

COLLECTIVE PRAISE AS A HOUSEHOLD EPIDEICTIC SPEECH GENRE

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Abstract

Praise means to praise the person's good qualities and character traits. If the praise is directed to a person of a particularly high social status, for example, a khan, the content of the praise text is formed on the basis of strong figurative similes in the process of praising the addressee. For example, Do not be afraid, my net, my retreating light, my majestic ram, my chosen husband, my lion who passes by in strength, my chirping tiger, my lion wrist, my leopard heart, my yorga dragon, my humor if I miss, my amulet on my neck, don't my net! . It seems that since the addressee is in the position of Khan, the strongest animals such as ram, lion, tiger, leopard, dragon were specially chosen for similes.

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In the language system, in most cases, the speech genre of praise means that the addressee praises the addressee's unique character traits and that these aspects of the addressees are recognized by the addressee. For example, "Yes, Dallikhan, did you see me fighting today, barking on the field, killing the enemy, standing in the middle like Rustam?" Dallikhan: "Bless you, my dear, I saw it, I watched it, and now I confess it to you." Therefore, the speech genre of praise also fulfills specific functional semantic tasks in different speech situations according to the language characteristics.

There are many genre forms of the speech genre of praise in the language system. For example, praise can be expressed in an interpersonal or collective form. According to these aspects, the types of interpersonal praise and collective praise are distinguished. Interpersonal praise requires at least two people to participate in the interview process. Collective praise refers to the process of praising the addressee by a certain team. It should be noted that sometimes the term "community" refers to large and small communities connected by family and profession. In fact, the word "community" in Uzbek society refers to a community consisting of a mixture of neighborhood, friend, brother, tribe, relative, acquaintance, etc. In this study, we want to consider community prayers, which are made up of a community of individuals in the form of neighborhood, community, and kinship, when studying collective prayers.

It should be noted that the above example expresses the speech genre of interpersonal praise. Below, we will focus on the analysis of the collective form of the speech genre of praise and the methods of its meaningful formation.

Taking into account that the domestic speech genres in the Uzbek language system are speech genres formed in one or another form of collectiveness and a celebration organized by the community, in this study we evaluate collective prayers as household epideictic speech genres of an epideictic nature.

Epidectic household speech genres are formed in Uzbek linguistic culture based on specific national and cultural views. When talking about collective praise, it should be said that praise can occur in the language system of the speech genre as part of the content of words related to praise or speech genres such as prayers, words of thanks, and expressions of gratitude. It depends on the rhetorical goal of the addressee. For example:

Praise through collective prayer: "Come on, please," he said, gesturing to the porch. The elder patted my father on the shoulder. "I am twice as old as you are, my child," he said and turned to the standing people. "My children..." he said with a sigh. The fire pit in the middle of the yard turned into a single ember. The old grandmother had a long, dark beard, a hard face, and a red light shone in her eyes. - May blessings not be removed from this house. May the two young people who put their heads on the same pillow with hope be happy... He stared silently at the embers for a moment. "People," he said again. - There is another person in this house: a child, a bastard! Shamurod is raising this child. Iloya, may this young man live long. Good luck! People were blessed. .

The addressee of this collective prayer is Shamurod, and the praise addressed to the addressee in the prayer for him is another person in this household: boy, norasta! Shamurod is raising this child openly through the sentences.

Using the word collective glass: - Well, that's a different story, - said Mallaev, disappointed, - Today... to est, now we are sitting in the circle of artists. It is difficult to say anything more than them. Come on, these are... Tuck... However, I personally admire your art! Some people think that artists have an easy job. Chepuha! There is no such difficult job in the world! - He said this to his "Omi" fellow villagers. Tuck... We are people far from art. But we listen to the radio and watch TV. Like today, we fall into cancer-panserts! right?

"That's right" was heard from around.

- That's right! - he himself approved. - What about me, the people of our entire farm are grateful for your art!

There was more and more applause.

- Especially the art of our sister fascinated us all! Thank you, my sister, thank you to your father!.. This glass is concrete, this is for our sister, her art is not do I suggest raising it to grow! .

