

адекватных средств самовыражения создают неологизмы или используют англицизмы:

Der flüssige Schleimschlag soll euch treffen!

Bist auf der Nudelsuppen dahergeschwommen?! (Анищенко, 2002: 22).

Итак, особенность функционирования эмотивных единиц в национальных вариантах заключается в том, что они обладают национально-культурной спецификой и способны не только вербализировать, но и дифференцировать эмоцию, чем она интенсивнее, тем велика вероятность использования в речи национально-маркированных единиц. Также эмотивные единицы выступают в качестве альтернативы для англицизмов и неологизмов в речи современной австрийской молодежи.

Литература:

1. Анищенко А.В., Функциональный аспект междометных единиц /А.В. Анищенко// автореферат канд. филол.наук. – М.: МПГУ, 2006 – 25 с.
2. www.ostarrichi.org
3. www.philhist.uni-augsburg.de

Matyakubova Tozagul Rajapovna

AESTHETIC THOUGHTS AND UNITY OF POETIC DEPICTION

1. The ancient close friendly relations between Uzbek – Turkic literature has been developed more in the XXth century. At this period the live traditions of the Turkic literature has made a great impact to the most Uzbek writers as Fitrat, Choolpon, Usmon Nosir, Abdulla Qodiriy, Oybek, Gafur Gulam, Shaykhzoda and others. Studying Turkic literature took very important place in the creative activities of the Uzbek writers and poets to tightly connect their inner soul with the social-historical progress tendency, clearly understanding the essence of the events and literarily depiction.

2. Academic poet and writer G. Gulam knew not only the Turkic languages but he knew the Farsi-Tadjik languages perfectly. He read the artworks of Rumi, Omar Khayom, Bedil, Hofiz, Sadiy, Jomiy, Dehlaviy in original and translated some of them in to our native language. Obviously, his relations and ability of communicating with the writers of Turkey, Iran, Afghanistan, Pakistan, India with their native language gave its fruitful creative results. The letters of G. Gulam written to Hamid Orasli, his translations from Nozim Hikmat showed that he perfectly knew Azerbaijan and Usmani Turkic languages. Besides, the poet knew Kazakh, Kirghiz, Tatar, Turkmen languages very perfectly and read the artworks of this nation in original.

3. The poetry of Turkish poets Nozim Hikmat, Orkhon Veli, Melikh Javdat Onda, Oktoy Rifat, Fozil Husnu Doglarja, Nevzat Ustune made an effective influence on the

creative activities of Gafur Gulam, the masterpiece of his artwork, sequence of form and sense, achieving the highest optimism and imaginative depiction.

4. The unique thoughts in the poetry of Gafur Gulam and Turkish poets have been observed in the images of life and human. They tried to express appreciating the life, understanding people, describe his thoughts, dreams in the poetic way in their own poems. In the poems of Orkhon Veli, Melikh Javdat Onday the complicated character of a person, his sensitive thoughts have been depicted specifically. It is stated that the person is worth to honoring because of the power of his thoughts. And Gafur Gulam also became honorable person as Rumi, who considered the human's ancestor as the holy one.

5. In the essence of the artworks created by the Turkish poets the feeling of humanity has been soaked up in proficiency. They draw their attention to the sides which helped to make people close to each other. For instance, in the poems of Melikh Javdat Onday as «Hiroshima», «Dafna O'rmoni» (Laurel Forest), «Xalqaro» (International), «Hoy sen Amerikalik» (Hey, you American) of Nevzat Ustune the person has been appreciated not only his nation, religion and race, but he is appreciated according to his quality of character. Gafur Gulam had also been against the attempts which caused to depreciate people and all the acts which threaten the life of people. He called the people all over the world to unity for keeping freedom and peace. In the poems of the poet like «Men Yahudiy» (I'm Judith), «Ona qizim Jamilaga» (To my Daughter Jamila), «Assalom» (Good Day), «Pol Robsonga» (To Pol Robson), «Livan omon bo'ladi» (Lebanon to be freed), «Tinchlik minbaridan» (From the Peace Platform) and other poems the expression of love and respect to people the unity of thoughts with Turkish poets to be observed.

6. Turkish poets while talking about the world, the life and the nature by concentrating on vary metaphors. They compare the world to the objects which are close to the people. For example, in the poem «Non va yulduzlar» (Bread and Stars) of Oktoy Rifat imaginatively depicted that the lyric character took care of the stars as a breadcrumb. As to Nozim Hikmat the world depicted as it looked like an apple or hot bread. In the poems of Gafur Gulam the Earth depicted smaller than the sky like an apple. Besides, in the poem «Tush yo'yish» (Dreams prediction) of Gafur Gulam which is based on beliefs and dedication of people and some poems of Oktoy Rifat with the help of dreams the spirit of beliefs in future depicted effectively. These comparisons showed not only unique thoughts but creative individuality which is concerning to the specific method of description.

7. Gafur Gulam in his poem «Go'zallik nimada?» (What's beauty?) depicted not the ideal beauty but he depicted the real beauty which is defined in the historic period in the scope of a certain time. In the poems «Miqdor» (Amount), «Ish bo'lsin deya» (Should be work) of Orkhon Veli the beauty depicted untidily with the work. Because taking into consideration the strives and demands of reality, it is that considering the objectives in the first scope affected both poets aesthetic views. That's why the poets can't describe the world according to its real beauty.