

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 12 Volume: 80

Published: 25.12.2019 <http://T-Science.org>

QR – Issue



QR – Article



Dilarom Axmatxanovna Babaxanova
Namangan State University
associate professor

Mahbuba Yusufjonovna Sobirova
Namangan State University
associate professor

ABOUT THE HISTORY OF SPEECH CULTURE AND ART OF ORATORY

Abstract: The article analyzes Greek and Roman speakers who made a significant contribution to the history of spoken culture and oratory, the problems of speech communication in the West, the studies of Russian linguistics, the thoughts of the great thinker of the East, and Uzbek linguistics.

Key words: Speech Culture, History of Public Speaking, Greek Speakers, Romanian Speakers, Speech Communication in the West, Studies in Russian Linguistics, Orientalist's opinions.

Language: English

Citation: Babaxanova, D. A., & Sobirova, M. Y. (2019). About the history of speech culture and art of oratory. *ISJ Theoretical & Applied Science*, 12 (80), 275-277.

Soi: <http://s-o-i.org/1.1/TAS-12-80-55> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.12.80.55>

Scopus ASCC: 1203.

Introduction

There is no period or aspect of human society where the art of speech, oratory is not felt. There is a growing need for words and oratory, which is the most powerful weapon of this invisible "battle", especially in today's ideological struggle where the attempt to win the hearts of men is intensified.

Speech culture is an integral part of human culture. The attainment of speech culture by the people is the demand and the needs of the developed society. Every modern man has a responsibility to know and practice the culture of speech.

Word is a great weapon of man. It will become a powerful force if left in its proper place. At the heart of every word is the spirit of the speaker. It is because of the beauty of the language, the fluency of the language, its clarity and content. Therefore, every intellectual person should be a role model in the development and development of speech culture.

Acquaintance with and learning from the history of public speaking can help each speaker improve his or her own speaking skills while not only becoming aware of the experience of the best speakers in the past.

As everything has its own history, oratory has its own rich history.

Although this art was actually originated in Egypt, Assyria, Babylon, and other ancient countries, it was developed and prospered mainly in Greece.

The main factor that led to the rise of oratory in Greece was the escalation of class struggle, including Athens and other countries. Political figures had to defend and influence their class interests in front of other social groups. The political destiny of a particular Athenian person was linked to his eloquence.

Greece is the birthplace of lucid speech. The Greeks listened to and enjoyed the laconic discourse as short as Meneley's speech.

The names of Demosfen, Pericles, and Lysiy, the great speakers of ancient Greece, are still mentioned today. Training of Demosfen which has become a popular speaker, overcame some of his physical shortcomings - his low voice and his vague pronunciation, his nervous trembling, and left a huge mark on the history of public speaking.

The names of speakers such as Tiberius and Kay Grakch, Mark Antony and Mark Tully Tsiceren, brothers of Roman eloquence that have emerged as a continuation of Greek oratory, are still remembered today. In his lessons, Siceron said, "There are two arts that elevate a person to the highest levels: one in

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

military commanding and one in public speaking. The goal of any speaker is to arouse the listener's pleasure and inclination. A man is born as a poet, but he can become a speaker. There is a story: Siceron didn't know what he was going to do one day because he couldn't finish his speech. At the same time, a slave came and reported that a meeting had to be held where he had to speak. Siceron was pleased to release that slave right away!

It is clear from the foregoing that people have long been interested in the culture of speech, which is closely related to the human psyche. The theoretical foundations of speech culture in ancient Greece and Rome were laid. Theorists such as Siceron, Demosfen, Quintilian, Aristotle grew up in these countries. In 335 BC, Aristotle's "Rhetoric" was created. At that time, Siceron's "The Speaker", "The Speaker" and "Brut" were still very valuable. These theories laid the foundations for a later science of speech culture in Europe. However, for the first time the issue of a serious scientific study of speech culture was raised by Prague linguistic circles. They have specifically mentioned this in his thesis and subsequent works, prepared for the first session of the Slavists in Prague in 1929. [1]

Researchers in high-developing America, England, Japan, Germany, and several other foreign countries are currently focusing on this issue. Examples include the works of Madeleine Berkeley-Allen, R. Brickman, R. Kershner, W. Birkenbil, Ch. Lickson, D. Carnegie, A. Piz, F. Nietzsche, L. L. Gumilov. [2,3,4]

Many special journals on Western sociology, speech, psycholinguistic and pragmatic aspects of speech communication have begun to appear in the Western countries. It should be noted that there are numerous scientific societies and associations engaged in communication and rhetoric in the United States, and they are publishing their research.

