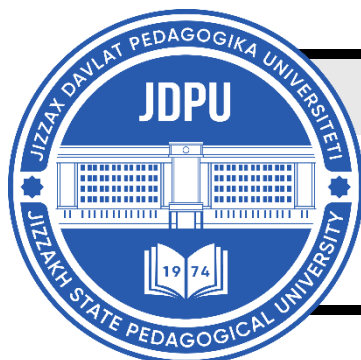


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ABOUT REPETITION AND ITS MANIFESTATIONS IN LITERARY TEXTS

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Abstract: Language, which is considered to be a magnificent and prestigious phenomenon, has many functions. Among these functions, the most recognized by linguists and literary scholars are the communicative function and the aesthetic function of language. The fact that it is a means of communication and interaction between people in society determines the communicative function of language, and the fact that it serves to express the mental state of a person, himself and his identity is the aesthetic function of language. The communicative feature of the language is manifested in the simple speaking style, scientific, official-publicistic styles, while the aesthetic function of the language appears more in connection with the artistic style. The aesthetic function of the language is manifested in the artistic text through linguopoetic means. In literary texts, various language units as a linguopoetic tool ensure the readability and effectiveness of the work, and the ideological and artistic maturity and thoroughness of the language of the literary work.

INTRODUCTION

The use of linguopoetic tools in artistic texts is related to the images in this text and their artistic-aesthetic functions and possibilities. Their main task is to ensure that the thoughts expressed by the poet or writer are conveyed to the listener or reader in a

correct and clear, figurative and impressive way. Lingvopoetic tools closely help the author of the text to express his attitude to the persons, nature and society changes, things, and evaluate them from different points of view. Depending on the topic of the writer, linguopoetic tools evoke certain emotions in the reader's mind, enrich their knowledge about the events, persons and objects they are aware of, and perform the function of evoking a positive or negative attitude towards the described object. Each creator sets the goal of influencing the listener or reader through his work, in addition to conveying information to him, he chooses language units that serve to achieve this goal, that are compatible with his thoughts, and uses them in the work in favorable situations. In order to achieve his goal, the creator compares some things to each other or names them differently, by repeating some parts, he achieves to strengthen the meaning understood from the ideas expressed. The fact that the same goals and methods of expression are different creates various manifestations of linguopoetic tools.

MATERIALS AND METHODS

One of them is repetition. Repetition is one of the most used means of expression in Uzbek poetry. By using repetition in poetry, on the one hand, the inner experiences, hopes, and feelings of the depicted person are reflected, on the other hand, it is intended to satisfy the reader's spiritual desires and needs by reading the work. The linguist scientist N. Mahmudov expresses the following opinions: "Language performs several tasks, such as expressing thoughts, knowing the world, collecting, preserving and passing on knowledge-experiences to the next generations, reflecting national-spiritual relations, and realizing the categories of beauty... However, people use language they express their feelings and experiences, joys and sorrows, astonishment and astonishment, presence in the heart, which do not always have pure communicative goals in mind... The aesthetic task facilitates the main communicative task of the language and enriches its possibilities. Language and speech, with this same aesthetic function, show the power of expressiveness and influence. From these opinions of the scientist, it can be concluded that repetition is important in artistic texts, it is an important tool that ensures quick and easy understanding of the thoughts of the creator

by the reader. "In order to draw the reader's attention to the described events and exaggerate them, the authors of the works of art use sounds and overflows, sums of words and phrases, phrases in the works of art, increase the emphasis, add tension to the speech."

In our native language, there are several forms of repetition such as acromonogram, anaphora, epiphora.

Acromonogram. In the acromonogram, with which sentence one quatrain or stanza ends, the second begins with this unit. In its other forms, words and phrases are repeated in this order. In Uzbek classical literature, this form of repetition is considered as tashabehul-atrof and it is considered as an art form used in poetic text. The author's purpose in using this form of repetition is to enhance the artistic meaning. Therefore, a word or phrase used at the end of the first verse is repeated at the beginning of the second verse. This form of repetition provides interrelation between verses.

An excellent example of this type of repetition can be found in Cholpon's poem "Hazon":

Phrase repetition:

In the fall... the soil has moved,
The soil in the fall is dry.
Then in a moment the leaves burned red,
They are red and then the leaves are burning

(Hazon)

In the poem, the poet's impressions of various aspects of nature and his inner experiences are expressed by giving an image of autumn. This situation is understood at the beginning of the verse. The peculiarity of the poet's style is that he describes the subtle aspects of nature with high taste through the units that express figurative meaning in this form of repetition. As a result, a unique appearance of repetition was created. The turning of the soil, the reddening of the leaves had its own poetic image through this appearance of repetition.

In order to get a complete picture of what the repetition in the poem looks like, we will mark the repeating units involved in it with certain letters.

