

## MENTAL ENLIGHTENMENT SCIENTIFIC – METHODOLOGICAL JOURNAL



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<http://mentaljournal-jspu.uz/index.php/mesmj/index>



#### CHARACTERISTICS OF ANECDOTAL

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#### ABOUT ARTICLE

**Key words:** Anecdote, German language, culture, communication, vocabulary, misunderstanding, competence, confidence, interference, grammar, cultural awareness, communicative activities.

**Received:** 28.04.23

**Accepted:** 30.04.23

**Published:** 02.05.23

**Abstract:** This article devoted to Speaking of anecdote from the point of view of a communicative approach, we note that Latin is considered a long-lived genre of urban oral creativity. Anecdote is simple and does not require special attention to itself, it has not been preserved as works of classics, but there are a number of performances in Latin. The functions and, primarily, communicative, because the "on topic" timely and successfully stated anecdotal allows communication partners to establish, optimize and strengthen communication.

In addition, this article also explains about satire and humor and with the help of examples analyzed. Quotations from the theoretical views of a number of scholars dealing with comics, satire, and humor are given.

#### INTRODUCTION

Anecdote belongs directly to the field of pragmalinguistics or linguistic pragmatics, as linguistics studies the language as a communication tool and plays an important role in Latin communication. In general, the problem of speech communication, particularly the study of anecdotal as humorous, attracts many scientists who deal with linguistic-pragmatic issues.

The anecdotal primary motivation for its content is parody, which is its main genre task: humor parodies the official culture in all its manifestations. The events described in the modern everyday joke are simply thought out, not fantastic, they are deliberately funny, mock, playful, and they resonate like a mocking imitation of different truths of life. As a folklore work of the Latin genre of oral discourse, it is the difference between literary Latin, which was previously recorded in written texts and includes true supplementary events of remarkable and educational character.

Anecdotal is of great communicative importance. The entire meaning of the anecdote, the entire supplementary effect, is reflected in its verbal repetition, statement, and it is accompanied by an official and content stereotype of the Latin. The success or failure of the anecdote depends in many ways on the skill of the narrator (the applicant), his ability to convey funny dialogue on the faces, his funny portrayal of the heroes of the Latin, the preservation of the necessary and appropriate pause, and the effective presentation of the ending. Therefore, without the use of artistic possibilities, it makes no sense to say anecdotal without a description.

Please note that not only the content of the anecdotal, but also the behavior of the applicant, which describes the anecdotal, is of interest. The narrator of the anecdote is often serious (he knows the Latin, not the funny one) and this seriousness of the narrator reinforces the response of the listener, the receiver. The narrator must assume both the role of the messenger and the role of recipient, because dialogue-shaped latin is in essence "dialogue within communication." If the communication movement was much more serious before entering the Latin into communication, then Latin acts as a certain factor that stimulates the process of speech exchange. It fills the pause, eliminates tension and exhaustion and "emptys" the situation.

According to linguist V. M. Savitsky, who discusses oral communication, "in the process of oral communication, social and cultural codes expand into oral language; Speech is created not only on the basis of linguistic, but also on the basis of social and cultural codes, they reflect the fundamental values, attitudes, people's mentality that influences the construction of words in this language. It would be fair to assume that this idea also applies to saying anecdotal.

Anecdotal is an area of freedom and pleasure, in jest you can overcome any topic, including those that are forbidden in simple human communication. Banned themes usually produce latin related to black humor. Freedom is also felt in the political anecdotal. "The more repressive the system acts towards the population, the sharper the criticism is displayed in political Latin. Sometimes anecdotal criticism is the only way to express it openly."

Anecdotal is a typical genre of humorous conversation. The concept of anecdotal originated in Russia in the 18th century. In the second half of the 17th and 19th centuries, the word anecdotal had the meaning of a short story about an unusual event in the life of a historical figure. In modern Russian philology, the term anecdotal has two meanings: First, it is a historical figure, a short story about events, and secondly, it is a genre of urban folklore, a literary comic tale, an unexpected ending miniature, a unique humorous trick.

Until the end of the 17th century, the word anecdotal was used in its ethical - Greek - sense. In the Fyurye dictionary: "This term has been spoken by some historians about the mysterious and unknown deeds of princes." Political brochures were extremely common in those days, and Latin was

an integral part of them. Anecdotal, meanwhile, is not just a laughing matter, but something laughable yet blaming.

## MATERIALS AND METHODS

Volter re-describes the anecdote: "Anecdotes are a field that looks like an ear is harvested after a large crop of history; these are small details that remain in the shade for a long time. Over time, celebrities, their unusual behavior, judgments, stories of ridiculous situations in which they fell began to be called Latin. Later, in the last century, the name "joke" was given mainly to humorous miniatures with sharp system and paradoxical results. The first collections of historical anecdotes appeared almost at the beginning of civilization. Anecdotes gave easy, generally understandable knowledge, they smiled and taught intelligence.

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A vivid example of interesting anecdotal excerpts about the Cyrillic and its surroundings are two anonymous and untitled monuments from the National Library of France that have the names of manuscripts 10421 and 4529, the authors of which are still unknown.

In the field of linguistics, scientists study linguistic types found in jokes. Representatives of the Volgograd School of Linguistics

Karasik and O.A. Dmitrieva are the most famous scientists in this field. Linguistic type is "a well-known figure of a certain cultural figure, the sum of which forms the culture of a particular society."

