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## SOME STYLISTIC EVENTS EXPRESSED IN UZBEK ANECDOTES

**Abstract:** In this article, opinions on the study of anecdotes, their importance and linguistic features are expressed. Also, some stylistic events, word games and methods and means of provoking laughter expressed in the Uzbek national anecdotes are investigated.

**Key words:** anecdote, pun, polindrom, ekpromt.

**Language:** English

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### Introduction

Anecdotes have been around for centuries as one of the most popular genres of Uzbek folklore. Accordingly, the study of the text of anecdotes, which are renewed and enriched as a result of socio-political changes, cultural and enlightenment views, will always remain relevant. President of the Republic of Uzbekistan Shavkat Mirziyoyev said: "I think it is important to study and promote Uzbek classical and modern literature at the international level, to analyze this multifaceted topic in connection with the most important processes taking place in the world literary space, to draw the necessary scientific and practical conclusions, to determine our future tasks"[1]. It can be admitted that his views also apply to anecdotes.

### The main

Word games (games, puns) [2-6], anecdotes [7-10] that have not been sufficiently studied in European science, have not been studied in Uzbek linguistics, in particular, there are no works on the linguistic and stylistic aspects of anecdotes, the possibilities of anecdotes, methods and means of speech that it has not been verified requires serious research in this regard. It should be noted that in recent years there has been a study

[11, 224] devoted to the study of the Uzbek national games on the example of the Askiya text.

Anecdotes, their distinctive features have been extensively studied scientifically and theoretically in the world, including Russian linguistics and literature. The scientific literature presents various aspects of the study of anecdotes: sociological (A. Dmitriev, A. Levinson), psycholinguistic (K. Sedov, I. Gorelov), linguistic (O. Perekhodyuk, I. Yakovenko, V. Sannikov), pragmatically (O. Smolitskaya, V. Rudnev, I. Kaspe, N. Osukhova, S. Yurina); the poetics of anecdotes is studied (O.Chirkova), the interrelation of anecdotes with other genres of folklore and written literature (V.Blajes, A.Matveev, E.Kurganov, V.Propp, L.Permyakov, V.Krivulin), the plot of anecdotes (L. Barsky, O. Pushkareva, A. Terts), the history and principles of the formation of some images in anecdotes (A. Belousov, V. Lure, A. Arkhipova, O. Chirkova, A. Levinson, V. Rudnev, E. Shmelevva A. Shmelev ), genre features of the anecdote (E.Shmelev and A.Shmelev, V.Karasik, K.Sedov, E.Kurganov, P.Borodin) and others. On the basis of a number of scientific concepts and schools, it became possible to evaluate anecdotes in a systematic and various ways "[12, 202]. The text of

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anecdotes is also partially mentioned in the scientific views on the word games in French "calamo burlare" - with the pen, that is, the term "pun" in the sense of writing jokes [13]. Uzbek literary scholars have addressed the issue of artistic and aesthetic features of anecdotes [14, 2016-226], but from a linguistic point of view, little attention has been paid to the study of the text of anecdotes. Research has shown that word games are mainly humorous and humorous. It is noted that puns are word games based on figurative figures formed on the basis of the melody and or similarity of forms of words of different meanings, and are mainly humorous, humorous, often used in the text of anecdotes [16]. Some scientific sources also refer to the genre of anecdotes in written literature [17, 18].

Formally, the first feature of anecdotes is the predominance of dialogic speech. Each anecdote is in the form of a dialogic speech, in which two interlocutors are mainly involved. In this respect, that form is often close to a dramatic work. Therefore, the structure of the text of anecdotes is typical of the text of dramatic works - the author's speech, excerpts from the text of dialogues. [18, 8-9]:

Bemor vrachga debdi:

- Doktor, aytishlaricha, chiroylilik ham bir kasallik emish.

- To'g'ri, lekin sira tashvishlanmang. siz soppa-sog'siz [20-21].

