



LINGUOPOETIC PROPERTIES OF EPITHELIUM IN USMON NOSIR POEMS

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ABSTRACT

In the article skillfully in the work of Usmon Nosir. The epithets used are explicitly explained by the fact that people are exposed to the particular quality of the subject or event.

KEYWORDS: epithelium, art deco, artistic dyeing, figurative, unusual use, emotionality, sensitivity.

INTRODUCTION

The most important feature of the artistic heritage is epithelial.

Epithelial speech emphasizes the particular quality of people, subject, or event. It also identifies the whole subject. It also provides an image of a subject or an event, or a self-identification, as well as an artistic dye on that particular subject or event. In short, it is an epithetic - artistic identifier.

The epic is a lexical instrument of artistic use, often used in poems by Usman Nosir. Epithets enhances the artistic value of the work, while enhancing the clarity of the image, raises its attractiveness to the top.

Below are the following epithets:

The world against oldness.

A dirty pastor of the eye,

Dirty,

A painful,

Scared world ...

... It keeps them safe.

Agranom's sweet talk ...

... In this, scattered, cursed villages,

It's a collective ...

... floating houses,

The mussels ... the streets,¹ (conversation with sun)

MAIN PART

The poet tried to cover episodes and phenomena eventually by placing epitas in his poem. The descriptions in this example are dirty, dirty, painful, stained, scattered, cowardly, flattened, stone.

In the first verse (a blind dirge of a blind eye), the epithet is a dirty word. Past evaluation.

IFLOS [a-poverty, disadvantage; nothing left; failure; No reputed reputation] 1Is immoral things; it's foul.

2. drowning; dirty, dirty. 3. Portable Any kind of bad heart; unclean

4.It is insulting to this person; crazy, nasty, palid. 5. Outside; miserable

In the illustrated dictionary, the definition of dirty words is basically a reference to a person. As you can see, the dirty word used by the poet is used to describe the past.

In the following passages the epithelium is dirty, bitter, dirty hulao.

KIR-1 Dirt, which is caused by dust accumulation on the body, clothing and the like. 2. It is pressed, dirty.

3.hunt Nasty, abominable, dirty. 4. Washing or washing clothes, towels, tableware etc. materials.

[INTERVIEWER II 371]

The third of the four definitions given in the dictionary is close to the meaning of the word dirty in our illustration.

ALAMLI 1 There is alami, pain is painful. 2 The pain has been caused by pain and suffering. 3 Expression of pain.4 It is painful and painful [TIP I 66-67]

The parable in this example is closer to the fourth of the definitions.

DOG'LI 1 - a stomach ache, an ulcer, anorexian, burned.

Hullo is just a thing of the mind, something that is revealed in the dream. [OTTUM, IV, 122]

In the next verse (a good talk of a paradise), the epithet is a sweet word.

SHIRIN [f.-delicious, sweet; sugar; cute] 1 juice is sharp, juicy. 2. The taste is pleasant, delicious and tasty.

3While comforting, pleasing, pleasing, pleasant; cute, cheerful 4. Oh, good, all. [TIME, IV 579]

From the above definition, the third is closely related to the meaning of the sweet word in our illustration.

Agranem's conversation was of a kindness to people

In the next example, there are two epithets that are scattered and cowardly. An assessment of the state of the village.

TARQOQ- 1. They are not gathered together, they are far from one another. 2. Good organization, unorganized; in hell Scattered, scattered, parishonous. [TIME, IV]

From the above definition, the second is equivalent to the meaning of the scattered word in our sample.

QO'RQOQ- There is no heart, no heart, no heart.

[TRUE, V 416] It describes rural people who do not require their right to self-determination.

In the following passages (... Floating Houses, Stables ... Streets,) are epitutic layers and stones.

QAVAT 1 Every detail of layers and layers between them. 2. The rooms are of the same height as the rooms in the upper floors. Every step of the tower, polka, and so on.

[TIME, V 200]

The second one is equivalent to the word "floor" in the example. The stony street is a stone-lined street.

The amount and the peculiarity of the epithelium depends largely on the subjective attitude of the artist to it. The following examples are the artistic form of such subjective relationships, specific experiences:

The fog is raining down ...

Silver Fields:

The barge is full of trouble

Odd Sacrificial Cotton ...

... The kolkhoz was happy,

The white ones of their females. (Terim tatbordori)

The description in this example is silver, white, silver, and white.

In the first pillars (silver fields), the epithelium is silver.

KUMUSH 1 The chemical element of the group I of the Mendeleev's periodic system, white-glowing shade, the original metal. 2The silver used in silver. The third indicates the ratio of silver. [TRI: II 427-428]

The third of the definitions is close to the meaning of the silver face in our example. An evaluation of the appearance of the fields as a result of the fall of the soil.

In the next parable, the white silver pottas are white silver sounds. The third definition of this definition is also closely related to the meaning of silver in our illustration. The color of cotton is the result of a similarity to the color of silver.

In the following verse, the word white is used in portraits. That is, the tongue does not have a white heart, it is white, pure [TRI: I 612]

Oydin kecha-

Sutdek oppoq.

Har yer,

Har bir joy,

Doirai kamondan

Boqar **kumush** oy.

Oy nurini

Ko'zga solib

Ko'rdim yalangda-

Bodom gullab qolibdi

Oq pushti rangda...(Bodom gullagan kecha)

Some epithels are closely linked with a subject. The same can be traced in the above verses. Here, the epithet is clear, silver, white pink. These words are used in verbal and occlusive meanings.

OYDIN1 sft. The moon is out of the moonlight, bright and bright. 2 Light of the Moon, its light.
[ITEM III 99]

Usually, the lanes are darker or clearer than the night, and white pink episode is used against the color of almond blossoms. These epithets are always epithets. Some experts say that constant epithets do not characterize events and events individually and do not emotions. It is more than syntactic. However, the epithets that are used in this verse are still epitaphs of the tongue, though they have completely preserved their aesthetic and emotional dye. He has played a crucial role in ensuring the clarity of the image. Provided artistic perfection, ideological maturity. The silver moon referred to the moon as silver.

Sarg'ayib yerga tushgani

Bir *ko'm-ko'k* yaproqning.

Qon, yoshlari-la to'lganda

U ko'zlaring seni,..

...yodga tushib quvontirar

Shirin gullarning

Salomi-la qo'yin ochgan

Internatim mening... (Oq yuvib, oq tarab)

In the above verses, the blue and sweet epithets are used in their meanings and meanings.

The quality of the dessert is the pleasure, the pleasure, the pleasure, the pleasure when it comes to the color of the leaf; pleasant, cheerful.

A poor old man stood up

He began to speak: (Blood)

The poor word in this narrative is epithet and is used in the correct sense. The poor [f. + A-poor, non-existent] 1. Living in need, sufficient for living non-existent; poor, poor, poor. (O'TIL, II 306)

The poor - the old man's social status.

CONCLUSION

An important aspect of the epithet is that it emphasizes the aspects of what is being described at the point of view of the point of view. Epitaph often requires poetry. For poetry versus prose, the aesthetic and emotional impact of the word must be stronger. We tried to cover it as much as possible in the example of our favorite poet Osman Nasir.



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