In autumn...-----A
 Soils-----B
 they wandered-----V
 Then in a moment-----G
 Leaves-----D
 They burned red-----E

Here's how the poem looks like:

A-----B-----V
 V-----A-----B
 G-----D-----E
 E-----G-----D

Each repetition used in the literary text has its own subtleties of meaning. Repetitive units can be in the form of words, phrases, sentences. In Cholpon's work, it can be seen that through repetition, the hero's feelings, inner experiences, positive or negative attitude towards the world around him, the changes occurring in nature and society, and people have found a unique poetic expression. Various forms of repetition are found in the poet's poetry. In Cholpon's work, the use of grammatical repetitions as a productive means of an adverb, a phrase, a sentence, a poetic verse or a clause in the text or verses of poetry is often found. By using such repetitions, it can be felt that the style of Cholpon's poems is becoming more and more perfect and enriched with new meanings. Morphological and syntactic repetitions are often used in the poet's work. Morphological repetition is mainly the repetition of adverbs, syntactic repetition is mainly the repetition of phrases, clauses or sentence forms.

In Cholpon's poem "Khalq", the words used in the first sentence and some additions in the structure of this verse or in the structure of the following components are used to express the impressiveness of the ideas expressed:

The people are the sea, the people are the waves, the people are the power,
 People are rebellion, people are fire, people are revenge...
 The rebellion of the people destroyed the kingdom,
 The people wanted: crowns and thrones fell...

(People)

In Cholpon's poem "Khalq" above, the repetition of words and the addition of the affix -dir at the end of the words ensured that the meaning was strengthened. Repetition of words has led the poet to emphasize his thoughts and to exaggerate the expressed meaning.

It is worth noting that in Cholpan's poetry, repetition appeared in different forms and forms. These repetitions range from the appearance of simple sound repetitions to the repetition of sentences. Regardless of the form and appearance, they are directed to a single goal, that is, to create poetic images, to provide artistic and aesthetic impact, to enhance meaning. In achieving the poet's goal, repetitions served to reveal the inner experiences and mental anguish of the hero, in addition to drawing images of unique scenes, people and things in the integrity of meaning and form.

RESULTS AND DISCUSSIONS

In anaphora, several sentences, stanzas, paragraphs begin with the same construction. This creates a parallelism, and the attention of the listener-reader is drawn to the constructions. Another situation observed in the use of anaphora in Cholpan's poetry is that the poet tries to use more pronouns, especially interrogative pronouns, as anaphora. This can be explained by the inner mental state of the poet, his suffering, searching for answers to the questions that tormented him during the creative process.

Cholpon turns to a new form of anaphora in the poem "Kizorish", i.e. repeated use of one word in one verse, and in this way achieves to strengthen the meaning expressed:

Why, why are the drops playing in the eyes again?

Why, why didn't you bury these sorrows in the ground?

Why, shall we transport them to the guest house?

Why is your gaze never satisfied with thought?...

Open up a little...

May it never remain closed in your lips, it is only one word.

(blush)

Another form of repetition, epiphora, which is contrary to anaphora according to its characteristics, was also actively used in Cholpon's work. Epiphora refers to the repetition of words or phrases at the end of verses. The use of epiphora ensures the compositional integrity of the poem:

The flowers in the gardens withered, I didn't notice,
Those who raised became orphans, I did not notice,
My heart was full of black, I didn't notice,
I feel that you are gone from my heart
(To the Great Traveler.)

Cholpon draws the reader's attention to himself and expresses the meaning of emphasis by emphasizing the pronoun "I" in the poem "Men and others". The main part of Cholpon's poems is the theme of the motherland. The poet's love for the motherland, where he was born and raised, blows in every poem. And it gets its poetic image through the repetitions in the poems.

It's others who laugh, I'm the one who cries
Others who play, I'm the one who moans.
Another who heard the tales of men,
I'm the one who listened to the song of slavery.

(Me and others.)

Epiphora is a form of repetition that is the opposite of anaphora in terms of where it occurs in a verse. Because anaphora is a repetition of a word or combination at the beginning of a verse, epiphora is a repetition of a language unit that is repeated at the end of a verse. Also, if in anaphora there is a rise in tone at the beginning of the verses, then in epiphora it is the opposite, that is, the end of the verses is emphasized or a rise in tone occurs. As a result, in the epiphora, towards the end of the verse, a certain level of tone is raised, and the logical emphasis that makes the thoughts understandable to the listener or reader also falls on this repetitive unit.

In Cholpon's poetry, there are many forms of epiphora formed by using words and word combinations. When using words as epiphora, the poet used more nouns and verbs.

In Cholpon's poetry, it is observed that not only words or combinations, but also auxiliary words are used in the form of anaphora. In his poem "Qalandar Ishqi" -ku emphasis is used as follows:

The palace of love is wide, I lost my way,
The age-old stone news is on this dangerous road.
I saw the sea of passion, there is no wave of tenderness.
I did not know that there was going to be an accident, so I threw my arms wide.
It's a strange world, this is the world of love, my friends,
I sold that world for a priceless price for this world.