The study of this issue as an independent field of linguistics started in Russian linguistics in the 20-30s. Published monographs in Moscow in 1977 by authors under the name "National-cultural specification of speech behaviour", and later, "National-cultural specification of USSR peoples' speech attitude". A.A. Leontev, N.V. Ufimtseva, Yu.A. Sorokin, L.V. Shcherba, V.V. Vinogradov, A.N. Gvozdev, A.I. Efimov, E.M. Vereshchagin, V.G. Kostomarov, S.I. Ojegov, E.F. Tarasov, A.M. Shaxnarovich, V.D. Bondaletov, V.M. Almatov, N.I. Formanovskaya, V.V. Kolesov, Yu.D. Desheriyev, G.V. Kolshanskiy, G.A. Zolotova, Ye.S. Kubryakova, V.V. Veselitskiy, M.I. Chijevskaya, B.N. Golovin, L.M. Ryazanova, V.P. Trofimenko, and others have shown that the problem of speech activity is becoming more and more relevant.

With the advancement of artistic and scientific works in the East, including Mavorounnakh, as well as preaching, promoting the Koran, Beruni, Abu Nasr

Farabi, Ibn Sina, Abu Abdullah al-Khwarizmi, Mahmud Kashghari, Abulkasim The great scholars such as Zamakhshari, Abu Ya'qub Sakkoki, and Alisher Navoi have written works on language, dictionaries, grammar and logic, or commented on the subject in their works. The great encyclopaedist Abu Rayhan Beruni, in the introduction to his work "Geodesy", says that science has emerged and multiplied, and that every science has to meet the needs of human life. In his view, grammar, aruz (the poem measurement), and logic are also the result of these needs. Human speech, in its structure, can be both true and false. This has been the subject of much debate. The person creates a "criterion" that distorts the truth in the course of these discussions. It was logic. The logic of logic (sillogism) has become a means of distinguishing truth from falsehood. If there is any doubt in the speech of a person, they will be corrected by the known criteria. The scientist is amazed at those who blamed him for not learning logic, and pitied them: "If they had given up laziness, they would have known nahv (grammar), aruz (poem measurement), logic and nazm (poetry)" [6] Evidently, Beruni has come up with the idea of examining human speech, not in a single discipline, but in the integration of several disciplines (i.e grammar, aruz, and logic).

The great thinker of the East, Abu Nasr Farabi, writes on the importance of lexicology, grammar and logic in the ability to speak correctly, make logical judgments, and comprehend meaningful and beautiful speech. When it comes to learning, expressing, asking, and responding to the limits of knowledge, the first thing I know about it is the language that names the objects and phenomena. The second science is grammar. It teaches how to sort the names given to objects, and how to set up words and phrases that describe the location of the substance and the stock, and the results that follow. The third science is logic. It teaches how to place statements in logical formulas to draw certain conclusions. With these conclusions we learn what we do not know. And we judge what is right and what is wrong. "[7] Contemporary with Beruni, Abu Abdullah al-Khorazmi used in his book "Mafotih ul-ulum" (The Keys of Knowledge) to address some of the issues of speech culture of the time, their office documents, information about terminology. One of the masterpieces of Ancient Eastern Pedagogy, The Kabusnoma also contains examples of speech ethics and culture that have not lost their relevance today. The founder of the Uzbek classical literature, the great thinker Alisher Navoi, as the flagman of fine acceleration in the Turkic language, invented the richness of the Uzbek language, its subtle and beautiful aspects. Khorezmi, Babur, Munis, Mashrab, Uvaysi, Mukimi, Furkat, Avaz Utar, Fitrat, Behbudi, Sufizoda, Khamza and many other great thinkers also wrote about Uzbek communication behavior. They expressed their ideas in works of various genres.

