gold chandeliers of the sky ", " bloodshed ", " bitter pains ", " stars are

longing for your ways ", "ocean of terror ", "envelop my body flames ", "death ravens ", "torch held by my father ", "excitement stuck in my throat ", "pure wish ", "wave of dreams ", "hearing "Mother Earth", "from the wounds of the armpits", "swallowing fire", "bleeding", "the bright future of the world", "a fiery cry in the chest", "the most blessed faith", "existence" 'ash', 'cry of the twentieth century', 'holy ground', 'earth, blue gloom', 'holy hands', 'out of the way' ", "Flame of Fire ", "War Thunder ", "Fragment of Poems Moved by an Earthquake ", "Fiery Sky ", "Fiery Earth ", "Awakened Happiness ", "Hearts Rise ", "Wishes Rise ", "School of Courage", "On the Way to the Happiness of Many", "Moscow, the Golden Gate of Kiev", "Bloody Road", "Four Double Eyes", "Lojuvard Sky", "Let's bury flowers" "Lead in the chest", "Ship of my life", "Wake up to the world", "Sabo cried", "The river cried", "Heart of the earth", "The tomb of the great communists", "The earth is an endless mine ", "The breast is stitched ", "Blood of the liver ", "Naked feelings ", "A handful of light ", "The bud of love ", "The bird of imagination ", "A pearl made of forehead skin ", "Mountain falcon ", "man of the mountains " ohusi ", "the light is in the sky ", "Faces of the moon", "bribes of the heart", "the land where the sun kisses the forehead", "the mine of jewels", "knots in the chests of the wicked", "the hand of darkness", "cunning eyes.

CONCLUSION

The word was highly valued in ancient Greek oratory. According to Cicero, one of the founders of the Greek school of oratory, verbal expression had to meet four basic requirements: accuracy, clarity and clarity, appropriateness, and eloquence. Accuracy means following the grammatical and lexical rules of a language. Clarity refers to the use of commonly accepted words in their exact meaning and natural combination. Appropriateness is determined by the appropriate style for each topic. Luxury means that literary speech is distinguished from ordinary speech by its extraordinary charm, grandeur, and expressiveness. Continuing his thought, Cicero adds: "There are two means by which speech is beautiful: the sweetness of words and the sweetness of rhythms. Words have to be something, and rhythm has to be a decoration." The combination of all the features mentioned by the great philosopher can be seen in the work of the poet Erkin Vahidov.

Accordingly, the effectiveness of any work of art is assessed by the artist's ability to use linguistic phenomena. In particular, any unit of language used in a poetic text contributes to the artistic value of the work and reflects the unique, individual style of the artist.

Erkin Vahidov has a deep vision and a keen eye. He expresses his feelings in simple, sincere words. It awakens hearts, inspires us to look at the closed pages of the past, to appreciate the present. He draws beautiful pictures with a pen in his hand, enlivens the unique landscape of our homeland, which we know and do not know. Based on the subtlety of the meaning of the words, it gives a unique charm and a new look to his work. The melody, like the breath of dawn, completely destroys the reader with its unique creations. In the poet's work, the words shine in different colors. The philosophical spirit, folk simplicity, humanity and tolerance, struggle, innocence and beauty that permeate his entire work are also evident in his epics.

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