The subject of the quoted poem is dedicated to describing the most sensitive feelings and emotions of a person. In the poem, the poet tried to describe how love takes over the human psyche and puts it in various situations. From the beginning to the end of the poem, the destructive power of love has been demonstrated by repeated use of emphasis. The important methodological function of repetition continued until the end of the poem:

In his flower garden, the bulbous old blood flowed, my heart,
I was in pain with tears in my eyes.
I wandered around the world, without finding a place
I returned to my hut again with sorrows and pains.
I was a beautiful Shepherd in the sky of love, friends,
I couldn't stand the sunlight and sank to the ground. (Qalandar's Love)

According to the place of application, artistic repetitions can be divided into horizontal and vertical repetitions. Horizontal repetitions occur within a line:

The door moved, the door moved,
Portana dashed herself ashore,
He saw a ship in front of the door:
A dense man inside... played, pushed.

In this poem by Cholpan, the demonstrative pronoun *ul* is also used as a horizontal repetition in one line:

He is strong, he is brave, he is fearless, he is brave,

He is proud, mad, and arrogant;
 The shores as a cry, that's right for him,
 City-sized ships are a "bite!"
 (door)

Horizontal repetition can also be found in Cholpon's poem "Khayoli". This type of repetition is observed in the words "white" and "go":

White-white said the Sultan of legends-
 Your throne, your happiness awaits him;
 He is under the serum, bloody waters
 The soul dressed in black is "chilling".
 Go away, O devil, I am oppressing...I am afraid;
 Go, go... the sword is broken, the shield is pierced,
 can you see I'm crushed, I lie down
 A "mountain of calamity" fell on me.

(fantasy)

In which cases are the specific features of repetition used in Cholpon's poems noticeable? For this, it is necessary to refer to the manifestations of repetition raised to the level of high art in the work of the poet. For example, we can see such an example of repetition in the poet's poem "Beautiful". The line "I see in my dream, it is so beautiful, it is more beautiful than us, it is more beautiful than the moon!", used after the first quatrain at the beginning of the poem, was repeated in several places in the middle and at the end of the poem and performed a number of linguopoetic tasks.

It can be seen that this method of repetition fulfills the following tasks in the poem: First of all, the use of repetition in several places in the poem "The Beautiful" ensured the integrity of the general meaning expressed in the poem. It can be understood from the content of the poem that the lover set himself the goal of describing his beloved and praising her beauty. For this purpose, he does not directly describe his lover, but refers to objects in nature, such as the moon, stars, and wind, and achieves his goal by talking about them. In such a case, the method of repetition ensured the coherence of the ideas expressed in the poem.

Secondly, this method of repetition strengthened the meaning and served to gradually fill the image. The language of the characters participating in the poem emphasizes the beauty of the land, the given definitions and descriptions revolve around the concept of beauty. Although the definitions change, the meaning remains the same.

Star's Answer:

I see in my dream, so beautiful

She is more beautiful than us, more beautiful than the moon!..."

Answer of the Month:

So beautiful when buried in white,

She is more beautiful than me, more beautiful than the day!..."

Wind's answer:

I saw her once: so beautiful,

It is more beautiful than the moon, more beautiful than the sun!..."

If you pay attention, the words "so beautiful" and "beautiful" are used in the verses. This also confirms the above mentioned points.

Thirdly, this method of repetition served to increase poetic effectiveness. By means of repetition, existing objects in nature rise to the level of image and help the poet to achieve his goal.

This form of repetition can be called vertical repetition, depending on the place and method of application.

Vertical repetitions can occur at different places in the text of the poem. An example of this is the following passage taken from the poet's poem "The Beautiful":

Staring into the blue in the dark night

I ask you from the brightest star.

He bowed his head in shame,

He says: "I see him in a dream."

I see in my dream, so beautiful

She is more beautiful than us, more beautiful than the moon!..."

I turn my eyes to the moon,

I'll start asking you from the moon,
He also says: "To the red walnut
I met in a dream, buried white.

So beautiful when buried in white,
She is more beautiful than me, more beautiful than the sun!..."

In Cholpon's poetry, the repetition of the stanza at the beginning of the poem in the middle or at the end of the poem also serves a certain linguopoetic function. Compared to the meaning expressed in the repetition of the first verses, the meaning expressed in the later repetitions is broader, more detailed, and more perfected. In Cholpon's poem "The Beautiful" discussed above, the meaning is strengthened by means of such repetition:

The early morning wind blows your hair,
I'll ask when I pass by.
He will say: "When I saw it, I lost my way,
I want to walk in the mountains!
I saw her once: so beautiful,
It is more beautiful than the moon, more beautiful than the day!..." (Beautiful.)

CONCLUSION

It turns out that the purpose of the poet in writing this poem is to describe the beauty of his lover. He does not paint a beautiful portrait of the yor for it. The beauty of yor is further defined by the use of poetic images such as star, moon, and wind in the poem and recognition of the beauty of yor. In the poem, the love of the lyrical hero for his beloved, his incomparable beauty is expressed. The method of repetition is important in expressing the strong love of a lover for his beloved. Although the definitions given to yor in the stanzas vary with different adjectives, at the end of the verse a general conclusion is given confirming the beauty of yor. Such repetitions create a unique melody in the poems.

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