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

In Uzbek linguistics, it is possible to say that serious work on this issue began in the previous century. This is especially emphasized by the Uzbek language scholars S. Ibroimov, O. Usmanov, E. Begmatov, and others in their speech at the I Republican Conference on the Development of Speech in Tashkent in 1969. In particular: "... such an issue should not lead to the conclusion that the problem of speech culture in Uzbek linguistics is not at all in common. The very rules of speech ethics, however, indicate that the issue has a long history. In addition, it is important to determine how large-scale activities and measures that have been directly applied to the development of all nations and peoples languages, such as language construction, language policy in the 20s and 30s, are related to the problem of what is now known as language culture, [8] E. Begmatov writes. Unfortunately, in the case of Uzbek language culture, theoretical study has not been taken seriously. [9] Uzbek linguists S. Ibragimov, E. Begmatov, L. Khojayeva, I. Ibrahimov, B. Urinboyev, S. Inomkhojaev, R. Kungurov, S. Karimov, T. Kurbanov, A. Rustamov, A. Abdurakhmanov, N. Mahmudov, T. Kudratov, Y. Tajiyev, N. Khaenova, H. Tojimatov, O. Yuldosheva, B. Rahmatullaeva, S. Muminov, Sh. Iskandarova's works contain a number of theoretical considerations regarding the culture of speech.

From the works of the anonymous authors, it is clear that there has been much research in Uzbek

linguistics on theoretical and cultural issues of speech. However, most of these studies focus on the purely linguistic, methodological, or pedagogical coverage of speech culture, but do not approach the issue in the socio-linguistic aspect.

As American politician and businessman D. Webster said, "Take away everything I have. Just leave me the ability to speak. Soon I will get back what I lost." It's not worthless. Behind the confession is a great life experience, a continuous search.

The culture of speech as a separate doctrine was formed in ancient Rome and Athens, but it is thought to have originated in Egypt, Assyria, Babylon, India. There is also evidence that in Central Asian history, oratory has been around for a long time. An example of this is the book *Devonu lugatit Turk*, by Mahmud Kashgari. The Chapter 24 of the book by our great ancestor A.Navoi "Mahbub ul kulub" is also devoted to preaching. The Logic and Speech Culture book "What is Speech Culture?" answers that "High Speech Culture is the ability to express ideas accurately, clearly, and effectively through language."

Thus, in the history of speech culture and oratory, representatives of Greek and Roman eloquence, speeches in the West, research in Russian linguistics, the views of the great thinker of the East left a great mark in the history of speech culture and oratory.

References:

1. Zveginsev, V. A. (1965). *Istoriya yazikoznaniya XIX - XX vekov ocherkax i izvlecheniyax*. Chast II. (pp.127-128). Moskva.
2. Madelin, B.-A. (1997). *Zabitoe isskustvo slushat*. - Sankt-Peterburg: Piter.
3. Likson, Ch. (1997). *Konflikt: sem' shagov k miru*. - Sankt - Peterburg: Piter.
4. Karnegi, D. (1992). *Kak virabativat uverennost v sebe i vliyatp na lyudey, vistupaya publichno*. - Tashkent: Shark.
5. (1994). *Rhetoric Society Quarterly*. Vol, 24. № 1/2.
6. (1982). Beruniy. *Tanlangan asarlar*. III tom – Tashkent, p.64.
7. (1975). Abu Nasr Forobiy. *Risolalar*. – TTashkent, p.54.
8. Begmatov, E. (1973). *Nutq madaniyati problemasining paydo bo'lishi va asoslanishi // Nutq madaniyatiga oid masalalar*. (pp.166-167). Tashkent: Fan.
9. Qo'ng'urov, R., Begmatov, E., & Tojiyev, Yo. (1992). *Nutq madaniyati va uslubiyati asoslari*. (p.10). Tashkent: O'qituvchi.
10. Abdurahmonov, X., & Mahmudov, N. (1981). *So'z estetikasi*. Tashkent: Fan.
11. Inomxo'jayev, S. (1982). *Notiqlik san'ati asoslari*. Tashkent: O'qituvchi.
12. Karnegi, D. (2014). *O'z-o'ziga ishonch hosil qilish va omma oldida so'zlash sana'ti*. Tashkent: Yangi asr avlodi.
13. Mo'minov, S. (2005). *va b. Nutq madaniyati*. – Tashkent: Yangi asr avlodi.
14. (2018). *Sitseron Notiqlik san'ati*. Tashkent: "O'zbekiston milliy ensiklopediyasi" davlat ilmiy nashriyoti.
15. O'rinboyev, B., & Soliev, A. (1984). *Notiqlik mahorati*. Tashkent: O'qituvchi.
16. Abdullayev, Q. (1980). *Nutq o'stirish*. Tashkent: O'qituvchi.
17. Siddiq, M. (2004). *Muloqot mezonlari*. – Tashkent: Yangi asr avlodi.