From a linguistic point of view, when it comes to Latin, the concept of "stereotype" should be addressed. The term "stereotype" was first used in 1922 by American sociologist V. Lippman, who understood the stereotype as "a special form of perception of the world around it that has a certain effect on the data of our previous senses from these." the data will reach our minds." He understands the world around a person and leads to the fact that events he does not see "make a picture at the beginning." In his opinion, a person has a clear vision before he meets and encounters many things with them. Such notions are formed by the cultural environment. They help a person to form an idea of the whole world. Describing the stereotype as a 'steady slice of the image of the world that exists in the public mind', V.V. Krasnix speaks of the image of the world, the subject or the situation, the mental 'image'. Foreign linguists, sociologists, psychologists, ethnopsycholinguists were involved in the study of stereotypes and are still involved: Stereotypes in local linguistics began to be studied in the late 20th century by V.S. Ageev, V.M. Krasnov, N.G. Pankova, T.G. Grushevitskaya, T.G. Ter-Minasova, and others.

J.B. Abildinova identifies six main characteristics of stereotypes:

- schematic (the most common characteristics of objects are reflected in stereotypes);
- resistance to change (stereotypes are stable);
- connotation (stereotypes perform evaluation function);
- increased character (absorbs stereotypes throughout a person's life; this is primarily related to the absorption of the language);
- apriori (stereotypes may be inserted in a weak way or not included in the personal experience of an individual);
- regularity (stereotypes are repeated in the same situations)

Stereotypes perform certain functions, among which linguists distinguish cognitive and integrative functions. Cognitive function is aimed at "saving efforts in the process of knowing the world" and protecting a social position where integrative function is widely understood.

Today, stereotypes belong to representatives of a particular culture - these are called ethno-stereotypes. This includes the character qualities, physical information and behavior of representatives of different cultures. Many of the stereotypes are related to the history of the state, the economic and political situation in the world. E.V. Tulina emphasizes that "the stereotypes of jokes have a presedent nature, that is, they are well-known, well-known individuals - parodies of national culture or mythological ethnic groups for which characteristic images, spiritual stereotypes, are strengthened in the popular mind. and the ridiculous standards of their behavior."

There are two types of fanda stereotypes: autodecetypes and ghetto-stereotypes. They are based on the opposition of "we-ular", "friend or enemy". Autostereotypes show everything people think about their culture. As for heteroterotypes, this is the ideas of people of a particular culture about another culture. Autostereotypes often emphasize the pros of the national character, the best characteristics; it is rare to see a negative assessment in them. In heterosexualotypes, on the contrary. It is important to show the negative qualities of other people here.

Anecdotal reveals national and cultural identity, which is a "reflection of steriotypes," which records the historical experience of the national community of nations. Ethnic anecdotality reflects a system of values and traditions that are reinforced in public opinion. In ethnic jokes, you can often find the following system: representatives of different countries are in the same situation. At the same time, it shows how representatives of different cultures behave in this situation. You can see the characteristics of nationality in solving any issue.

In his essay "Anecdotal stereotypical ideas," O.A. Bilan presented the characteristics of various peoples:

- Russians, in his opinion, have such characteristics as sincerity, the width of the heart, poverty, negligence;

- the English are distinguished by vascularity, calm character and self-control. Whatever the situation, every Englishman should leave it in a decent manner. English humor is distinguished by the ability to say funny things with a serious face.

- in French jokes, heterostereotypes are often found, where one of the heroes is a French highly self-critical French;

- In ethnic jokes, the Greeks are very lazy and irresponsible.

- And the Germans are hardworking.

## **RESULTS AND DISCUSSION**

There are also jokes that representatives of different nationalities and nations participate as protagonists. Such Latin often exaggerates the national stereotype. Representatives of different nationalities can carry the main features of the people in their humor. For example, jokes are common in Russian literature about the caution and greed of Jews, the courtesy and sincerity of the French, the pedantry and vascularism of the English, the accuracy and punctuality of the Germans, and self-confidence. An adequate assessment of the ridiculous nature of the state of foreign language culture is often difficult. To do this, you need to know the cultural and historical features of the country, where you can see the uniqueness of the nation.

As for Germany, there are widespread jokes - ethno-jokes - in the regional-local language here. They are studied, for example, by N.D. Milovskaya. These are "unexpected ending short funny stories, their main characters are representatives of certain regions of Germany: Bavarians, Berliners, Saxons, Swabians, Western Frisians, and others. In such latin, you can find characters written with their own names.

The most famous are jokes about baby Erna (Klein Erna-Witze), graph Bobby (Graf Bobby-Witze) and Tünnes and Shel (Tunneles und Schal-Witze), who have always been caught up in funny situations. In ethno-anecdotal, the character is equipped with characteristics of a particular region of Germany. The dialect's speaker is "a representative of ethno-stereotypical characteristics."

E.V. Romanova notes that Russians, for example, "have historically dealt with them," that is, they laugh at Georgians, Armenians and many other ethnicities. Germans often joke about Turks, Dutch, Chinese, Austrians, Poles. Among all German latin, life-related systems can be distinguished, on the one hand, senior German representatives, on the other hand, the areas of Middle German and lower German.

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Such a desire to equanimize the rights of the dialect with the literary language has a significant impact on the image of the characters in the anecdotes. In jokes about representatives of the fields of Middle German and Lower German, one can see incomparable ridicule of their shells. A representative of a particular federal land "is a carrier of the subculture of his native territory, a certain dialect, and accordingly a number of characteristics, qualities and characteristics attributed to it." The dialect carrier, in their opinion, is equivalent to the stereotype carrier.

### CONCLUSION

Let's take a more detailed look at the ethno-stereotypes of different regions of Germany. In the German linguistic mind, the Swabians are a people distinguished by zigzags. This nation has always been and will be the subject of various jokes. According to the Swabians, they are hardworking, humble and love cleanliness. Residents of other federal states do not deny it, but laugh at Swabia's greed, zigzagging, unwillingness to see the outside world outside their world. Many Germans scoff at the language of the Schwabians, who add a -le reductive supplement to almost every horse.

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