



## SEMANTIC FEATURES OF OCCASIONAL UNITS USED IN UZBEK LITERATURE OF THE PERIOD OF NATIONAL RENAISSANCE

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**Abstract:** the article describes the semantic features of occasional units used in the Uzbek literature of the national renaissance period.

**Key words:** national renaissance, occasionalism, semantic, lexical occasionals.

The period of national renaissance - the second half of the 19th century - the beginning of the 20th century is the most important period in the history of the Uzbek people. "Why, first of all, "Literature as a mirror of the nation (Avloni) has passed the path from indifferently observing the events of the greatest misfortune that happened in the life of our nation - the loss of its independence to a deep understanding of its tragic consequences and a call to fight for independence. 'tdi. Secondly, under the influence of the events of the time, literature became westernized, its content expanded, new literary types and genres appeared with the emergence of periodical press and theater. Traditional poetry and symbols related to it have received a new meaning. The old forgotten finger weight has been added to the single ruling aruz. Experiments were carried out in Sarbast. Mansuras were written. In a word, modern realist literature has appeared." [1]

In the author's speech, there are sometimes such occasional units that increase the reader's interest in this particular work. Because sometimes the reader tends to the unusual rather than the traditional, wants to feel something new. For example, diminutive horse, clown, adibbek, sea chair, insult.

We divided lexical occasionals into the following types according to their semantic characteristics:

1. Occasional lexical units representing a person's profession: adibbek, mehnachchi, jaridakhan, tarroh, akkos, mushaxis.

Behbudi used more Arabic words to name the terms. He calls the architect tarroh (the one who draws history), and the photographer as akkos (the one who reflects), akkos, planchi yurub, the question arises as to how long he got his pattern. Not one akkos, one planner (Behbudi, "Atrof. Jihoti asliya. Harita. Plan").

"We are workers, we are workers" (Hamza "Chorus").

So, today, among Russian Muslims, every journalist and every teacher is a student of the Sawtiya schools, and the editor of every magazine is an indirect disciple of the deceased (Behbudi, "Ismailbek Hazratli").

Jarida [a. newspaper, list] esq. Collection, almanac, magazine. - This, sir, is a complex, journal, - said Abdushukur, - it is printed twice a month and distributed among the people of knowledge. Oibek, Selected Works (OTIL, II, 74). So, Behbudi meant the word gazetkhan as jaridakhan.

2. Occasional lexical units that express the meaning of things: uchgich, osansur, yozgich, yer yogi, kurrai masan, kurrai musattaha, tiligraph, qiblanama, mikyos, kanal, markabi bahriya, maskarot, etc.

Behbudi uses the adverbial compound "merkabi bakhriya" in relation to the ship: "Our merchant ship is like a pistachio pod on this bottomless sea" (Behbudi "Kasdi Safar").

Behbudi calls the scale "mishtab": Each plan has a long letter drawn on the end of the map and there are several digits and numbers on it, which is called "mikyos" ("mishtab"), so that the country on that map is the original size. because this map shows how small the career is. For example, if a place is one hundred miles, there is a letter length of one vershok on the paper, and at the end of the map there is a sign and a scale that says "one vershok is one hundred miles" (Behbudi, "Atrof. Jihoti asliya. Map. Plan").

The globe is called kurrai masan, and the globe is called kurrai musattaha by additional combinations: .. in these dictionaries gas - jarida, atlas, map, kurrai masan - kurrai musattaha, is a collection and arrangement of statistical complexes (Behbudi, "Kitobi muntakhabi geografiyai general").

Fitrat used the word notebook to express the meaning of pen: He took a notebook and a notebook with an "Alifba" book (Fitrat Oquv, p. 102).

Siddiqi Ajziy created an occasional phenomenon by adding the suffix -istan to the word dostan, which forms the name of a place.

Today I open from you intellectuals of Dostanistan,

False intellectuals from Erur Mumtaz madhim (Siddiqi Ajzi "True and false intellectuals" p. 1562).