In this speech, the sentences of our sister's art charmed us all are performing the task of praising the addressee, Thank you, sister, thank you to your father! Although the primary communicative purpose of the sentences is that the addressee expresses gratitude to the addressee, in its rhetorical and pragmatic content, the addressee lifts the addressee up to the blue, another peculiarity of praise. is creating the Uzbek method. In fact, instead of these genres, words of praise such as barakalla, kayl, zor could be used, but by expressing gratitude in Uzbek, praise is enriched with various functional and meaningful forms. Another form of praise is the expression of the word cup through the speech genre. For example, I propose to raise this glass specifically for our sister, so that her art will grow even more! From this example, it is clear that the addressee is the main reason for the toast and is considered worthy of this toast. The speech genre of the word "goblet", which performs the function of honoring and applauding him, in this example gives rise to a solemn form of praise.

In a community appreciation tool:

The lieutenant listed the names of several heroic Uzbek fighters who made a name for themselves at the front. He concluded by saying:

- Among these noble fighters there are many young men who left your collective farm. One of them is Azizkhan Ummataliev.

Everyone looked at Ummatali. Ummatali himself stood up in shock at this unexpected statement. Slap

on slap. Ummatali himself joined the people in clapping. The lieutenant raised his hand to silence the noise.

Azizkhan Ummataliev was awarded the honorary title of Hero of the Soviet Union for his courage and bravery in the liberation of Kaluga. He was awarded the Order of Lenin and the "Golden Star" medal. - The lieutenant got down from the pulpit and came to Ummatali and said: Thank you for raising such a heroic son! - he hugged her.

Several people went on stage and surrounded Ummatali. After they kissed and hugged Ummatali one by one, Toga pretended to drive them off the stage. The lieutenant went to the pulpit again.

In this example, collective gratitude is shown as another form of praise, and the introduction of the praise says that there are several heroes who made a name for themselves at the front, evaluating them as positive examples for society, and pointing out that their services should be respected, and in this case, the person who should be respected and deserves praise, that is, created a unique formal public method of praise by mentioning the name of the addressee of the praise separately. One of them is the mention of the addressee by name and surname through the sentences of Azizkhan Ummataliev. Another top form of collective praise is rewarding the addressee. In awarding, the addressee's services are highly valued by the community, which brings out the linguistic attributes of the speech genre of praise. When praise is expressed in the form of reward, specific non-verbal means of praise are also involved. For example, - Comrades, an elderly member of our collective farm, a participant of the Patriotic War, Ikromjon Usmanov, was awarded the Order of the Red Banner for his bravery in the battles on the outskirts of Moscow. Because he came back injured, the unit was unable to present him with the award. You allow me to present the award to Comrade Ikromjon Usmanov.

Ikromjon was not aware of the award. Surprised, he got up. The lieutenant took the order from the red box and started coming towards him. Ikromjon stopped in the middle of the stage and hesitated as if he was wondering if he was wrong. The lieutenant came and put the order on his chest. In the hall there was a roar, riot and applause again. Tears rolled from Ikromjon's eyes. In this short period of time, what he has seen and experienced from his childhood to this day passed before his eyes. It was as if one of his legs, which had been left in the streets of war, had been replaced, and the blood that had been spilled returned to his veins. Here, his friends, childhood comrades, his friends who used to plow together are clapping at him.

From this example, it can be seen that clapping in collective praise represents praise, applause.

In conclusion, it can be said that collective praise is expressed using verbal, non-verbal and linguistic attributes in the language system of the speech genre. When the collective praise consists of verbal means, the praise consists of meaningful words, sentences, texts, at the same time, other speech genres such as gratitude, words of praise, prayer can also be used in the context of praise. In collective praise, clapping and cheering are non-verbal means of collective praise. Rewarding refers to the linguistic attributes of praise, that is, its expression through objects. As a type of epideictic speech genre, due to the fact that collective praise creates speech directed at praising the addressee within the community.

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