The patient told the doctor:

"Doctor, they say beauty is a disease."

True, but don't worry, you are healthy.

If we pay attention to the idea embedded in the text of the above anecdote, then when a patient who came to the doctor's office deliberately wants to emphasize that he is beautiful, the doctor ignores it and improvises with the words "beauty is a disease, but you are not beautiful." explains the presupposition. This results in a strong humorous ending and a humorous speech situation based on irony. If we separate the second sentence in the anecdote from the text and the speech situation in which it is spoken, a funny situation does not occur, the simple answer is information. Apparently, when responsiveness is based on intelligence and humor, it becomes a powerful laugh-provoking weapon. The famous Russian poet Vladimir Mayakovsky will visit the Polytechnic Institute. While giving a speech there:

"I feel Russian among Russians, and Georgian among Georgians," he said. At this time:

"What about idiots?" Someone shouted from the hall.

"I'll be the first among the idiots," replied the poet at once.

People of all ages love to listen to anecdotes for such features, read them and like to tell stories themselves.

A number of linguistic stylistic phenomena in Uzbek national anecdotes serve to create a comic and ironic situation. One of them is contamination, which

increases the occasional product by adding or separating words:

Yigit bilan qiz rasman nikohdan o'tish uchun nikoh uyiga kelishdi.

Yigit: - Azizam, endi mening familiyamga o'tasizmi?

Qiz: - Yo'q, o'tmayman. O'zimning familiyam yaxshi.

Yigit: - Voy hozirdan gap qaytaryapsizmi?

Qiz: - Menga duq qilib gapirmang.

Shunda nikohni tasdiqlovchi xodim: - Kelinglar, yaxshisi bitta taklif bor. Ikkalangizning familiyangizdan faqat bir bo'g'in olib, yangi familiya qilsak. masalan, sizning familiyangiz nima, kuyov bola?

Yigit: - Ahmedov.

- Sizniki-chi, kelin bola?

Qiz: - Maqsudova.

Tabriklayman, sizlarni Ahmaqovlar oilasi deb e'lon qilaman!

The young man and the girl came to the marriage house to officially get married.

Young man: - My dear, will you go to my last name now?

Girl: No, I won't. My last name is good.

He said, "Wow, are you talking now?"

Girl: - Don't talk to me.

Then the marriage attendant said, "Let's have an offer." Let's just take a link from your two last names and make a new last name. for example, what is your last name, groom?

Young man: - Ahmedov.

"What about you, bride?"

Girl: - Maqsudova.

Congratulations, I declare you a family of Ahmaqovs (idiots)!

One of the main reasons for the emergence of anecdotes is to make the listener or reader laugh through a text that has an unexpected semantic ending:

- Dada, dada, «Mujik» nima degani?

- «Mujik» degani - o'zi ishlab, pul topib, oilasini boqadigan inson!

- Unda katta bo'lsam, men ham oyimga o'xshab «mujik» bo'laman [22].

- Father, father, what does 'Mujik' mean?"

- "Mujik" means a person who works, earns money and feeds his family!

"When I grow up, I'll be a mujik like my mother."

In the above anecdote, with the help of the popular "mujik" barbarism, a humorous laughter based on one of the negative events that is helping in today's social life is aroused. While the lexical units inherent in the verbal form of the vernacular have been developed, the fact that the word "mujik" has been understood since childhood has created a sense of humor, as well as social and educational support for the audience. In this case, the word "mujik" can not be replaced by the Uzbek equivalent of "male", because

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it does not create a ridiculous situation with the content of the atifa. The child's response to the notion that a "magician" is a person who works, earns money, and supports his family is based on a similar response. If the word "male" were exchanged, the show would have conflicting notions and misunderstandings. In this example and in the text of the following anecdote, we perform a number of technical tasks, depending on the content of the text, which is supported by all the appropriate words:

*Bir biznesmen yigit mahallada yashaydigan bir oqsoqolni uyiga chaqiribdi. Oldinlari uyi to'la odam bo'lgan yigitga qarab, otaxon asta so'rabdi:*

- *Ha, bolam, tinchlikmi?*

- *Tinchlik, otaxon, tinchlik. Shu kichkinagina bankrotcha bo'lib qoldim. Shunga bir duo qilib yuboring, - debdi biznesmen.*

- *Omin, iloyo bundan keyin katta-katta bankrot bo'lib yurgin, - deb duo qilibdi otaxon!*

*Axir otaxon bankrotni qaydan ham bilsin!*

A young businessman called an elder who lived in Billa to his house. Looking at the young man whose house had been full before, the old man asked slowly:

"Yes, boy, peace?"

"Peace, old man, peace." I became that little bankrupt. Send a prayer against it, 'said the businessman.

"Amen, go bankrupt from now on," said the old man.

After all, how can an old man know bankruptcy!

The ridiculous word in the text (bankruptcy) is an agonym, meaning an unknown, incomprehensible, unknown name.

Uzbek national anecdotes also use the art of poetry (palindrome), which is called the heart in classical oriental literature:

- *Afandi watching a Korean TV series with his wife:*

- *"Wife, I'll call you by my Korean name from today," he said. Then Efendi's wife said:*

- *"Wow, Dad, what Korean name did you give me?"*

- *Sir:*

- *"I named you Num-Yam," he said.*

- *Wife:*

- *"Father, you have chosen a beautiful name for me." What does it mean? "Read the other way around," he said. (©*

[https://latifa.uz/uz\\_latn/show/1000](https://latifa.uz/uz_latn/show/1000))

The palindrome assumes the same meaning output regardless of whether it is read right or left (in some sources, different meanings are also attributed to

the polyndrome). In the text of the following anecdote, we see that a text word game is created by reading the sentences from top to bottom and from bottom to top, which is a unique Uzbek type of palindrome:

To'ydan avval:

Yigit: - *Va nihoyat. Eh, qachondan beri kutyaman!*

Qiz: - *Ketishimni istaysizmi?*

Yigit: - *Yo'q! Bu gapni qayerdan topding? Buni o'ylash ham vahimaga soladi meni!*

Qiz: - *Meni sevasizmi?*

Yigit: - *Albatta, har doim.*

Qiz: - *Boshqa qizlar bilan ham yurganmisiz?*

Yigit: - *Yo'q, aslo! Nimaga so'rayapsan?*

Qiz: - *Meni kinoga olib borasizmi?*

Yigit: - *Ha. Qachon istasang, o'sha payt.*

Qiz: - *Meni urasizmi?*

Yigit: - *Xayoling joyidami?! Aslo!*

Qiz: - *Sizga ishonsam bo'ladimi?*

Yigit: - *Ha.*

Qiz: - *Sevgilim...*

To'ydan o'n yil keyin: ushbu suhbatni quyidan yuqoriga qarab o'qing!

*Before the wedding:*

*The young man: - And finally. Oh, how long have I been waiting!*

*Girl: - Do you want me to leave?*

*He said, "No!" Where did you find that sentence?*

*It scares me to think that too!*

*Girl: - Do you love me?*

*Guy: - Of course, always.*

*Girl: - Have you been with other girls?*

*He said, "No, not at all!" What are you asking*

*Girl: - Will you take me to the movies?*

*Young man: - Yes. Whenever you want.*

*Girl: - Will you hit me?*

*The young man: - Are you out of your mind?!*

*Never!*

*Girl: Can I trust you?*

*Young man: - Yes.*

*Girl: - Darling ...*

*Ten years after the wedding: read this interview from bottom to top!*

## Conclusion

So, as in any language, Uzbek anecdotes give the Uzbek language a national spirit and a unique national color. In this context, the study of anecdotal linguistics plays an important role in creating a scientific and theoretical basis for solving a number of complex and diverse problems of language, speech culture in general.

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