Behbudi calls the telegraph a reporter's air, and uses the word hajz in the sense of a printing press: The wisdom of our time is steamships, railways, airborne devices, tilgirof (reporter's air) and thousands of other types of machines. From the day when God created the science of nature, it was produced by the efforts of European scholars (Behbudi, "The benefit of studying geography"). Every day, how many bills are "protests", how many shops and enterprises are hajz (print) (Behbudi, "Amolimiz yainki murodimiz").

He used the word qiblanamo to refer to the compass, and the word maskarot to alcohol: the tool called qiblanamo (compass) shows us the direction of the north, from which the direction of the qibla can be estimated depending on the climate and location (Behbudi, "Atrof. Jihoti asliya . Map. Plan").

There are all kinds of insults on our lady (Behbudi "Kasdi safar").

Scientific term: puzzle, heart, verb of excitement, punctuation marks, quotation marks, punctuation, semi-colon, colon, etc. » different signs are used for easy understanding. All of them are called "standing signs" or simply "stands". Which one of the punctuation marks is to be placed after which part of the sentence, is to give information about each one in its place. In this case, we need to consider all of them in one row:

- 1- "Dot" is (.). When it comes to this, the reader should stop.
- 2- "One punctuation" symbol (;). When it comes to this, the student does not stop; but in order not to break the relations of the words in the sentence, it is time to take a breath (a pause).
- 3- "Semicolon" symbol (,). When it comes to this, it is time for the student to take a half-break.
- 4-The question mark is (?).
- 5-The exclamation point is (!).
- 6-Colon (:).



7-The quotes are (" ").

8-The arcs are ( ).

9-The four arcs are [ ].

10-Big arcs are { }.

Line 11 is (-).

12-Points are (...) (An experiment on the rules of Fitrat Uzbek language: Nahv).

S.Normamatov emphasizes that the words "mubtada" and "punctuation", which are equated as synonyms to the punctuation words created by Abdulla Qadiri, are also the author's creative product. Although these terms were not accepted as a norm for the Uzbek language later, their creation by Abdulla Qadiri, who aimed to raise the Uzbek language to the level of a scientific and literary language at the beginning of the 20th century, was carried out by Fitrat, Elbek, Ashurali Zahiri, Munavvarqori, Miyon Buzruk. It is a practical confirmation that it is possible to create scientific terms in the Uzbek language instead of Arabic and Russian scientific terms among rifatparvars.[2]

3. Occasional lexical units expressing the meaning of place: jahliston, mavhiston, nursery school, social house, workhouse, robber's house, industrial house, number, hotel. Behbudi uses the word nursery school in relation to schools: It is necessary to open a nursery school (boarding house) for children. And these educational institutions should be in a national and religious spirit (Mahmudhoja Behbudi's article "A'molimiz yoinki murodimiz" p. 158).

Hamza uses the word yasti to refer to the place of eating: take out the yasti in Oltiariq to the summer resort of Shahimardan for example (Hamza "Literary records and notes", p. 215). Yasti is a Slavic term related to food, and the creator applies this word to a place to eat.

**4. Lexical occasionalisms expressing feelings and abstract concepts:** speechlessness, depression, seriousness, exceptionality, restlessness, honors, attention, unfamiliarity, infidelity, destruction, catastrophe.

*Ey, muhabbat ahlining jismida jondur fikrating,*

*Ochsalar til so'z demakda tarjimondur fikrating,*

*Bo'lmasa yurmak tirik bir dam gumondur fikrating,*

*Raglarimda qonim o'rnig'a ravondur fikrating,*

*Paykarimda otashi ishqing erur issig' hayot (Muqimiy, "Bog' aro", 210-bet)*

*Zamona ahlining bir firqasig'a hayf insonliq,*

*Qilurlar, bilmagay "Alhamd", da'voyi musulmonliq,*

*Biravga hiylayu makr aylamak af'oli shaytonliq,*

*Bo'lur xursand bu shahrning bo'lg'onig'a kofiristonliq (Muqimiy, "Bog' aro", 243-bet).*

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